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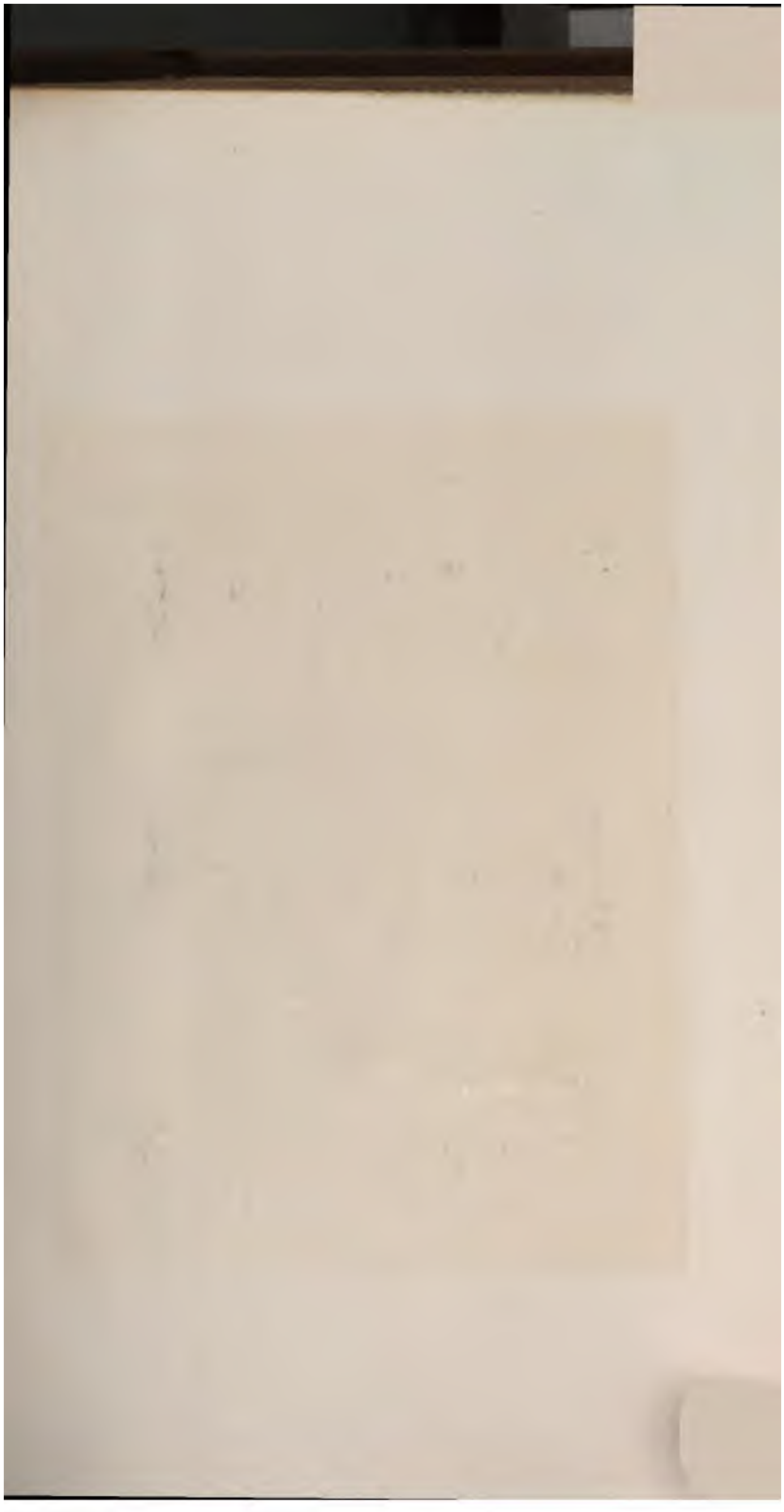

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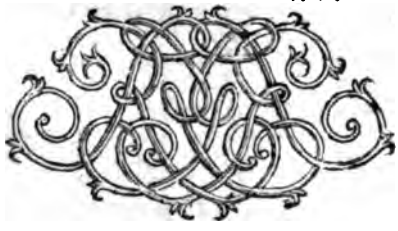

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THE MONTHLY REVIEW,

For JANUARY, 1761.

The genuine Letters of Baron Fabricius, *Envoy from his ſerene Highneſs the Duke Adminiſtrator of Holſtein, to Charles* XII. *of Sweden. Comprehending his entire Correſpondence with the Duke himſelf, Baron Goertz then Privy-Counſellor to his Serene Highneſs, afterwards Prime-Miniſter to his Swediſh Majeſty; and with Count Reventlau, during his Reſidence with that Monarch at Bender; and alſo his Excurſions for his Service into different Parts of the Ottoman Dominions in* 1710, 1711, 1712, 1713, *and* 1714. *Interſperſed throughout with many ſingular Particulars, ſecret Tranſactions, and curious Anecdotes in Relation to that Northern Hero, during his Reſidence in Turkey. Now faithfully publiſhed from the Author's Originals*, (moſt of them in Cypher) carefully preſerved in the Archives of his Serene Highneſs the Duke of Holſtein.* 8vo. 4s. in boards. Becket and Co.

ON giving notice of the importation of the foreign edition of theſe letters ‡, we expreſſed our hopes of finding the Engliſh tranſlation more elegant than the original French; and accordingly deferred giving a more particular account of them, till the promiſed tranſlation ſhould appear. In juſtice

* The words, *tranſlated from the French*, ſeem to have been inadvertently omitted in this title page.

‡ In our account of Foreign Books, ſee Review for July, 1761.

in the [illegible], however, we must confess ourselves extremely disappointed; the style and sentiments of the Letter-writer appearing to as little advantage in their present as in their former dress. The translator, indeed, has judiciously prefixed a short account of the quality and characters of the principal personages concerned in the correspondence of our envoy; a circumstance that may take many of his readers the trouble of consulting other works, in order to comprehend the various motives suggested, and actions recorded, in the course of these curious and entertaining letters.

'Baron Fabrice ‖ (says the author of this account) was a 'gentleman of a good family in Germany. His father was 'President of Zell for King George I. as Elector of Hanover, 'and he had a brother who held a considerable office in that 'prince's court. The Baron of whom we are speaking, as 'soon as he had finished his studies, went into Holstein, and 'was very early taken into the service of that court, where 'his talents were so much esteemed, that when it was judged 'requisite, to send a person with a public character, to ma-'nage the interest of that serene house, with his Swedish 'Majesty while he continued at Bender, the choice made of 'him by the Duke Administrator, was universally approved. 'He was then in the flower of his youth, had a good person, 'a pleasing address, great accomplishments, and no vanity. 'His learning was very far from being superficial, and yet he 'had nothing of the pedant; he was affable in his behaviour, 'and yet always meant more than his compliments expressed. 'He was neat in his dress, without being a fop; and under 'the exterior of a complete courtier, concealed as sincere a 'heart, and as benevolent a mind, as if he had never been 'connected with the great.

'It was believed that he would prove acceptable to the 'King, and those who thought so, were not mistaken. He 'was but a little while about that prince, before he stood as 'high in his good graces, as any; and as his modesty origi-'nally introduced him, so when his services had established 'him, he never presumed upon his favour. His public cha-'racter allowed the King to be familiar with him, without 'giving umbrage to his ministers, or his servants. He com-'monly accompanied him in his exercises, was very frequently 'at his table. Besides this, the King spent hours alone with 'him in his closet. In his serious moments, his Majesty un-'bosomed himself to Fabrice; and when he was disposed to

‖ Why not Fabricius, as in the title page?

'amusement,

'amuſement, Fabrice was never abſent. He was employed 'on many occaſions, he was uſeful upon all. He found cre- 'dit, particularly with the Engliſh merchants, to ſupply the 'King's neceſſities, which were ſometimes very preſſing. His 'intereſt among the Turks and Tartars was ſurprzingly great, 'and he never made uſe of his intereſt any where but for his 'friends. He lived ſplendidly, and yet with œconomy. He 'had but one enemy in the King of Sweden's court, which 'was General Daldorff, and he was ſo from a political pique; 'but being made priſoner by the Tartars, when they ſtormed 'his Swediſh Majeſty's camp, Fabrice took pains to find him 'out, releaſed and ſupplied him with money, which ſo en- 'tirely vanquiſhed the General, that he became thence for- 'ward not only his friend, but the warmeſt of his friends.

'Though he was much a man of pleaſure, the Baron never 'loſt ſight of his duty, but did his buſineſs as a miniſter 'effectually; entering deep into politicks, but his ſchemes 'were always mild and pacific. Amongſt other ſervices he 'rendered his Swediſh Majeſty, he gave him a turn to read- 'ing, and it was out of Fabrice's hand that monarch ſnatched 'the book, when he tore from it the eighth ſatire of Boileau, 'in which he repreſents Alexander the Great as a madman. 'He was no leſs in favour with King Staniſlaus, and with our 'own monarch King George the Firſt, whom he accom- 'panied in his laſt journey to Hanover, and who may be ſaid 'to have died in his arms; ſo that you may ſtill find many 'living witneſſes, who will verify the truth of all I have ſaid, 'and who will aſſure you, that this character, fair as it is, 'falls very far ſhort of the merits of this amiable perſon, who 'with the probity of a philoſopher, was the fineſt gentleman 'of his time, and had as few faults, as is compatible with the 'infirmities of human nature.'

The advantageous character here given of Fabricius, will naturally engage the reader to peruſe his Letters with candour and attention; nor will he find in ſuch peruſal any reaſon to retract the good opinion he may previouſly entertain of the writer. The Baron appears to us, nevertheleſs, to owe his favour and ſucceſs rather to his amiable diſpoſition, engaging addreſs, and aſſiduity in buſineſs, than to any acute diſcern- ment, or profound policy: his qualifications, in general, ſeeming to be more the gifts of nature and habit, than the acquiſition of ſtudy. As to his Memoirs, thoſe who, from the title page, may ſuſpect them to contain only dry narra- tives of facts, interſperſed with tedious deſcriptions and dull

political reflections, will find themſelves agreeably diſappointed. On the contrary, our Envoy's Letters are, for the moſt part, agreeably diverſified with remarks on the manners and cuſtoms of the various people he converſed with; and frequently enlivened with ſprightly obſervations, which denote the Writer to have been as much a man of pleaſure as of buſineſs.

He gives the following conciſe deſcription of Conſtantinople, the then reigning Grand Signior, and the manner of living with the women in Turkey. 'As to the city of Conſtantinople, I may ſay without a hyperbole or without flattery, 'that 'tis the fineſt in the world, for its ſituation, and perhaps 'alſo for its extent, if we comprehend the ſuburbs. One may 'ſail from the White Sea (Mare di marmora) to the Black 'Sea in three or four hours, through the Grand Canal that 'ſeparates Europe from Aſia, and during the whole time he 'conſtantly ſees on both ſides great mountains covered with 'houſes, ſeraglios, kioſes, or pleaſure-houſes, moſques and 'trees, particularly cypreſſes, from the bottom to the top, in 'the form of an amphitheatre, which has the fineſt effect in 'the world, eſpecially at one certain place, where at a ſingle 'view one may command a proſpect of the ſeraglio, the 'coaſts of Aſia, or rather a point that ſtretches out towards 'Europe, Chalcedon, &c. Nothing can exceed the beauty 'of this proſpect. The caſe is very different when you enter 'Conſtantinople: the ſtreets are narrow and dirty; you *are* '*always either going up hill or coming down*, and the greater 'part of the houſes being wood, make no fine ſhew, altho' 'within they have good apartments, and very elegant. How-'ever, there are ſome very magnificent buildings, ſuch as the 'church of St. Sophia, the Solimania, and ſeveral other ſera-'glios or palaces of the Baſhaws. In a word, to believe 'Conſtantinople the fineſt city in the world, one ought to 'enter the canal at one end, and come out at the other, 'without ſetting a foot on ſhore at any place. In this caſe I 'will anſwer, that a perſon would ſay he could not ſee a 'more beautiful nor a more magnificent proſpect. The 'Grand Signior's ſeraglio and harem is a moſt extenſive 'building, ſituated upon a long point ſtretching towards Aſia, 'like a ſmall peninſula. The paſſage over from one part of 'the world to the other, is only about a quarter of a league. 'People are admitted only into the ſecond court of the ſera-'glio, and are hindered from going further by a guard of 'black eunuchs. As to the foreign miniſters, and the Francs 'or Chriſtians, they all live in the ſuburb named Pera, op-'poſite to Conſtantinople on the coaſt of Aſia.'—

'The

'The Grand Signior is about 35 years of age, but is extremely pale, which is attributed to his great number of wives. *This* is his prevailing paſſion next to that of heaping up money, which he loves beyond every thing, and of which 'tis ſaid he has amaſſed a great treaſure. As to his harem there is *almoſt nothing in the world* more impoſſible than to enter it, and all the ſtories of the intrigues of the Grand Signior's wives are mere fables. You may be a judge of this, when I tell you that when they are in the garden of the ſeraglio that looks towards the ſea, to walk or divert themſelves, not a *ſoul alive* dare approach the place in a bark within a muſket-ſhot, tho' the walls are twenty yards high and two yards thick. As to intrigues with other Turkiſh women, the thing is not impoſſible, but difficult, or at leaſt very dangerous. However, a man who cannot do without women, may in this country gratify himſelf in that reſpect by two very eaſy methods. One is, to go to the market and buy ſome beautiful ſlave, whom at his departure he can eaſily get rid of, by loſing a ſmall trifle. The other is to make a *capiki*, that is a kind of marriage with a Greek. This is contracted for three, four, five months, a year is the longeſt, before a judge; and when the time is finiſhed, you give her the ſum agreed upon, and then *haida*, that is, go about your buſineſs, without being troubled any further. This way of making love is mighty convenient: it coſts neither ſighs nor ſorrow; but withal, there is no ſuch thing as having a Turkiſh woman for a miſtreſs. They have a certain manner of acting, which 'tis ſaid ought to make our ſprightly and gay ladies bluſh. But enough of theſe trifles; we ſhall *talk* more of them *by word of mouth* one day at my return.—

'I hope to bring with me ſome curioſities of this country, as ſome Turkiſh bridles, ſome embroidered handkerchiefs for the women, a black boy for the Dutcheſs, and a Circaſſian girl, but I will not anſwer for her being a maid, as this merchandiſe is very rare here, as in every other country. Beſides, a maid coſts 2 or 3000 crowns at Conſtantinople, whereas one can buy another girl as beautiful for 4 or 500 crowns. You ſee, Sir, how much a maidenhead coſts in this country, while at Hamburgh it is ſold ſometimes for twenty or thirty crowns. There is no place in the world where they are ſo ſkilled in that, as at Conſtantinople, and I intend to ſtudy that ſcience a little by the bye, that I may be able to catch my future ſpouſe if it ſhould come in my head to deſire to catch her.'

By the phraſeology and grammatical conſtruction of many ıſſages in the foregoing quotation, the Reader will probably ıagine it not long ſince our Tranſlator croſſed the Iriſh ıannel. A ſuppoſition, in the truth of which they would be ɔnfirmed, on the peruſal of the work, by many other paſſa-ɛs of like idiom. Thus he makes his author expreſs him-ılf, in another place, in the following terms: 'As to affairs here, the Grand Signior is *in great wrath* againſt the Muſ-covites for not having left Poland; and againſt the Grand Vizir for having ſuffered himſelf to be duped: *they* have again ſent a ſolohor or groom to ſee if *they* are ſtill there. In that caſe the Grand Vizir will paſs his time but badly, and we *will* again ſee great revolutions.'

Our Tranſlator does not only uſe *will* for *ſhall*, but makes uſe of *could*, *would*, and *ſhould* indifferently, and very often when there is no occaſion for any one of them. Again, it s not only in the above quotation that he makes the author ırite of *talking* and *ſpeaking by word of mouth*; this phraſe ɔeing frequently reiterated. This learned gentleman, how-ɛver, will probably plead the privilege of a rhetorician; :all this expreſſion a pleonaſm; and ſay it is only a ſmall im-provement on the *ore locutus* of Virgil; or, perhaps, he will fight under the banners of Quintilian and Vaugelas, telling us, *Aliud eſt Anglice aliud grammatice loqui*, and pretend it is cuſtomary to do many things, and particularly to drink, as well as to talk, by word of mouth. But as we have not yet heard of two Engliſhmen *talking together by the poſt*, or by *letter*, we cannot help thinking our Tranſlator's phraſe ſavours too much of ſoleciſm, and a neighbouring country, to be adopted in our language.

But to return to the Author. The King of Sweden's being attacked in his little camp near Bender, and taken priſoner by the Turks, after all fair means had been uſed in vain to procure his departure from the Ottoman territories, is certainly as intereſting a tranſaction as any that has been recorded in the life of this extraordinary perſonage. An account of it has indeed been given by Voltaire and other writers; but as the preſent relation hath the advantage of being made by a ſpectator of the fact, we doubt not of its proving agreeable to our readers; for whoſe entertainment therefore we extract it.

'The Baſha, when he came near the camp, drew up the 'Janiſſaries along that ſide of the Swediſh intrenchments 'which was weakeſt; and having ordered the artillery to be 'brought to bear upon the King's houſe, better than the day 'before, it began to fire very briſkly; after which he gave 'orders

'orders for the attack, which were almoſt as ſoon executed
'as given, for the entrenchment was directly forced, either
'from the unequality of numbers between the beſiegers and
'beſieged; or, what is moſt likely, becauſe the Swedes made
'no reſiſtance; or, in fact, as I heard ſeveral people ſay,
'that they ſuffered themſelves to be impoſed upon by the
'aſſurances of ſome Janiſſaries, who were near enough to
'make them preſents of tobacco and coffee, aſſuring them that
'things would paſs as on the preceding day. Be that as it
'will, it is certain that all thoſe who guarded the intrench-
'ments, were the firſt who were made priſoners, or ſur-
'rounded, without firing a ſhot, or drawing a ſword: every
'thing that was found in the houſe was plundered.

'During theſe tranſactions, the King, who was on horſe-
'back with a ſmall number of officers, was preſent in all
'places where the danger was moſt preſſing, and his people
'gave way moſt, to animate them by his example, and by
'his words. But ſeeing them ſurrender without making any
'defence, and thouſands of Turks and Tartars pouring into
'the camp, he found his only reſource left was to defend his
'houſe; accordingly clapping ſpurs to his horſe, he made his
'utmoſt efforts to get to it; but in an inſtant he was ſur-
'rounded in ſuch a manner with Janiſſaries, who wanted to
'ſeize his perſon, that he hardly could advance one ſtep.
'Nevertheleſs, he forced his way through the crowd, attack-
'ing them ſword in hand, at the head of a ſmall number of his
'people who followed him; cutting and hacking, on right
'and left, every thing that oppoſed them: at length he got
'to a door of his houſe, where after he had haſtily alighted
'from his horſe, he fell down. A Janiſſary who had been
'wounded, diſcharged his piſtol ſo near his head, thought it
'was aimed at General Hordh, (who was endeavouring to
'enter with the King, and who, as he has ſaid ſince, had
'wounded him) that the ball grazed his noſe and the tip of
'his ear, and ſinged his eyebrows. The King found means
'to get up, and continuing to keep off with his ſword the
'crowd of Turks and Tartars, as did the few who followed
'him; he got into his houſe, the door of which was opened
'to him by Colonel Chamber, attended by five or ſix men,
'who defended the entrance of it againſt the Turks, who
'had loſt ten or twelve men, three of whom his Majeſty had
'killed, or mortally wounded, with his own hand. The
'King being entered, followed by a gentleman of the court,
'a corporal of the drabans, and two drabans, ſeveral inferior
'officers, dragoons, and valets, in all about thirty people, the
'door was ſhut. He was much ſurprized that having left in

'it a garriſon of a hundred men, he ſhould find no more than 'two and twenty; and to learn that the Turks and Tartars, 'coming in at the windows, had made priſoners of all this 'garriſon, excepting theſe few, who had retired and en-'trenched themſelves, as it were, in the apartment of Mar-'ſhal Duben, which they held out againſt the enemy, who 'had pillaged the other apartments.

'The King muſtered his people that came in with him, 'and the remains of the garriſon, which might make up all 'together about forty-two fighting men; the chief of which 'were Colonel Chamber, already named, the Drabants, 'Wolberg and Axel Boſen, Mr. de Cliſſendorff, Chamberlain 'to the King, Mr. Palmberg, a gentleman of the court, and 'Mr. Erenpreus, Secretary of the Chancery. After re-'viewing them, and endeavouring to animate them by pro-'miſes of great preferment, he ordered the door of the outer 'chamber to be opened, which he found full of Janiſſaries: 'notwithſtanding the inequality of numbers, he did not hesi-'tate to attack them, putting ſeveral to the ſword, and for-'cing the reſt to leap *out of window*. He next ordered the 'door of the great hall to be broke open, which, like the 'other, was filled with a greater multitude; to the number, 'I have been told, of above three hundred Janiſſaries, who 'were plundering the furniture, amongſt which was the 'King's plate, which had been ſaved at Pultowa. Their 'number did not hinder his Majeſty from immediately attack-'them with his ſmall company. The Janiſſaries did all they 'could to overpower this battalion, and ſeparate the King 'from it; and were actually very near making themſelves 'maſters of his perſon, if he had not killed two Janiſſaries, 'and wounded a third; who being irritated by his wound, 'with one ſtroke of his ſabre cut quite through a fur cap his 'Majeſty wore, and would have ſplit his ſcull, if he had not 'graſped the ſabre with his left hand, on which he received 'a ſlight wound. He had hardly eſcaped this danger, but 'another body of them ſurrounded him, and undoubtedly 'would have taken him, if ſeveral of his people had not diſ-'engaged themſelves from thoſe they were fighting with, and 'run to his aſſiſtance. Seeing himſelf again at the head of 'his battalion, he charged the Janiſſaries with ſo much cou-'rage, that in leſs than an hour he made himſelf maſter, not 'only of the grand ſaloon, but of the audience chamber alſo, 'and of the whole houſe, after putting to the ſword all who 'made reſiſtance. A poor Janiſſary, frighted probably at 'this tragic ſcene, and who had hid himſelf under the King's 'bed, would have ſhared the ſame fate, if he had not em-

'braced

'braced the King's knees, crying, Aman, Aman, that is to 'ſay, quarter or pardon. The King granted it, on condition 'he would go and tell the Bacha, and the Han, what he had 'ſeen; which having ſworn to perform faithfully, the King 'himſelf helped him to get out at a window. And here I 'muſt do the juſtice to the Janiſſaries in general, to ſay, that 'excepting him whom I have ſpoken of, (who was exaſpe-'rated with the wound he received from the King) not 'one attempted his life, though, by ſparing it, ſeveral loſt 'their own lives: and this, from ſome remains of affection to 'him, as they pretended, or to gain eight or ten ducats, 'which the Bacha had promiſed to whoſoever ſhould aſſiſt 'in taking him alive. Be that as it will, the King, ſee-'ing himſelf thus maſter of the whole houſe, ordered the 'doors and windows to be barricaded anew, and had em-'braſures made to fire upon the aſſailants. The Turks, not 'a little ſurprized at what had paſſed, and at what the Ja-'niſſary, whoſe life the King ſpared, had reported to them, 'held a kind of council of war; in which, readily judging 'that it would ſtill coſt them a great number of people if they 'ſhould perſiſt in their deſign of carrying off the King from 'his houſe; on a ſudden they changed the ſcene. The can-'non, which at firſt had fired but by intervals, now battered 'the houſe with the greateſt fury. You will perhaps be ſur-'prized how this houſe was not beat down, and levelled with 'the ground: but you muſt know, that beſides that the walls 'were of a conſiderable thickneſs, the bricks were ſo ſoft, 'that the cannon-balls only made holes, without doing any 'other damage. In the mean time the King, who wanted 'neither for powder nor ball, (with which he had found 'means, during the blockade, to fill all the ſtore-rooms) 'made frequent diſcharges upon the Turks through the win-'dows and embraſures, and killed many.

'This manœuvre laſted till towards night; the Turks 'were much ſurprized at their ſmall progreſs, and that it 'ſhould coſt them almoſt as many people to attack him at a 'diſtance, as when they had tried to ſeize his perſon within 'the houſe.

'At laſt they bethought themſelves of an expedient, which 'was, to faſten matches and other combuſtibles to the arrows 'of the Tartars, a ſhower of which was in an inſtant poured 'on the roof of the houſe; which conſiſting only of a few 'thin planks joined together, it ſoon took fire, and the whole 'in a few minutes was in flames; and, in the iſſue, conſumed 'to the value of upwards of two hundred thouſand crowns,

'in

in rich preſents made to the King by the Grand Signior, the Han, and the Viſirs; conſiſting of tents, ſabres, ſaddles, and bridles adorned with jewels, rich houſings, and harneſſes.

'The King, afraid leſt the fire ſhould gain the ceiling, went up with ſome of his people to extinguiſh it, if poſſible; but having nothing in the houſe but ſome bottles of wine and brandy, and there being no way to pull down the roof, he was obliged to return to his apartment, from whence he fired upon the Turks anew, as if nothing had happened. They were the more ſurprized, as they imagined he had a mind to bury himſelf in the ruins of his palace. At laſt, the whole houſe appeared to be nothing but a funeral pile on fire, in which this hero ſeemed to live and gather new ſtrength, like a ſalamander. The flames having at laſt reached the ceiling, in a few moments ſeveral pieces of burning wood fell upon the beſieged; who ſeeing the preſſing danger, beſought the King not to be ſo cruel to his perſon as to ſuffer it to periſh in the flames. He aſſured them that there was no danger as long as their cloaths did not take fire; exhorted them to have patience, and animated them to defend themſelves to the laſt man, and rather to die like brave men, than to fall into the hands of their enemies; promiſing, at the ſame time, great rewards to thoſe who ſhould follow his example and not yield: but it ſhould ſeem that the heat of the fight and his heroic ardour, hindered him from ſeeing the contradiction there was between what he required, and what he promiſed. Mean while, the danger hourly encreaſed, aud it was much to be feared that the ceiling falling, would bury them in the flames; ſome large coals having already fallen upon the King himſelf, every body preſſed him again, to quit the place and force his way through the Turks and Tartars and ſave himſelf, whilſt it was yet dark, among the vines. I do not know what might have happened, if the Drabant Axel Roſen had not took it into his head to tell him that it was far better to die with arms in their hands like brave men, in the midſt of the enemy, than to periſh in *cold blood among the flames*; that at fifty paces diſtance, there ſtood a houſe built of ſtone with a flat roof, called the *New Chancery*, where there would be no fear of fire; that if the whole body would ſally out in cloſe ranks, each man with his ſword in his right hand, and a piſtol in his left, and clear his way through the Turks and Tartars, it would be an eaſy matter to reach it, and hold out another much longer ſiege. Whether the idea of this new fight tempted the

'King,

g, or that he believed the thing to be really practicable, hat he perceived he ſhould be no longer maſter of his ole, and that they would abandon him in the houſe ie, if he ſhould obſtinately remain in it, he conſented to propoſal. He then formed a kind of battalion of his e garriſon, and putting himſelf at their head, ſallied out firſt with his drawn ſword; but advancing with too h ardor, and being by that means ſeparated from the , he unfortunately fell down: whether it was occaed by a piece of wood being in the way, or, as as ſome ple ſay, that a poor frighted cook took him by his belt made him fall; the Janiſſaries, who were upon the ch, threw themſelves upon him, and at length diſarmed , though not without much trouble.'

ius, it is ſaid, fell this Hero into the hands of his *enemies*. certain, however, the Turks had approved themſelves y his friends, and in particular the body of Janiſſaries, reſpected him as the braveſt prince in the world, and had d to be led on againſt him, till he inſolently rejected their offices, and threatened to burn or cut off their beards; which a greater inſult could not poſſibly have been d to them.

our Envoy's letters reſpecting affairs ſubſequent to this ſaction, he diſplays much of his natural talents for in-e, and his adroitneſs in the buſineſs of negotiation: it rs, however, that his vivacity ſometimes urged him for-s with too much precipitancy; and that, with all his rity, he was frequently in danger of outwitting himſelf o refined a ſubtilty. But he was fortunate; and, as he ly obſerves of himſelf, one may ſee by his example that ical blunders are ſometimes of uſe.

t we muſt here take leave of this publication, which, as ords a variety of materials of undoubted authenticity, probably give riſe to a more compleat hiſtory of Charles welfth, than any yet extant.

Life of John Cartaret Pilkington, *ſon to the Rev. Mr. Matthew, and the celebrated Mrs. Lætitia Pilkington. Writn by himſelf. To which is added, never before printed, Collection of Letters, which paſſed between the late Lord ——gſb——h, and Mrs. Pilkington. Alſo Poems on ſeveral Occaſions,*

Matthew Pilkington; together with the *plague of riches*, a very humorous compoſition in proſe; but moſt, if not all of theſe pieces having formerly appeared in print, we have the leſs to ſay concerning them. As a ſpecimen of the part of Mr. John Cartaret Pilkington has borne in the preſent publication, we ſhall ſelect the following anecdotes relating to an unfortunate perſon, who a few years ago was taken great notice of in this metropolis.

At a time when the Author, then a mere boy, was abandoned by his relations, and turned out, as the phraſe is, to ſeek his fortune in the wide world,—he accidentally fell in with a gentleman, whom he repreſents as giving the following account of himſelf.

'You muſt know, Sir, that I am a gentleman who has run 'through a plentiful eſtate in ſchemes for the public good; 'and though ſome of them, through the inattention of the 'great, have miſcarried, yet I have at length hit upon one 'which will return me ten fold the 4000 *l.* a year I have 'parted with; and that your own judgement will determine, 'when I explain it to you.

'In the more gay and happy hours of my life, I ſtudied 'muſic as an amuſement, and am, perhaps, the beſt maſter 'of harmony in the known world; of this I will give you 'an immediate demonſtration: ſo ſaying, he pulled from his 'ſleeve ſixteen large pins, and from his pocket a ſmall 'hammer; with this he drove the pins into a deal table, all 'ranged one above the other, and ſome almoſt in as far as the 'heads. He then took from his ſide pocket two pieces of 'braſs wire, and demanded what tune I would have: I told 'him the Black Joke. Then lay your ear to the table, ſays 'he, hear and admire: I did ſo, and to my infinite amaze-'ment, he played it with all its variations, ſo as to ſound 'ſomewhat like a dulcimer.

'Encouraged by the applauſes I gave to this common in-'ſtrument, he took a parcel of drinking-glaſſes, and tuned 'them, by putting different quantities of water in each: 'upon theſe he played a number of the neweſt tunes in the 'moſt elegant taſte. He then proceded to inform me, that 'theſe were but ſketches and outlines of his grand art and 'diſcovery; for, ſaid he, I have at home, glaſſes as large as 'bells, of my own invention, that give a ſound as loud as 'an organ, but more delicate and pleaſing to the ear. Now, 'Sir, as we are both gentlemen, and both poſſeſſed of ex-

cellence

'cellence in the ſcience of muſic*, if we unite them toge-
'ther, we muſt make a fortune; for after we have exhibited
'in Dublin this winter, for which purpoſe I have already
'taken the Taylor's-hall, we may go to Briſtol, Bath, Scot-
'land, and, to crown all, to London; and, in order, at once,
'to ſhew you how much I prize merit, and how ready I am
'to encourage it, I will engage to give you a hundred pounds
'the firſt year, beſides your board and lodging, and after-
'wards encreaſe it, if you chuſe to continue with me.

'Such a propoſal to a perſon in my ſituation, could not
'fail of a ready acceptance. I bleſſed the happy moment I
'left my uncle, and began to think Providence had ordered
'it for my advantage. I told the gentleman my opinion,
'who allowed it was extremely judicious, and added, that if
'I pleaſed I might go to his lodgings to-night, and that we
'would to-morrow have articles drawn, and ſet about the
'ſtudy of ſuch ſongs as were beſt adapted to his *angelic organ*,
'as he ſtiled it. He then told me, in an eaſy familiar way,
'that he had brought out no change with him; but that if I
'had any, and would lend it to him, he would pay the rec-
'koning, and treat me with a coach. I gave him every
'penny I poſſeſſed, and ſet out with him to his apartments,
'which I made no doubt were equal to the appearance he
'made.

'As we went along, he told me that the laſt houſe he
'lodged in, he paid three guineas a week, but that his muſic,
'and the concourſe of the virtuoſi who came to ſee him,
'prevented other lodgers from ſtaying in the houſe: and
'therefore, as he would rather diſcommode himſelf than
'others, he had taken rooms at his taylor's; that it was in
'an obſcure place, but then it was cheap, retired, and com-
'modious for his buſineſs.

'We were ſet down at a mean-looking houſe in Bride-
'ſtreet, and the Captain, for ſo he had been formerly called,
'was ſuffered to go up ſtairs in the dark. He left me at the
'outſide of the room till he ſtruck a light, which revealed to
'my eyes the moſt littered dirty hole I had ever yet ſeen: the
'furniture conſiſted of an old taudry bed, one ruſh-bottom
'chair, a frame with a number of large glaſſes ranged on it,
'and the caſe of a violincello. I believe the Captain ob-
'ſerved diſappointment and diſmay in my looks; but in order
'to comfort me, he ſaid, that he had made the people take all

* Alluding to young Pilkington's excellent voice, and perfection in ſinging.

the

‘ the ſuperfluous things out of the room, and that he never ‘ ſuffered a ſervant to clean it, leſt their damn'd mops and ‘ bruſhes ſhould break his glaſſes.

‘ He then ſat down and played Handel's water muſic, and ‘ ſeveral other pieces, on the glaſſes; which indeed made ‘ ſome amends for the wretched appearance of every thing ‘ about him. After this he called his landlord to provide a ‘ bed for me; this, after numberleſs obſtacles, was done in a ‘ miſerable garret, where nothing but the long want of reſt ‘ could have lulled me to repoſe.

‘ When I came down in the morning, I found the Captain ‘ labouring hard with a broken pair of bellows, to blow about ‘ a handful of embers, on which a tin coffee-pot, without a ‘ handle, was placed for a tea-kettle: after great induſtry it ‘ boiled, and he took from the caſe of the violincello before ‘ mentioned, a broken delft baſon, with ſome coarſe brown ‘ ſugar, a paper with a little bohea tea, a ſtale loaf, and a ‘ crock of ſtinking butter. All theſe appearances of the moſt ‘ abject poverty, after the ſcenes of plenty and delight I had ‘ juſt left, conſiderably abated the tranſports my hundred a ‘ year had given me; and though I had no conception of the ‘ character of a projector, yet I could not help thinking the ‘ man mad, to talk of ſo much money, who did not ſeem worth ‘ three-pence. I very modeſtly told him I ſhould be obliged ‘ to him for a ſhilling of the change I lent him, to get a better ‘ breakfaſt, as I could not poſſibly diſpenſe with ſuch un- ‘ uſual fare. “ Why, there now, child, ſaid he, that is the “ very rock I ſplit on: good God! to what end do we eat? “ Is it not to ſuſtain nature? Suppoſe this breakfaſt conſiſted “ of every thing nice in its kind, what difference will it make “ in my conſtitution to-morrow, nay an hour hence? Or “ when I go abroad in the habit of a gentleman, who is to “ know whether I breakfaſted on hyſon tea or water-gruel? “ Indulging the appetite is a mere brutal cuſtom, beneath the “ dignity of a prudent man, or a philoſopher. A young “ man like you, who has all his faculties in the higheſt per- “ fection, ſhould be quite indifferent about theſe matters. I “ will let you have a ſhilling with all my heart, but I would “ adviſe you to do as I do, and you'll find the comforts of it “ at the year's end.”

‘ His argument was enforced with ſuch reaſon and gravity, ‘ that I ſo far adopted his ſentiments as to take ſhare, for the ‘ preſent, of what was before us; and the more ſo, as (tho' ‘ he ſeemed ſo ready to let me have the ſhilling) yet I ne- ‘ ver obſerved he made the leaſt motion to put his hand in his

Pockiad *, wherein he explains all his numerous, ccefsful, and impracticable projects; one of which give a ſample of the reſt. This was no leſs than a me for immortality upon earth, and his manner of ob- ng it was this: that when any gentleman or lady : to be about three-ſcore, the blood then grows cold and ıates, occaſioning diſorders, which terminate in death. Captain, in order to remove theſe obſtacles, propoſed, perſons of that age ſhould have a vein opened in each , and at the ſame time a vein opened in the arm of a g healthy cook-maid, or country girl; and let an in- tube be placed in the orifice made in her arm, and the of the old perſon; that then as the old decayed blood ed out at one of the patient's arms, he would receive young, healthy, vigorous fluid into the other, which totally aboliſh the effects of age, and cauſe an utter vation of the animal ſpirits. But to do juſtice to the ıtion, the Captain was not the firſt who thought of the ıfuſion of blood; for various inſtances of its being prac- , are recorded in the philoſophical tranſactions of the ıl Society.

he real hiſtory of Mr. Pockrich is this:

t the age of twenty-five he found himſelf in the poſſeſ- of an uncumbered eſtate of four thouſand pounds a , which was ſo far from anſwering his genius for ſpend- that in the end of a ſmall time he ſold every foot of it:

'been an equal myſtery and wonder to his moſt intimate fri
'and acquaintance, as they do him the juſtice to declare,
'were never the witneſſes of the leaſt extravagance in
'equipage, houſe-keeping, or his other expences; nor c
'he ever be brought to give any account of the ſteps he
'ſo ſuddenly, to diveſt himſelf of all the comforts of
'for my own part, there appeared ſo much meanneſs and
'breeding in all his words and actions, that if I had not
'it from better authority than his own, I could never
'believed that he had received the education of a gentlen
'or kept company with any above the degree of a journey
'mechanic.—For during my unhappy reſidence in his a
'of famine, he made no ceremony of going to a cook's ſ
'oppoſite to his lodgings, for four pennyworth of meat,
'diſputing learnedly with the cook-woman for another b
'fat.

'My Readers will judge how tedious and diſagreeab
'life of this kind muſt have been. The firſt ſtep I tool
'the advancement of a better, was writing as pathetic a l
to my uncle † as poſſible, entreating his forgiveneſs,
'permiſſion to return; to which I never received an anſ
'or indeed to many others, written to the ſame purpoſe
'the mean time, the Captain and myſelf laboured hard at
'muſic. The ſongs I was to ſing at my firſt appearance
'fixed upon, and every thing got in readineſs for the
'portant event: when I hoped my patience and long-ſuffe
'would meet with ſome reward; for by this time two mo
'had ſneaked away. At length the hour arrived.
'Taylor's Hall was finely illuminated, the news-papers
'led with encomiums on the angelic organ; every pu
'corner was covered with large bills, and tickets diſpe
'among the nobility. About three hours before the con
'was to begin, the Captain went to range and tune his gla
'when unfortunately ſtepping out for ſome water, a l
'unmannerly ſow entered, and oh! gueſs the reſt!—th
'down the whole machine, and covered the ground
'glittering fragments; deſtroying not only the hopes of
'public, but ours of a preſent and future ſubſiſtence.

'When the Captain returned, and found his lofty ca
'in the air reduced to an heap of rubbiſh, he looked juſt

† Dr. Vanlewen, a phyſician at Cork, who had for ſome time
ported his nephew; but had diſcarded him for ſome alledged mi
haviour. For the particulars of which, ſee Mr. Pilkington's B
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rk Anthony, when he beholds the body of Julius Cæſar the earth, and ſays,

" Oh! mighty Cæſar, doſt thou lie ſo low?"

He, however, ſupported the cataſtrophe with a dignity heroiſm peculiar to great minds; and without ſtaying the company, deſired the door-keepers would inform the ld of this melancholy event, retiring himſelf once more is gloomy abode.'

this account of Mr. Pockrich our Author has added, y of *note*, an extract from one of the papers which men- many other particulars concerning him; together with gical cataſtrophe *, that put a final period to all this un- ate gentleman's projects.

ſhall add another ſpecimen of a very different kind, not ing but it will give the ſame entertainment to our rs, which it really afforded us, on the firſt peruſal. As truth of the tale, there is the leſs reaſon to call it ſtion, as the circumſtances are very conſiſtent with the nown character of the whimſical nobleman to whom it' ally relates, and perfectly agreeable to the general tenor conduct.

'he late Earl of Roſs was, in character and diſpoſition, the humorous Earl of Rocheſter: he had an infinite of wit, great ſpirits, and a liberal heart; was fond of he vices which the beau-monde call pleaſures, and by e means firſt impaired his fortune, as much as he poſſi- could do; and finally, his health beyond repair. A eman could not, in ſo cenſorious a place as Dublin, a life of rackets, brawls, and midnight confuſion, out being a general topic of reproach, and having fifty ſand faults invented to compleat the number of thoſe he may, ſome aſſerted that he dealt with the devil; liſhed a hell-fire club at the Eagle tavern on Cork- ; and that one W——, a mighty innocent facetious ter, who was indeed only the agent of his gallantry, a party concerned; but what won't malicious folks Be it as it will, his Lordſhip's character was torn to es every where, except at the Groom Porter's, where as a man of honour; and at the taverns, where none aſſed him for generoſity.

e terrible fire in Cornhill, which broke out at Hamlin's coffee- Nov. 10, 1759. Pockrich lodged at that houſe, and periſhed lames, which are ſaid to have broke out in his apartment. It mputed that for nine weeks before his unfortunate death, he ned not leſs than ſix pounds a day by playing on his glaſſes.

'Having led this life till it brought him to death's door, 'his neighbour, the Rev. Dean Madden, a man of exem- 'plary piety and virtue, having heard his Lordſhip was given 'over, thought it his duty to write him a very pathetic 'letter, to remind him of his paſt life; the particulars of 'which he mentioned, ſuch as whoring, gaming, drinking, 'rioting, blaſpheming his Maker, and, in ſhort, all manner 'of wickedneſs; exhorting him in the tendereſt manner to 'employ the few moments that remained to him, in peni- 'tently confeſſing his manifold tranſgreſſions, and ſolliciting 'his pardon from an offended Deity, before whom he was 'ſhortly to appear.

'It is neceſſary to acquaint the Reader, that the late Earl 'of K——e was one of the moſt pious noblemen of the 'age, and in every reſpect a contraſt in character to Lord 'Roſs. When the latter, who retained his ſenſes to the laſt 'moment, and died rather for want of breath than want of 'ſpirits, read over the Dean's letter, (which came to him under 'cover) he ordered it to be put in another paper, ſealed up, 'and directed to the Earl of K——e: he likewiſe prevailed 'on the Dean's ſervant to carry it, and to ſay it came from 'his maſter, which he was encouraged to do by a couple of 'guineas, and his knowing nothing of its contents. Lord 'K——e was an effeminate, puny, little man, extremely 'formal and delicate, inſomuch that when he was married to 'Lady M——y O——n, one of the moſt ſhining beau- 'ties then in the world, he would not take his wedding- 'gloves off when he went to bed. From this ſingle inſtance 'may be judged with what ſurprize and indignation he read 'over the Dean's letter, containing ſo many accuſations for 'crimes he knew himſelf entirely innocent of. He firſt ran 'to his lady, and informed her that Dean Madden was ac- 'tually mad; to prove which, he delivered her the epiſtle 'he had juſt received. Her ladyſhip was as much con- 'founded and amazed at it as he could poſſibly be, but 'withal, obſerved that the letter was not written in the ſtyle 'of a madman, and adviſed him to go to the Archbiſhop of 'Dublin about it. Accordingly, his Lordſhip ordered his 'coach, and went to the epiſcopal palace, where he found his 'Grace at home, and immediately accoſted him in this man- 'ner: "Pray, my Lord, did you ever hear that I was a "blaſphemer, a whoremonger, a gameſter, a rioter, and "every thing that is baſe and infamous?" "You, my Lord, "(ſaid the Biſhop) every one knows you are the pattern of "humility, godlineſs, and virtue." "Well, my Lord,

"what

t ſatisfaction can I have of a learned and reverend
ine, who, under his own hand, lays all this to my
ge?" "Surely (anſwered his Grace) no man in
ſenſes, that knew your Lordſhip, would preſume to do
and if any clergyman has been guilty of ſuch an of-
e, your Lordſhip will have ſatisfaction from the ſpiri-
court." Upon this Lord K——e delivered to his
e the letter, which he told him was that morning de-
d, by the Dean's ſervant, and which both the Arch-
p and the Earl knew to be Dean Madden's hand writ-
The Archbiſhop immediately ſent for the Dean, who
ening to be at home, inſtantly obeyed the ſummons.
e he entered the room, his Grace adviſed Lord K——e
alk into another apartment, while he diſcourſed the
eman about it, which his Lordſhip accordingly did.
n the Dean entered, his Grace looking very ſternly,
nded if he had wrote that letter? The Dean anſwered,
l, my Lord." "Mr. Dean, (returned the prelate) I
ys thought you a man of ſenſe and prudence, but this
uarded action muſt leſſen you in the eſteem of all good
; to throw out ſo many cauſeleſs invectives againſt
moſt unblemiſhed nobleman in Europe, and accuſe
of crimes to which he and his family have ever been
gers, muſt certainly be the effect of a diſtempered
n: beſides, Sir, you have by this means laid yourſelf
to a proſecution, which will either oblige you pub-
y to retract what you have ſaid, or to ſuffer the conſe-
ce." "My Lord (anſwered the Dean) I never think,
or write any thing, for which I am afraid to be called
account before any tribunal upon earth; and if I am
proſecuted for diſcharging the duties of my function,
ll ſuffer patiently the ſevereſt penalties in juſtification
." And ſo ſaying the Dean retired with ſome emo-
and left the two noblemen as much in the dark as
Lord K——e went home, and ſent for a proctor to
n he committed the Dean's letter, and ordered a cita-
to be ſent to him as ſoon as poſſible. In the mean
the Archbiſhop, who knew the Dean had a family to
de for, and foreſaw that ruin muſt attend his entering
ſuit with ſo powerful a perſon, went to his houſe, and
mended to him to aſk my Lord's pardon, before the
r became public. "Aſk his pardon, (ſaid the Dean)
the man is dead!" "What! Lord K——e dead!"
Lord Roſs." "Good God! (ſaid the Archbiſhop)
not you ſend a letter yeſterday to Lord K——e?"
truly, my Lord, but I ſent one to the unhappy Earl

'of Roſs, who was then given over, and I thought it my 'duty to write to him in the manner I did." Upon examining the ſervant, the whole miſtake was rectified, and the Dean ſaw with real regret, that Lord Roſs died as he had lived: nor did he continue in this life above four hours after he ſent off the letter. The footman loſt his place by the jeſt, and was indeed the only ſufferer for my Lord's laſt 'piece of humour.'

The Influence of the Paſtoral Office on the Character examined; with a View, eſpecially to Mr. Hume's Repreſentation of the Spirit of that Office. A Sermon preached before the Synod of Aberdeen, at Aberdeen, April 8, 1760. *By* Alexander Gerard, *M. A. Profeſſor of Divinity in the Mariſchal College.* 8vo. 1s. Millar.

WE ſhall make no apology for giving our Readers a particular account of what is contained in this excellent Sermon, or rather treatiſe, for it exceeds the uſual bounds of two or three Sermons. The ſubject of it is curious and important, and treated at full length with great candor and judgment.

Mr. *Hume*, in one of his moral and political eſſays, has drawn a very unamiable character of the clergy in general, including in it many of the blackeſt vices of human nature; and has endeavoured to prove, that this character naturally reſults from the very genius of the miniſterial calling. Part of what he has advanced on this ſubject, is as follows: — 'Moſt men are ambitious; but the ambition of other men may commonly be ſatisfied, by excelling in their particular profeſſion, and thereby promoting the intereſts of ſociety. The ambition of the clergy can often be ſatisfied only by promoting ignorance and ſuperſtition, and implicit faith, and pious frauds. And having got what Archimedes only wanted, (*viz.* another world, on which he could fix his engines) no wonder they move this world at their pleaſure. — Moſt men have an overweening conceit of themſelves, but theſe have a peculiar temptation to that vice, who are regarded with ſuch veneration, and are even deemed ſacred, by the ignorant multitude.—Few men can bear contradiction with patience; but the clergy too often proceed even to a degree of fury on this article, becauſe all their credit and livelihood depend upon the belief, which their opinions meet with; and they alone pretend to a divine and ſupernatural authority, or have any colour for repreſenting their antagoniſts as impious and prophane.

The *odium theologicum*, or theological hatred, is noted even to a proverb, and means that degree of rancour, which is the moſt furious and implacable. — In religions founded on ſpeculative principles, and where public diſcourſes make a part of religious ſervice, it may be ſuppoſed that the clergy will have a conſiderable ſhare in the learning of the times; though it is certain that their taſte in eloquence will always be better than their ſkill in reaſoning and philoſophy. But whoever poſſeſſes the other noble virtues of humanity, meekneſs, and moderation, as very many of them no doubt do, is beholden for them to nature, or reflection, not to the genius of his calling——In order to ſupport the veneration paid them by the ignorant vulgar, they muſt not only keep a remarkable reſerve, but muſt promote the ſpirit of ſuperſtition, by a continued grimace and hypocriſy. This diſſimulation often deſtroys the candor and ingenuity of their tempers, and makes an irreparable breach in their characters. — Thus many of the vices of human nature are, by fixed moral cauſes, inflamed in that profeſſion; and tho' ſeveral individuals eſcape the contagion, yet all wiſe governments will be on their guard againſt the attempts of a ſociety, who will for ever combine into one faction; and while it acts as a ſociety, will for ever be actuated by ambition, pride, and a perſecuting ſpirit.'

Such is the repreſentation Mr. *Hume* has made of the moral character of the clergy. — Mr. *Gerard* ſets himſelf to enquire whether the repreſentation is juſt? and examines fairly and impartially, what the natural influence of the miniſterial office is, upon the characters of thoſe who exerciſe it? Upon the moſt ſuperficial peruſal of his Sermon, it will be obvious to every candid Reader, that he writes in *the ſpirit of meekneſs*, and with that moderation which becomes a Miniſter of the Goſpel; an amiable example, and well worthy of imitation. Scepticks and Infidels have often complained, and often, indeed, have had juſt reaſon to complain, that the clergy, in their polemical writings, have ſhewn a great deal of bitterneſs and malignity of temper. In the preſent inſtance, however, want of candor is manifeſtly on the ſide of the Sceptick, and the Miniſter of the GOSPEL writes in the ſpirit of the GOSPEL.

The words from which he diſcourſes are theſe, *A Biſhop muſt be blameleſs, as the ſteward of God.*—After ſome very pertinent and judicious obſervations concerning the caution that is neceſſary in forming general maxims in regard to *characters*, he proſecutes his ſubject in the following method: *Firſt*, he enquires how far a tendency in the miniſterial office, to

form a character in ſome reſpects diſagreeable, or even a character expoſed to the danger of becoming vicious, can reaſonably affect either the credit of that office, or the excellence of the Chriſtian religion, in which the office is founded; *ſecondly*, whether that character, which the miniſterial office tends to form, be virtuous or vicious in the whole; and *thirdly*, how far this office has really a tendency to produce or to inflame thoſe particular vices, which ſome perſons have repreſented as characteriſtical of the order.

Under the firſt head he obſerves that it is not unuſual to draw, from an argument, a concluſion totally different from that, which it really proves; and, by means of the ambiguity of words, or the confuſion of mens ideas, the fallacy often eſcapes detection: and it is taken for granted that a propoſition is proved, for which, in fact, there has not been a ſingle argument propoſed. Attempts, he ſays, have been ſometimes made to ſhew that the occupation of miniſters tends to prevent their acquiring that artificial poliſh, which adds gracefulneſs to the behaviour of the higher ranks of mankind; and when plauſible evidence for this trivial charge has been produced, men have triumphed, as if they had demonſtrated a very different propoſition, that the character of the profeſſion is poſitively diſagreeable, contemptible, or ridiculous. In like manner, when men have produced ſuch arguments as ſeem to make it probable, that the turn of character and manners, which is promoted by the genius of the miniſterial office, will be unfit to engage the *liking* of the generality, or will be *diſagreeable* in ſome ſituations, they have taken it for granted that theſe arguments prove with equal force, that this turn of character and manners is likewiſe poſitively *vicious*, and unfit to gain the inward *eſteem*, or the moral *approbation* of men.

Now our Author obſerves that a character may not only be agreeable, when many agreeable qualities are wanting in it, becauſe the mere abſence of them gives no poſitive diſguſt, but alſo may be really diſagreeable, or unfit to engage a general liking, and yet be ſo far from vicious, that it ſhall, on the contrary, command the moral approbation, and force the good opinion, and even the veneration of mankind. As characters and actions may be conſidered in various lights, they may gratify a ſpectator, by ſentiments totally diſtinct and different. Theſe ſentiments are very apt to be confounded, becauſe they are all agreeable; but every man, who deſires to think with accuracy, muſt be at pains to preſerve them ſeparate. A *liking* to a character is very different from the *approbation* or *eſteem* of it. The former ſentiment is excited chiefly

contain fixed moral principles, which tend to produce a correſpondent character, and have often force enough to alter the diſpoſition, that was received from nature. Now we may learn with certainty the tendency of the moral principles, eſſential to any profeſſion, by examining the nature of that profeſſion, its end, and the proper means of promoting that end. If we ſurvey the miniſterial office in this manner, we ſhall find, that it has an eſſential tendency to promote a virtuous temper.

The buſineſs of a Miniſter of the Goſpel is to teach religion, to promote the belief and practice of it, to recommend goodneſs, to explain virtue, and enforce it by all poſſible motives. The miniſterial profeſſion, therefore, will naturally lead thoſe that exerciſe it, to the diligent and conſtant ſtudy of all the doctrines and duties of religion; it will urge them to *know the Holy Scriptures*; to *meditate upon them*, to *give themſelves wholly to them*; that they may be *able to teach others*. If, then, religious or moral conſiderations; if precepts or arguments; if maxims or ſentiments; examples or rules of virtue, have really *any* force, they muſt exert it *moſt* in purifying, refining, and exalting the tempers of thoſe, whoſe whole buſineſs it is to attend to them. Since Miniſters muſt often think on all theſe, that they may underſtand them, and that they may inculcate them upon others; the conſequence will be, that if they are like other men, ſubject to the law of habit, incitements to virtue will occur to their thoughts more eaſily, and frequently, than to the thoughts of others, and urge them more powerfully to a ſuitable behaviour.

A great part of the vice, with which other men are infected, ariſes from the temptations to which they are expoſed in the courſe of their worldly buſineſs. But Miniſters of the Goſpel, we are told, have no worldly buſineſs: the nature of their office, as well as the authority of Scripture, to which they are indiſpenſably obliged to ſubmit, forbids them to *entangle* themſelves *with the affairs of this life*; and, by conſequence, preſerves them, while they continue in their proper province, from thoſe temptations which produce the greateſt part of the wickedneſs of the world. Their occupation is, to enforce a ſenſe of virtue and religion upon others; and every attempt of this kind is an act of virtue, which tends directly to their own improvement. Every effort, which they make in their *particular* vocation, promotes the end of their *general* calling.

It is their buſineſs to *inſtruct*, to *convince*, to *exhort*, to *charge*, to *intreat*, to *reprove*, and to *rebuke* others. Can a vicious

icious man be thus employed without ſome ſecret miſgivings, vithout ſome inward checks, without ſometimes feeling the gonies of remorſe? And have theſe no tendency to excite a nan to that genuine virtue, which alone can keep his own ieart from condemning him? Can Miniſters allow themſelves n any open and known vice, and yet urge abſtinence from very vice on others, in public, and in private, in the ſolemn ſſemblies, and *from houſe to houſe?* Will it not require a legree of impudence and effrontery, which is ſeldom to be ound, even in the moſt degenerate?

The opinion of the world has very great, often too great nfluence on all men. Can it be ſuppoſed that it will not ikewiſe have ſome influence on Miniſters of the Goſpel? It ometimes leads other men aſtray into vice; but it invariably irges Miniſters to the ſtricteſt virtue: for every vice, in them, ppears ſcandalous to all mankind, and neceſſarily renders hem *contemptible and baſe before all the people.* Is it not a conſiderable advantage, that a motive, ſo powerful as the ſenſe f character, is conſtantly applied to them on the ſide of virue?

Will it not alſo have ſome influence on Miniſters of the Goſpel, that, in the opinion of the world, the vices of each ndividual reflect diſhonour on the whole order, and bring he office itſelf into contempt? Can a man conſider with perect indifference, that he renders himſelf an object of juſt inignation to thouſands of worthy men of his own profeſſion, vhom his vices expoſe to undeſerved ignominy? When the neaneſt artificer is ſollicitous to repreſent his own occupation n a favourable light, can we imagine Miniſters ſo totally leſtitute of the moſt common principles of human nature, vhen that alone can prevent *the Miniſtry* from being *blamed?* Nay, the vices of Miniſters have ſtill worſe effects. Men mpute them to religion itſelf, and cenſure and diſregard it n account of them. They cauſe the *name of God and his loctrine to be blaſphemed*; they induce great numbers to *make hipwreck* of their *faith*, to harden themſelves in their ſins, and o deſtroy their own ſouls. Can this conſideration fail to perate powerfully on every man, who is not loſt to all good rinciples?

Having thus endeavoured to ſhew, that the miniſterial ffice tends to promote virtue, in thoſe who exerciſe it, by nany moral cauſes eſſential to it, and fit to work on the moſt niverſal and unqueſtionable principles of human nature, our uthor proceeds, in the third place, to enquire how far it has really

really a tendency to produce or to inflame thoſe particular vices, which ſome have repreſented as characteriſtical of the order. And here he obſerves very juſtly, that the charge, which Mr. *Hume* has brought againſt the ſpirit of the miniſterial office, has been rendered in any degree plauſible, only by fixing on ſome ſeparate circumſtances of the profeſſion, by omitting ſome of their moſt natural effects upon the character, and by exaggerating the reſt; nay, by aſcribing circumſtances to the office, which are not only foreign, but even repugnant to it, by confounding the temptations, which may ariſe from the corruptions of it or of the goſpel, with the direct and eſſential tendency of both; and by comparing the higheſt degree of the vices, to which theſe temptations may ſollicit the Clergy, with the loweſt degree of the vices, into which other men may be led by their particular ſituation.

The vices, which the miniſterial office is ſaid to have a fixed and unalterable tendency to promote, are *hypocriſy*, *ſuperſtition*, *ambition*, *vanity*, *party-ſpirit*, and *rancour*. A black catalogue truly! Had ſuch a character for the laity in general, or for any particular profeſſion, been drawn by any of the Clergy, it would have been cited, Mr. *Gerard* obſerves, as an inſtance of *Prieſtly fury*.———We ſhall inſert what he has advanced on the *ambition* of the Clergy, as a ſpecimen of his ſtyle and manner.

'The Clergy have been often accuſed of *ambition*, ſays he' 'and the accuſation has been moulded into many different' 'forms. This Author chuſes to repreſent them as a ſet of' 'men, whoſe ambition can be ſatisfied, only by promoting' 'ignorance, and ſuperſtition, and implicit faith, and pious' 'frauds, that, by arguments drawn from another world, they' 'may move this world at their pleaſure; whereas the ambi-' 'tion of other men may commonly be ſatisfied, by excel-' 'ling in their particular profeſſion, and thereby promoting' 'the intereſts of ſociety. — Is this a fair compariſon of our' 'character with that of others? Is it not plainly a compariſon' 'of laudable ambition in them, with the greateſt corruption' 'of that principle in us? But is the ambition of other men' 'always of the praiſe-worthy kind? Is it this that has' 'prompted individuals to raiſe themſelves by ſupplanting' 'better men, by fraud, by perfidy, by aſſaſſinations, by every' 'the moſt ſhocking crime? Is it this that has diſtracted' 'kingdoms with faction and rebellion, and filled the world' 'with war and bloodſhed? Will it be ſaid, that the ambi-' 'tion of the laity has never appeared in this form, or pro-

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'duced theſe effects? And is not this the form of it, which 'ought, in juſt argument, to have been oppoſed to wrong 'turned ambition in a Clergyman? On the other hand, will 'it be aſſerted, that our office does not ſuggeſt to us a laudable object of ambition, which will bear to be compared 'with the deſires of others, to ſerve mankind, by excelling in 'their own profeſſions? Our office, brethren, *naturally* propoſes to us only one object of ambition, the nobleſt indeed 'that can be propoſed, to be *workers together with God, and with Chriſt*, in recommending *righteouſneſs* to mankind, 'and thus promoting the moſt valuable intereſts of ſociety. 'It is the direct end of our office, to excite mankind, by 'the diſcoveries of a future world, which reaſon and revelation make, to that conduct which alone can promote 'their true happineſs, both in time and eternity. If we 'miſapply theſe engines, to move men at our pleaſure, or 'to render them ſubſervient to our deſigns, we baſely deviate from the end of our vocation, and, inſtead of it, purſue an oppoſite, an unworthy, and pernicious end. And 'ſhall that be imputed to our office, which is contradictory 'to its whole deſign?—But may not our office contribute in 'ſome way to this conduct? Moſt men are prone to prefer 'preſent and temporal, to ſpiritual and eternal objects, and 'to purſue them by whatever means they can. Many, who 'were not of our order, have often proſtituted religion, by 'making it a tool for promoting their ſecular ends. The 'vice is not, therefore, peculiar to our order. To be employed in the functions of our office will never lead a man 'to form theſe worldly deſigns, which can be accompliſhed 'by a proſtitution of religion; theſe are ſuggeſted by the viciouſneſs of his own temper, or by his being engaged in 'foreign occupations, and would not probably have been formed, if he had confined himſelf to his proper buſineſs. 'Indeed when ambitious views are, from theſe cauſes, once formed by a Clergyman,, he will endeavour to promote 'them by thoſe religious inſtruments, which his office affords, 'more readily than by any others, becauſe they are moſt directly in his eye. His office obliges him to apply them 'to the moſt glorious purpoſe; this is an argument for its 'excellence: his wickedneſs prompts him to miſapply them 'to bad purpoſes; this is wholly his own fault. Ought the 'world to have been deprived of the only means by which 'virtue and happineſs can be obtained, becauſe the abuſe of 'them may ſometimes be pernicious? This vice cannot, 'therefore, juſtly be imputed to the genius of our calling; 'for it has no primary or eſſential tendency to promote it;

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'on the contrary it has a very remote, indirect, and accidental influence upon it; it will ſupply a temptation to it very 'ſeldom, never except by reaſon of the previous corruption 'either of individuals, or of the ſpirit of religion; the vice 'will not be generally characteriſtical of our order except in 'the moſt degenerate ſtate of things; on this account, and 'likewiſe becauſe ambition often aſſumes the ſame form in the 'reſt of mankind, and becauſe other forms of it are equally 'deteſtible and pernicious, particular inſtances of Clergymen 'applying religion to ſelfiſh or worldly purpoſes cannot, with 'any reaſon, render the character of the profeſſion peculiarly 'odious.——If we promote ignorance, and ſuperſtition, 'and implicit faith, and pious frauds, for any end, we uſe the 'moſt unjuſtifiable means. But it is impoſſible, that our 'office can, in the remoteſt manner, prompt us to uſe them. 'The method, by which its genuine end can be promoted, 'is the *manifeſtation of the truth*; our buſineſs is *rightly to 'divide the word of truth* to all, to diffuſe religious and 'moral knowlege to the utmoſt of our power. Is this the 'ſame with promoting ignorance and error? Say, all the 'world, is it not perfectly the reverſe? Our office tends ſo 'directly to make us *apt to teach*, that it cannot even afford 'a temptation to the conduct of which we are accuſed, till it 'be firſt perverted to the very oppoſite of what it ought to be. 'It cannot put it in our power to purſue this conduct, except 'all the reſt of mankind be, in one way or another, as de-'generate as ourſelves.——What then could lead a perſon 'to charge our office with a tendency, abſolutely contradic-'tory to its genuine ſpirit? There is one religion, the Prieſts 'of which purſue this unnatural conduct. Chriſtianity was 'gradually corrupted from its genuine purity, during ſeveral 'ages of ignorance and barbarity, by a mixture of the groſſeſt 'abſurdities of paganiſm. The monſtrous medley could not 'bear examination, and, therefore, the Prieſts of the Romiſh 'church betook themſelves to the only means, by which it 'could be protected from contempt or indignation. But is it 'candid to tranſfer their character, to other Chriſtian Mi-'niſters, whoſe conduct is avowedly the contrary? This 'were to take it for granted, that Prieſts of all religions are 'the ſame not only *without* evidence, but really in *contradic-'tion* to the evidence of actual experience. This character 'ſprung, not from the office of teaching religion, but from 'men's having ceaſed to teach true religion: it can be aſ-'cribed only to thoſe cauſes, which produced the corrup-'tion of religion, and, by that means, neceſſarily changed

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'the buſineſs of the ſacred function, and reverſed the natural 'character of the Clergy.'

Though what Mr. *Hume* has advanced againſt the Clergy relates chiefly to their *moral*, yet there is likewiſe an inſinuation made to the diſadvantage of their *intellectual* character. This inſinuation, Mr. *Gerard* obſerves, is of little weight, and, in a great meaſure, without foundation.

'It is of little weight, ſays he, for taſte is more general 'among all men, than ſkill in philoſophy. A greater number 'can judge of beauty, than of truth. Many are moved by 'the eloquence of a diſcourſe, who cannot examine the juſt-'neſs of the reaſoning. We meet much oftener with a 'degree of imagination, and ſenſibility of temper, ſufficient 'to form a good ſpeaker, than with the penetration, which is 'neceſſary for inveſtigating the cauſes of things, and invent-'ing juſt theories. It can be no reflection on the Clergy, 'that taſte is more univerſal, than philoſophical genius, in 'their profeſſion, as well as in all other profeſſions. Their 'taſte will naturally be better in eloquence, than in other 'arts, becauſe their office leads them to apply eſpecially to 'that.——In every ſenſe, in which it can be conſidered as 'a reflection on our order, the inſinuation is entirely ground-'leſs. Were mankind perſuaded, that we are unacquainted 'with the rules of juſt reaſoning, and only qualified for po-'pular declamation on principles taken for granted without 'enquiry; this might perhaps incline them to liſten to thoſe, 'who tell them, that the truths of religion, which we teach, 'are mere fables, deſtitute of evidence, though we be not 'poſſeſſed of a degree of reaſon, ſufficient for detecting the 'fallacious arguments produced in ſupport of them; it might 'prepare them for expecting wonderful diſcoveries in the 'writings of infidels, and prejudice them againſt our vindica-'tions of religion. I will not ſay, that this Author made the 'inſinuation with a deſign to promote this end, becauſe he 'has not informed us what is his deſign. But I will ſay, 'this end can be really promoted by nothing leſs, than a proof 'that the Clergy are weak reaſoners, in compariſon with the 'reſt of mankind; and I will venture to affirm, that neither 'the nature of their employment, nor experience of their 'real character, gives reaſon for repreſenting them in this 'light. Their profeſſion turns their attention to eloquence, 'but does not divert it from juſt reaſoning. Their public 'functions lead them to employ all their powers of perſua-'ſion, in inculcating truth and goodneſs on their hearers; 'their ſtudies lead them alſo to examine moſt queſtions of 'im-

ineſs of Miniſters to teach only pure religion; it is a verſion of their office to ſupport corruptions of religion, l the effects of this perverſion cannot juſtly be imputed the genuine ſpirit of the office. In fact, the Clergy e never been remarkably defective in the knowlege of loſophy. There have been periods, in which the philo-hy of the times was almoſt wholly confined to them. hen the ſcholaſtic philoſophy prevailed univerſally, they overed as great ſubtilty, as men of other profeſſions. As at proportion of the Clergy, as of any other claſs, have elled in the knowlege, both of nature, and of the human id. It is natural for free-thinkers to reckon the reaſon-s of the Clergy, concerning religion, weak and incon-ive, becauſe they are contradictory to their own; but are not afraid to deſire the world to compare the writ-s of men of our order, with thoſe of the moſt admired in-ls, in reſpect either of the truth of the principles, from ch they argue, or of the ſtrength and cloſeneſs of the uments.'

e have now given a ſufficient view of what is contained s Sermon, and muſt refer thoſe to the Diſcourſe itſelf, re deſirous of ſeeing what the judicious Author has far-dvanced upon this ſubject.

Modern Part of an Univerſal Hiſtory, (ſee Review for laſt Month) Vol. XIV.—XVIII. *incluſive.*

AVING compleated the Tour of Aſia, we are now to accompany our Authors in their advances thro' Africa, which the fourteenth Volume and ſixteenth Book of this y commences. After a ſhort mention of the little de-nce to be had upon the African or other Writers, who reated of this part of the world, before the diſcoveries by the Portugueſe, our Authors enter upon a gene-eſcription of this great Peninſula, which they have ht proper to divide into — 1ſt, 'The country of the ites, comprehending Egypt, Barbary, Numidia, or Bi-lgerid, and Zaara, or the Deſart.——2. That of the

'Blacks, comprehending Nigritia, Guinea, and Nubia. '—3. Ethiopia, including all the reſt of the Continent, and 'which is commonly divided into Upper and Lower Ethiopia; 'the former of which comprehends the vaſt empire of Abyſ- 'ſinia, with the ſeveral ſtates along the coaſt of the Red 'Sea, which have been ſince diſmembered from it: and the 'latter, the kingdoms of Kongo, Angola, Loango, and 'Caffraria, along the Weſtern or Atlantic ocean; and thoſe of 'Monomotapa, Sofala, and along the coaſts of Zanguebar and 'Ajan, on the Eaſtern or Indian ocean; together with the 'inland kingdoms of Munoemugi, Manica, Chicova, Moca, '&c. and the various nations of Gallas and Zangues, diſ- 'perſed through Africa anterior. — 4. The iſlands which lie 'round Africa, as well in the Mediterranean and Red Seas, 'as on the Eaſtern and Weſtern coaſts.'

The inhabitants of this capacious continent are conſidered under the two-fold diſtinction of Africans and Arabs. The former are ſaid in their preſent ſtate, to be the moſt brutiſh, ignorant, idle, treacherous, thieviſh, miſtruſtful, and ſuperſtitious people in the world; nor is this character limited to particular communities, but is univerſal. Nay, they ſeem to plead preſcription for their indolence and vices, and even their own Marabouts, or Saints, are ſo far from denying the juſtice of the charge, that they make the following whimſical apology for them.

'Noah was no ſooner dead, than his three ſons, the firſt 'of whom was white, the ſecond tawney, and the third black, 'agreed upon dividing his poſſeſſions among them, which 'conſiſted of gold, ſilver, precious ſtones, ivory, ſilk, wool- 'len and linen cloaths, horſes, camels, dromedaries, large 'and ſmall cattle, variety of arms, and houſhold ſtuff, grain, 'and other eatables, with, among others, * tobacco and pipes. 'The greater part of the day being ſpent in ſorting all theſe 'various ſtores, they were obliged to adjourn the diviſion of 'them till the next morning; and having ſupped, and taken 'a friendly pipe together, went to reſt each in his own tent. 'The white brother, after a few hours ſleep, got up, and 'having ſeized on the gold, ſilver, precious ſtones, and others 'of the moſt valuable goods, loaded the beſt horſes with them, 'and rode away to the country where his white poſterity have 'been ſettled ever ſince.

* *Query*, Whether, according to this manner of expreſſion, tobacco and pipes do not ſeem to be included among the eatables?

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he Moor, or Tawney, awaking ſoon after, and with the ſame deſign, was ſurprized to find that his brother had n before hand with him, and haſted to ſecure the reſt of horſes, camels, and oxen: and having loaded them with beſt carpets, cloaths, and other remaining goods, leaving a few coarſe cloths, cotton, pipes and tobacco, ſome et, rice, and other things of ſtill leſs value.

When the black, or the third brother, who was the la- t of the three, came next morning to the place, he was more aſtoniſhed; and ſeeing neither brothers, nor any he valuable commodities, eaſily judged that they had ted him of them, without any poſſibility of reaching one or recovering the other. In this moſt affecting ation, he takes his pipe in his mouth, and ſits down to der on the moſt effectual means of retrieving his loſs, being revenged on his two perfidious brothers. But e other could he think of but patience, and watching pportunities of making repriſals upon them, and by all ns, and at all hazards, to lay hold and carry off all he d lay his hands on, of what belonged to them, in ex- ge for that ſhare of his patrimony, which they had de- ed and cheated him of. This practice, they ſay, is not what he followed himſelf, as long as he lived, but what njoined all his deſcendents to do, to the end of the world, with which they have carefully complied ever ſince.'

the deſcription of the genius and manners of the native ns, ſucceeds the ſtate of religion in this country, in- g beſides the original idolatry of the inhabitants, the nt modes of worſhip that have been adventitiouſly in- ed by Chriſtians of different ſects, and by the Mahom- s.——Their general ignorance of every ſort of uſeful ege, the clumſineſs and awkardneſs of their manufac- and their exceſſive ſtupidity in matters that would ſeem tereſting to us, are illuſtrated in many inſtances. We lſo an account of the commerce carried on between nd the European traders.

e Arabs diſperſed in Africa; their manners and cuſtoms; eir commerce, with its advantages and diſadvantages, are onſidered. The Authors then proceed to take notice h animals as are peculiar to this part of the world; hich they mention their pearl-fiſheries, the mines, th tains, the lakes and rivers that are moſt remarkable, ng to themſelves a liberty of giving more accurate de- ons of ſome particulars, as they ſhall occur in the re-

ſpective kingdoms through which they propoſe to continue their progreſs.

Sect. 2. profeſſes to treat of the firſt diſcovery and circumnavigation of the African coaſts by the Portugueſe, and their firſt ſettlement on them. But this we ſhall the rather paſs over, as the ſubject has been diſcuſſed in the ninth volume of this Hiſtory; though it muſt be admitted, that a few circumſtances are mentioned here, which were unneceſſary there.

Chap. II. relates the ſeveral revolutions which the African provinces, once ſubjected to the Romans, underwent after the expulſion of their conquerors, by Genſeric, King of the Vandals, who was invited thither in the year 428†, by Bonifacius; the military proceedings of the Vandal princes, their repeated perſecutions of the orthodox Chriſtians in favour of the Arians, and the final deſtruction of their empire, after it had continued about 117 years, by the Greeks, under the command of Beliſarius; alſo the irruption of the Arabs and Saracens, by whom the Greeks were expelled, and the eſtabliſhments they formed in Africa, ſeveral of which ſtill ſubſiſt.

Having made a general ſurvey, our Authors proceed to take a particular view of the reſpective nations that inhabit theſe extenſive regions. Chap. 3. introduces us into Egypt; but how differently appears the preſent condition of this country, from what it was repreſented by the ancients! No longer the granary of other kingdoms; it is now reported to produce ſcarce enough to ſupply its own neceſſary demands. Inſtead of its once boaſted pleaſantneſs and ſalubrity, the preſent proſpect is exhibited, gloomy, and abounding with many dreadful, and ſome fatal diſeaſes: and in lieu of a ſcientifical, induſtrious, and powerful people, this Hiſtory, upon good authority, paints the modern Egyptians as ignorant, indolent, and reduced to the moſt humiliating ſtate of ſervility. In ſhort, the contraſt is ſo great between what the country and its inhabitants were, and what they are, as would ſeem to impeach the veracity of thoſe Writers, who have heretofore ſpoke ſo much in their favour. Such are the natural effects of tyranny and enthuſiaſm!

† In our Review for laſt month, [ſee p. 478. and 493. *Notes*] we mentioned the inattention of our Authors, with reſpect to their chronological references. In this ſhort chapter ſeveral errors of the ſame kind occur, which muſt be perplexing to the curious Reader. In the liſt of the Vandal Kings, moſt of the dates are either poſitively wrong, or too looſely aſcertained.

A comprehenſive account is given of the depreſſing form of government, civil, military, and eccleſiaſtical, to which the modern Egyptians are ſubjected; and beſides a particular detail of the ceremonies and circumſtances of their ſolemn pilgrimage to Mecca, we are informed of their inland and foreign commerce, and their natural and artificial curioſities. ‡

Our Authors next embark for the African iſlands, which are very numerous. The courſe they lay down is to 'begin 'with thoſe which are ſituated at the mouth of the Red Sea, 'and to trace them along the continent from north to ſouth, 'then round the cape of Good Hope to the gulph of Benin, 'and from thence along the Slave, Gold, Ivory, and Grain 'coaſts, to the Cape de Verds; concluding with Madeira 'and thoſe iſlands ſituated the neareſt to the ſtreights of Gib-'raltar, and the mouth of the Mediterranean: the iſland of 'Malta is reſerved for a diſtinct article.' On theſe we ſhall only obſerve, that the deſcription given of them is ſuccinct, and appears to be accurate; and that it will afford information with reſpect to thoſe leſs known parts of the world; though our Authors have paid ſome unneceſſary viſits to places that had been before more fully deſcribed. *

After this excurſion, ſuch it confeſſedly is, our Authors return to the continent, and continue, in the fifteenth volume, their journey to the Upper Ethiopia. Their firſt ſtop is in Abyſſinia, where they make a conſiderable ſtay: this empire deſerved particular attention; it is very extenſive, and ſeems to have been once powerful. Their monarchs deduce their pedigree from Solomon King of Iſrael; and their converſion from Judaiſm to Chriſtianity, from the Ethiopian Eunuch who was baptized by Philip. Nevertheleſs, Europe was but very imperfectly acquainted with this people, till it was viſited by the Portugueſe, in the courſe of their attempts to traverſe the coaſts of Africa, in order to obtain a more ready paſſage to the Eaſt-Indies.

It ſeems to have been a determined rule with the Portugueſe to make religion and commerce go hand in hand, or rather to make the former ſubſervient to the latter. This appears to have occaſioned ſeveral of their diſappointments: from their

‡ It is the leſs neceſſary to enter into theſe particulars, as they have been largely treated of in the Review, Vol. XV. p. 240—344—385.

* Particularly the iſlands of Bourbon and Mauritius, which have been more amply deſcribed among the French ſettlements in the Eaſt-Indies.

ıdeavouring to impoſe, not the eaſy yoke of genuine Chriſianity, but the heavy fetters of popiſh ſervility, they rouſed ıoſe people, (who, in all probability, might have been eaſily erſuaded) to exert themſelves in favour of their threatened berty. The Abyſſinian ſovereigns had no idea of any Popes ut their own; nor could the people, ſuperſtitious as they ere in their own opinions, be brought ſo far to forget reaon, as to admit of human infallibility, or a foreign eccleſiaical ſupremacy.

It is from the Miſſionaries who went thither, that ve are brought acquainted with the Abyſſinian empire. It s about two hundred years ſince they firſt got footing here, and as their pride increaſed with their power, they ıecame at length ſo inſolent as, in the end, not only ruined hemſelves, but effectually excluded every European from thoſe lominions. However diſintereſted and ſpiritualized theſe reerend Quixots might at firſt ſight appear to the natives, the ollowing letter from one of the laſt of them to his principal, ıs well as many other parts of this Hiſtory, ſufficiently ſhews, hat they had ſomewhat more in view than merely making proſelytes.

'We have been looked upon, and given over in this country, 'as altogether loſt beyond recovery; and it is wholly owing 'to the little care that hath been taken of us, that our expe'dition hath proved of ſo ſmall advantage: and your Highneſs 'will permit me to aſſure you, that our affairs were brought 'to ſuch a ſtate, that, if we had been duly ſupplied with 'freſh recruits, we ſhould have proved ſo ſtrong, and gained 'ſuch authority over the Emperor, that he muſt, whether he 'would or no, have ſubmitted to the *Church*; and the people, 'by our preaching and *commerce* with them, muſt have ab'jured the errors of the Alexandrian Church. The conver'ſion of the Abyſſinians would have proved ſo much the 'eaſier, as they have no proud and arrogant men amongſt 'them, but are pious, humble, and ſincerely zealous for the 'ſervice of God, and readily yield themſelves up to convic'tion.

'And as to the temporal advantage, it might have proved 'ſuch as neither Peru, with all its gold, nor the Indies, with 'their vaſt commerce, would have been able to outweigh. 'There is a much greater quantity of gold to be found in 'kingdom of Damot, and ſome others that border t 'than in the whole continent of Peru, and much m 'to be come at, without that vaſt expence, and 'caſional wars, which attend the procuring it from t

It is, as was before obſerved, from the labours of the Miſſionaries, that our Authors have been furniſhed with materials for this part of their work, which is far from being unentertaining. Beſides an ample account of the numberleſs perils to which theſe good fathers were expoſed, and the ſufferings they underwent, in the execution of their pious deſigns, the country and its inhabitants are largely deſcribed, their genius, cuſtoms, civil and religious policy, appear to be accurately delineated, and the hiſtorical facts ſeem to be well choſen, and impartially related.

Our Authors proceed to take a curſory view of the kingdoms adjacent to Abyſſinia, and then purſue their travels along the coaſt of Zanguebar, through the provinces of Melinda, Quiloa, Moſambico, Sofala, and Monomotopa, to the country of the Hottentots; a deſcription of which laſt people, and of the Dutch ſettlement at the Cape of Good Hope, concludes this volume.

In Vol. XVI. our Authors trace the Lower Ethiopia. The principal kingdoms ſituated on the weſtern coaſts of Africa, are Benguela, Kongo, Angola, and Loango; all which are ſeparately deſcribed. But as theſe deſcriptions neceſſarily turn upon the ſame objects, ſuch as the topography and natural hiſtory of each country; the genius, cuſtoms, and manners of the reſpective inhabitants; their religion, civil and military œconomy; their domeſtic and foreign commerce; with ſome detail of the lives and actions of their monarchs, we muſt be excuſed from entering into theſe ſeveral particulars: and as the ſame method is obſerved in the mention made of other countries, we would have it underſtood for the future, that all theſe are diſtinctly noticed.

Beſides the above mentioned kingdoms, we have an account of a nation of Anthropophagi, called Giaga, whoſe manners and cuſtoms are ſo ſavage and brutal, as to be a diſgrace to human nature; and whoſe ravages and cruelties can only ſerve to ſhock and diſguſt any breaſt that retains the leaſt ſenſe of feeling or compaſſion.

We paſs over ſome inferior ſtates, and proceed with our Authors to Guinea, of which they have treated under ſeveral diviſions, as the *Slave*, *Gold*, *Ivory*, and *Grain* coaſts; names moſt probably applied to them by the Europeans, from the different ſpecies of traffic they carry on with the reſpective natives.

The Slave coaſt comprehends the kingdoms of Benin, Whidah, and Ardrah.—The Gold coaſt includes a multi-

licity of little ſtates, and employs a conſiderable ſhare of the ſeventeenth volume.—The Ivory coaſt * is not ſo extenſive, and the account of it is diſpatched in about twenty-two pages. The Grain coaſt employs a ſtill leſs compaſs. — Conſidering the trade carried on in thoſe parts, the account here given of them may be uſeful and intereſting to ſuch as are connected with that branch of commerce; nor will it, perhaps, be diſpleaſing to other Readers to be acquainted with the methods practiſed by the Negroes, in their ſearch after gold, and their cunning in adulterating it, to impoſe on the European traders.

'The precious metal is generally found in three different kinds of places; the firſt and beſt is in vallies, ſituated between mountains. Here the negroes, knowing by certain marks where the gold is, dig pits, and ſeparate it from the adhering earth. The ſecond is in, at, and about rivers and falls of waters, which ruſhing down from the mountains, waſh away large quantities of earth, and with it the precious metal. The third method of finding gold is on the ſea coaſt, and at the mouth of rivers and rivulets, as at *Axim*. No ſooner a heavy ſhower of rain falls, than thoſe places are viſited by hundreds of negro women naked. Each of them is furniſhed with a ſmall tray, which they fill with earth, and waſh repeatedly till the gold is freed from the earth, and falls by its ſpecific weight to the bottom. Some in a whole day find perhaps not the value of ſix-pence, while others are ſo ſucceſsful as to make pounds. The gold thus dug or found is of two ſorts. The one is called *gold-duſt*, which is as fine as flour, and moſt valued both in Africa and Europe. The other kind conſiſts of pieces of different ſizes, ſome weighing not two-pence; others perhaps thirty guineas; but theſe laſt are ſcarce. However, the negroes affirm, that, in the inland countries, pieces weighing 200 guineas are found. Theſe ſolid lumps go by the name of *mountain-gold*, and when melted touch better than the duſt, if pure, which it ſeldom is. The negroes have a variety of

* In ſpeaking of the Cookery made uſe of by the natives of this country, an ingredient called *ochre* appears to have puzzled our Authors. 'Surely (ſay they) they did not boil the mineral we call *ochre*, 'with their food, which is now rejected even as a medicine, and 'could never communicate any degree of flavour to their food.'—Let us be permitted to extricate them from this perplexity, by informing them that not only in Guinea, but alſo in the Weſt-Indies, there is an agreeably-flavoured, mucilaginous herb, called *ochre*, equally admired by the Whites and the Negroes, and admitted into many of their ſoups. — The Botanical characters of this herb are not recollected.

'methods

'methods to ſophiſticate the precious metal. One is the 'caſting it into *fetiches*, mixed with half or a third part ſilver 'and copper. ‡ Theſe *fetiches* are cut into ſmall bits by the 'negroes, to the value of three farthings each, which ſerves 'for the current coin of the country. It is a common pro-'verb among them, "that you cannot purchaſe much gold "for a farthing," but even with that value in gold, you may 'here go to market and furniſh yourſelf with bread, fruits, 'and other neceſſaries. The negroe females know the exact 'value of each bit at ſight; they are ſeldom miſtaken, gene-'rally giving you the exact value, with the ſame accuracy as 'if it had been weighed, and yet the difference is ſo ſmall as 'to eſcape the eyes of Europeans. Theſe pieces go by the 'name of *kakeraas*, or little worth, which is true in a literal 'ſenſe, for in Europe it is valued only at 40 s. per ounce; 'yet it is current all over the coaſt, and accepted by Euro-'pean garriſons in pay.

'Another neat manner of adulteration they have, which 'ſometimes deceives very experienced traders, who have not 'weighed it in water. They caſt pieces of gold ſo artifi-'cially, that the external cruſt about a line thick, ſhall be 'pure, while the inſide conſiſts wholly of copper, perhaps of 'iron. This is a new-invented cheat, but the moſt common 'falſe *mountain gold*, is a mixture of ſilver, copper, and a pro-'portion of gold, extreme high coloured, which much facili-'tates the deceit; for the Europeans being obliged in trade to 'receive two or three pound weight at a time, it would be 'intolerably tedious to touch every piece, ſo that they fre-'quently truſt to appearances, and are deceived. A third 'method which they ſometimes practiſe to deceive the Euro-'peans, is the moſt barefaced and palpable. This is by a 'powder of coral or copper-filings, tinged ſo exactly like 'gold, that only ſcales can diſcover the counterfeit.

'The uſual method taken by the European factors for the 'detection of thoſe frauds, is to cut the large pieces through

‡ Theſe *fetiches* are a ſort of artificial and baſe gold, ſtrangely ſhaped in moulds of a black ponderous earth. The negroes have alſo *fetiches* of unalloyed mountain gold, which they keep for ornaments, and ſeldom paſs into trade. Nothing can exceed the addreſs of thoſe barbarians, firſt in counterfeiting the precious metal, and then in paſſing it off for genuine gold. If the Europeans refuſe, they are no leſs peremptory in denying the cheat, than artful in concealing it. So great is their obſtinacy in this particular, that the Europeans are often forced to accept of what they know to be falſe gold, and ſtrangers are frequently deceived by the warmth and ſeeming integrity of their profeſſions.

the

the middle, which immediately diſcovers whether the maſs be pure and homogeneous. The ſmall bits they lay upon a ſtone, and beat with a hammer. If they are compoſed of coral, they will crumble and fly off; if metal, they will prove malleable; after which, to know if the metal be gold, it is tried by the knife or by the touch. To try duſt, they put the gold in a baſon, and winnow it with their blowing it as it deſcends. The baſe will fly away, and the genuine by its weight will fall to the bottom. Upon repeating this experiment, the falſe is ſeparated from the true, and only the pure is found in the baſon. Strange, that where the trade is of ſuch conſequence, and frauds ſo frequent and important, the methods of trial ſhould be ſo groſs, imperfect, and liable to deception! How eaſily might the intrinſic value of every parcel be known by the proportional ſcales! And as for the current coin, that is of little conſequence to traders, who leave it all behind.'

After a deſcription of Sierra Leona, and its vicinage, our Authors advance into the interior countries, whither we ſhall not follow them, but content ourſelves with referring the inquiſitive Reader to the Hiſtory itſelf, for information relative to theſe parts of the world, which are ſtill imperfectly known to the Europeans.

Hiſtory naturally furniſhes the attentive mind with a variety of reflections and obſervations; ſome Hiſtorians are too redundant in them, but this is not the caſe with our Authors: a multiplicity of deviations would have been inconſiſtent with the neceſſary ſuccinctneſs of their undertaking. Should we ſay, that among the few obſervations of their own, they are not all equally ſolid or pertinent, we flatter ourſelves with being readily excuſed.

For inſtance, in deſcribing the preliminaries and ceremonies of an African marriage ‡, we are told that the wives are bought, but that if the huſband ſhould happen to diſapprove of his bargain, he may divorce her, though with the forfeiture of his purchaſe money. Upon which our Authors remark, that this 'ſhews that the parents know much better than we in Europe how to ſet a true value on their daughters, inſtead of parting with them with ſuch vaſt ſums, as we do to get rid of them.' —— Would any of our European ladies approve of being bartered for a few ſheep or oxen? Or does the Compiler of this part of our Univerſal Hiſtory want to bring his girls to the beſt market?

‡ See Vol. XIV. p. 59.

Again,

the Hiſtory of Ardrah informs us ‖, that ‘ no great
ıy is obſerved in matters of love; the great liberty
by ſingle women, whoſe general carriage is looſe
ivious, affords abundance of opportunities for mak-
receiving addreſſes. Birth and fortune are ſeldom re-
The men of the loweſt claſs pretend to women of
heſt quality, love qualifies alone, ſets all upon a
egulates the conduct of parents, and makes all the
ıappy.—*Remark*,—how different this cuſtom from a
unnatural act, paſt in a country the moſt admired
aws, and the firſt in rank perhaps of any in the world
good ſenſe, the erudition, and manly freedom of the

ıpoſſible for an Engliſh Reader to miſtake this happy
or to be at a loſs to gueſs at the *unnatural* act hereby
cenſured: it is neither our buſineſs nor inclination
ınto a diſcuſſion of the merits of that law; the que-
is whether the mention of it in this manner, and in
e, is proper, pertinent, or decent? Where poly-
ıd divorces are freely permitted, reſtraints in love
ıpear little, if at all neceſſary; and ſurely it was not
to recommend the African practice in thoſe reſpects!
the Engliſh ladies think themſelves abundantly ho-
y the indirect compariſon between their manners, and
the females of Ardrah. In a word, the whole ſenti-
uld better become the reſentment of a diſappointed
ıunter, than the gravity of an Hiſtorian.

g finiſhed their propoſed circuit round the eaſtern,
, and weſtern coaſts of Africa, our Authors, in Vol.
proſecute their journey through the northern tracts,
ly diſtinguiſhed by the general name of Barbary, in
re comprehended the pyratical ſtates of Morocco,
Tunis, and Tripoli. The inquiſitive Reader will
et with a clear and conciſe account of every thing
to be known relating to theſe powers: with reſpect
domeſtic affairs, what our Hiſtorians themſelves par-
apply to Algiers, is equally ſuited to them all.—‘ We
xpect to find little elſe but a continued ſeries of the
ıorrid and cruel tyrannies, aſſaſſinations, revolts, de-
ngs, fightings, contentions, briberies, jealouſies, and
ts among the great, and miſery, oppreſſion, and fla-
mong the low, intermixed with inſtances of the moſt
ıan reſentment, on all or moſt of the unhappy rela-
or partizans of a butchered monarch; confiſcations,

‖ Vol. XVI. p. 460.

‘ im-

impriſonments, fines, and other perſecutions, on thoſe who are ſuſpected to be in a different intereſt from the reigning tyrant——Theſe, joined to their uſual piratical excurſions and depredations at ſea, make up the moſt conſiderable tranſactions of every reign.' To which we may juſtly add, and f their whole Hiſtory. †

A brief ſketch of the deſart of Barca concludes the Hiſtory f this vaſt peninſula, where we ſhall take leave of our Auors for the preſent, only obſerving that though in this part of heir work, they have ſhewn a good deal of induſtry and agacity, yet have they left abundance of errors to be corected; errors, which ſeem plainly owing to inattention, raher than want of judgment, and which a careful and judiious ſuperviſor would have prevented.

[*To be continued in our next.*]

An Enquiry into the Divine Miſſions of John the Baptiſt and Jeſus Chriſt, ſo far as they can be proved from the Circumſtances of their Births, and their Connection with each other. By William Bell, *M. A. Fellow of Magdalen College, Cambridge.* 8vo. 5s. bound. Sandby.

IT muſt afford no ſmall ſatisfaction to every conſiderate and well-diſpoſed mind, to reflect, that the more accurately we enquire into the evidences of Chriſtianity, the more clear and convincing they appear. The arguments that have been often urged in its ſupport, with great ſtrength and clearneſs, are certainly more than ſufficient to eſtabliſh its divine authority, if attended to with candor and impartiality; and as ſo much has been written on the ſubject, it is generally ſuppoſed that nothing new can be advanced upon it. The judicious performance now before us, however, ſufficiently ſhews, that there are arguments for the truth of our religion, which have been hitherto overlooked, or very ſlightly mentioned, and which, if purſued with judgment and accuracy, will place its evidence in a clear and ſtrong light, and to uſe the words of our ingenious Author, add *more rays to its* SPLENDOR.

† Conſidering how large an account has been given of TACAR's Hiſtory of theſe ſtates, a work frequently referred to here, we have the leſs occaſion to enlarge upon this volume of our Hiſtory. [See Review, Vol. III. p. 61—81—300—410.

Mr.

Mr. *Bell*, in his introductory conſiderations, obſerves, that the Evangeliſts have been very full and particular in tranſmitting to us the ſeveral proofs of the divine character of John the Baptiſt, and his repeated expreſs teſtimony in confirmation of the divine Miſſion of Jeſus. But at the ſame time, we are told, that they were ſo ſollicitous to eſtabliſh the divine character of John, and to preſerve ſo many diſtinct poſitive declarations, publickly delivered by him, that Jeſus Chriſt was the true Meſſiah; they have tranſmitted to us nothing more of John's other tranſactions, than what was abſolutely requiſite to give us a true idea of his extraordinary character.

We may venture to conclude then, our Author ſays, that the principal intention of Jeſus's diſciples, in making ſuch mention as they have of John, was, in reality, to eſtabliſh the divine character of their maſter, ſo firmly, upon *his* teſtimony, *that all men through him might believe.* On the other hand, we find Jeſus, on every opportunity, employing all his credit with the people, to perſuade them, that John was indeed that very divine perſon, which he pretended to be, and the greateſt of all the prophets, that had ever appeared among them. The character which the Baptiſt had from the beginning aſſumed, was *the voice of one crying in the wilderneſs, make ſtraight the way of the Lord, as ſaid the prophet Eſaias.* And when, upon a particular occaſion, he thought fit to ſend ſome of his diſciples to Jeſus, to aſk him publickly, whether *he* was the Meſſiah, Jeſus improved the opportunity this afforded him, to addreſs the people in favour of John, by declaring, in a manner the moſt emphatical, *that John was a prophet; yea, I ſay unto you, and much more than a prophet. For this is he, of whom it is written, Behold I ſend my meſſenger before thy face*, &c.——Full and frequent as John had been, in witneſſing the truth of Jeſus's pretenſions to the high character of the Meſſiah, his aſſertions were not more expreſs or emphatical, than the declarations of Jeſus, in which he publickly affirmed John to be his divine forerunner.

Had they not thus reciprocally ſupported each others claims to divine inſpiration, 'tis ſaid, the characters which they each aſſumed, were in themſelves ſo diſtinct, though relative to each other, that little, perhaps, could have been drawn from them alone, to eſtabliſh the truth, or detect the falſhood, of their pretenſions. Had John only declared himſelf the forerunner of the Meſſiah, without pretending to point him out, perſonally, to the people; and had Jeſus left the Jews to judge entirely for themſelves, concerning the reality of the Baptiſt's inſpiration; the divine authority of *both*, could not neceſſarily

neceſſarily have been determined by the veracity of *either*. But ſince we find them reciprocally bearing teſtimony to the truth of each others divine commiſſion, and the diſciples of Jeſus appear likewiſe to have given us no farther account of John, than was neceſſary to avail themſelves of his authority, in eſtabliſhing the credit of their maſter; ſince we are enabled to draw this certain concluſion, that they muſt *both* have been impoſtors, or *both*, in reality, thoſe divine perſonages, whoſe characters they reſpectively aſſumed. And this concluſion, firſt eſtabliſhed, will immediately point out a very natural method to bring the claims of *both* to a deciſive examination.

Their mutual endeavours to perſuade the people into a belief in each other, Mr. *Bell* farther obſerves, muſt either have been the effect of ſome ſupernatural knowlege, which aſſured them of each others divine Miſſion, or the reſult of a previous agreement between them, to ſupport their double impoſtor. The nature of the caſe will not allow us to ſuppoſe, that Jeſus may have been the true Meſſiah, but John an impoſtor; or John, *that* prophet, he declared himſelf, but Jeſus a deceiver. Their claims to any thing divine muſt now ſtand or fall together.

Had either of them alone been a counterfeit, the true prophet, it muſt be allowed, could not have borne witneſs in his favour, unleſs the other had found means to deceive him into a firm belief of the truth of his pretenſions. As the real meſſenger of the God of truth could not be ſent into the world to ſupport a lye, ſo it was impoſſible for him knowingly to abett the deſigns of an impious deceiver.

If then only *one* of them was really the divine perſon he pretended to be, nothing can account for his conduct in ſupporting the *other*, but his having been deluded by him into an opinion, that *that* divine character did truly belong to him, which he had impiouſly aſſumed. But this ſuppoſition cannot be admitted in the preſent caſe.

The appearance of the long promiſed Meſſiah, was an event of ſuch importance to the general happineſs of mankind, and in which the goodneſs, veracity, and juſtice of God were ſo intimately concerned, that *he* could not be ſent into the world, in ſuch a manner, as would lay mankind under an abſolute neceſſity to diſown and reject him, without the leaſt fault in themſelves. The Divine Wiſdom could not therefore ſend that inſpired Meſſenger, whom he had long promiſed, purpoſely to prepare the Meſſiah's way before him, witho

ening *him* with that ample portion of his diſcerning ſpirit,
h would enable him to diſtinguiſh the true Meſſiah, with-
poſſibility of miſtake, from every counterfeit of his cha-
r, or at leaſt ſecure him from bearing witneſs to any
ſtor. Had he been ſent without this neceſſary qualifica-
inſtead of preparing the Meſſiah's way before him, he
it, and in the preſent caſe, muſt have been the moſt ef-
al obſtructor of it. He might involuntarily have miſ-
ed his divine authority, in abetting the deſigns of an im-
deceiver; and thus have thwarted thoſe eternal counſels
as ſent purpoſely to fulfill, through the defects of his own
ration.

ppoſing then that the Baptiſt was, in fact, the divine
enger in queſtion; Jeſus muſt likewiſe have been the
Meſſiah.

n the other hand, ſhould we allow Jeſus to have been
ong-expected Meſſiah, his teſtimony will furniſh us with
tisfactory a proof of the divine authority of John. No-
g can be more evidently abſurd, than to ſuppoſe, that a
g of conſummate wiſdom and power, would render the
ority of his divine diſpenſations liable to be brought into
tion, by being connected with the ſhort-ſighted and in-
ſtent ſchemes of human impoſture. Intricate plans of
it, eſpecially ſuch as affect the general intereſts of man-
, and are of the moſt extenſive nature, are ever liable to
ſcovered. Nor have we need of any other reaſon for
ting all pretenders to divine authority, than the finding
deſirous to increaſe their credit by the aſſiſtance of a de-
r. Jeſus, therefore, if he was the true Meſſiah, muſt
ueſtionably have diſtinguiſhed the true Elias, from every
terfeit, who might aſſume his name; or, at leaſt, he
have refrained from bearing witneſs to any one, whom
lid not infallibly know to be the divine perſon in que-
.

eſides, had the Baptiſt alone been the counterfeit, as
s muſt then have been preceded by *ſome truly* divine fore-
er, to whom the character which John aſſumed, did
y belong; Jeſus would undoubtedly have appealed to the
mony of *that true* prophet, if to any, inſtead of the falſe;
we could never have found him endeavouring to eſtabliſh
redit of John.

is evident, therefore, beyond queſtion, our Author ſays,
if we admit the divine Miſſion of Jeſus, his teſtimony
oblige us alſo to acknowlege the inſpiration of John.

And

And thus the evidence they have borne to the truth of each other's divine pretenſions, reduces us to the neceſſity of rejecting them *both* as impoſtors; or ſubmitting to *both*, in thoſe very characters they aſſumed, as the eſpecial Meſſengers of God, and immediate Revealers of his will to mankind.

'This indiſſoluble connexion between Jeſus and the Baptiſt, (continues Mr. *Bell*) naturally points out a particular method of eſtabliſhing the truth and certainty of the Chriſtian Revelation: in its own nature, ſtrong and concluſive; and independent of all that variety of other arguments, by which its divine original may be clearly proved. If thoſe particulars, which the Evangeliſts have recorded, relating to John's birth and tranſactions, and ſuch others concerning Jeſus, as are neceſſarily connected with them, will enable us to ſhew, ſatisfactorily, that the Baptiſt himſelf could not be a impoſtor; then will they afford a compleat and equally ſatisfactory proof of the divine Miſſion of Jeſus; ſince it will then be certain, that he could be no leſs than what John declared him to be, the promiſed Meſſiah, and the Son of God.

'The proſecution of this particular point is the firſt and more immediate object of the following enquiry. But as we proceed in it, the arguments will likewiſe be found attended with this further, and very material, advantage; that, in illuſtrating the evidence of the divine original of John, we ſhall at the ſame time unavoidably trace out a ſeparate, direct, and equally full proof, of the divine character of Jeſus, drawn from the nature of thoſe particulars, which relate immediately to himſelf alone.

'The chief of thoſe materials, which muſt ſerve for the foundation of this enquiry, are but few in number, and little more than a ſeries of aſtoniſhing events, affirmed to have accompanied both the Baptiſt's and Jeſus's births. But theſe, when conſidered in their ſeveral circumſtances, and neceſſary connections; and when joined likewiſe with ſome remarkable particulars in the conduct of John and Jeſus towards each other, which muſt greatly contribute to their further illuſtration; will appear, it is hoped, fully ſufficient to anſwer the end propoſed, and afford us a proof, at leaſt, as ſatisfactory as in ſuch a point can rationally be deſired, that John was indeed a man ſent from God, and Jeſus beyond all queſtion the true Meſſiah.'

In the proſecution of his argument, our Author does not endeavour to prove, that the gospels were really written

thoſe perſons, whoſe names they bear; but taking this *ſingle* point for granted, as having been fully eſtabliſhed by thoſe, who have written profeſſedly upon it; the deſign of his enquiry is to prove, that the facts, in queſtion, recorded in the goſpels, could not poſſibly be forged, but muſt really have come to paſs, in the manner that they are there related. And this, not by arguing from any ſuppoſed authority of the Evangeliſts, but from the very nature and circumſtances of their relations themſelves.

The peculiar nature of the tranſactions which he conſiders, and the various circumſtances neceſſary to be attended to, in order to place every material particular in its true light, and effectually clear up the point in debate, unavoidably draw out his enquiry to an unexpected length. He cloſes his work therefore with a ſhort ſketch of the whole evidence produced, in ſupport of the important point to be proved; that when conſidered at once in a collective view, every diſtinct part may be allowed its due influence and weight; and the certainty of the concluſion judged of, by the joint evidence of the whole.

To ſhew the utter incredibility of *any ſuch* impoſture, as *that* in debate, nothing more, he obſerves, can be abſolutely requiſite, than to prove one or other of the following points. — Either that the plot ſuppoſed is of ſo *abſurd a nature* in itſelf; that it is impoſſible to believe that it could ever be undertaken: or, however, if there are not materials enough to prove this, that all the particular *perſons* concerned, were *ſuch*, and ſo *circumſtanced*; that it cannot be believed poſſible for *them* to have contrived or engaged in *ſuch* a deſign. Or laſtly, that the manner of *conducting* the plot ſuppoſed, certainly was, in ſeveral important particulars during its progreſs, ſuch as it could *not* have been, had the *only* perſons concerned really conſpired in the proſecution of *ſuch* an impoſture.

To trace out a ſatisfactory proof of *either* of theſe points, may, in many caſes, we are told, be extremely difficult for want of information, and in many, abſolutely impoſſible. But in whatever inſtance *either* of them *ſingly* can be clearly and diſtinctly made out, by comparing the ſeveral circumſtances of the caſe, with the moſt obvious and allowed principles of human nature; *there* our doubts *muſt* be at an end, and the ſuſpicion of any impoſture *muſt* unavoidably be given up.

When therefore the caſe conſidered proves ſuch, that not *one* of theſe points *only*, but *all* of them can be eſtabliſhed *together*; when it can not only be made to appear *morally impoſſible*,

[redacted]

for the plot in queſtion to have *ever* been contrived; but likewiſe the particular perſons, who *alone* are concerned, to be impoſed upon, and moreover equally *incredible* for them, to have conducted it in the *manner* it appears, from the facts themſelves, to have been conducted: when *all* theſe points can be made good together, then we have the ſtrongeſt proof of the *impoſſibility* of the plot in queſtion, that the nature of ſuch points can be ever *capable* of admitting. And in this caſe the mind cannot but acquieſce without heſitation, and reſt perfectly ſatisfied with the concluſion.

Now by which of theſe ſeveral kinds of proofs, has our Author been enabled to eſtabliſh the truth and certainty of all thoſe miraculous events, which the Evangeliſts have recorded of the nativities of Jeſus the Baptiſt, and Jeſus Chriſt.

In the firſt place, it was obvious, that the various aſtoniſhing circumſtances, ſaid to have accompanied the conception and birth of John, are in their own nature ſo evidently miraculous, that if they really came to paſs, *his* appearance in the world, and the divine character he at length aſſumed, *muſt* have been the immediate appointment of *God*. With regard to Jeſus, therefore, the only point to be proved was, that the facts related to paſs.

In order to prove this, our Author has plainly ſhewn, from the peculiarities, which muſt unavoidably attend the whole impoſition, that they could neither be invented by the apoſtles, nor any one elſe, *after the death of* Jeſus himſelf, or any of his diſciples, *during his* life; that the facts, from their very nature alone, muſt neceſſarily have come to paſs, in the manner, and at the time and place, in the whole, that if any of them did not, or could not deceive in the accounts of any of them, the whole muſt have been the original and real impoſition.

The circumſtances of the plot in queſtion being thus traced up, he proceeds, in order to determine whether *they* could poſſibly be the contrivers of it or not; Mr. *Bell*, in the next place, ſhews, that, if ſo, the deſign they muſt have been upon could not have been confined to *John only*, nor conſequently themſelves have been the *only* perſons concerned in the impoſition. But, that they muſt at the ſame time have had the view of promoting *another*, ſimilar in poſture, which is to be in the manner to *Jeſus*, and was the counter-part of the character of *John*. And likewiſe, that Jeſus

muſt have been intimately connected with Zacharias and Elizabeth, in the *joint* proſecution of *both*.

The foundation of the whole farther enquiry being thus laid, the next point is to prove the incredibility of the exiſtence, of theſe *joint* impoſtors, by conſidering the circumſtances and ſituation of each of thoſe perſons, who muſt have contrived and carried them on. This argument our Author purſues thro' the ſeveral tracks, which gradually open to his view, till it brings him at length to this deciſive concluſion:—That the whole ſuppoſition of theſe joint impoſtors muſt be given up, as in every particular abſolutely groundleſs and falſe. For, from an attentive conſideration of the moſt material circumſtances attending each of the perſons concerned, but more eſpecially the advanced age, ſacred profeſſion, and exemplary character of Zacharias, together with the youth, innocence, and unſullied reputation of Mary; and from theſe particulars, conſidered jointly with the progreſs of the ſuppoſed plots themſelves, he makes it fully appear, that neither any of the four perſons concerned, whether ſingly or jointly, nor all of them together, could poſſibly be the contrivers of the impoſtures ſuppoſed.

So that, as the only perſons, at all concerned in the tranſactions under conſideration, plainly appear to be ſuch, as could neither have contrived, nor undertaken, the impoſtures in debate; all ſuſpicion of any deceit in the caſe, muſt from *this* argument *alone* fall at once to the ground; the miraculous events in queſtion muſt be acknowleged to have come to paſs, in the manner they are related; and the characters of thoſe extraordinary perſons, whoſe births they accompanied, muſt be ſubmitted to as unqueſtionably divine.

Having thus, in the firſt part of his enquiry, fully proved the incredibility of the impoſtures in queſtion, from coſidering all the ſeveral circumſtances of the parties concerned, Mr. *Bell* proceeds, in the ſecond, to eſtabliſh the ſame point, by another argument, of no leſs real ſtrength, and, at the ſame time, more obvious than the former. This is an illuſtration of ſeveral moſt ſtriking abſurdities, unavoidably contained in the internal nature of the ſuppoſed impoſtures themſelves. Under this head he ſhews plainly, that the ſuppoſition of any deceit in the caſe before us, would indiſpenſably oblige us to ſuppoſe the truth of ſeveral particulars, all in the higheſt degree impoſſible to be believed.

As, for inſtance, [illegible] practiſed, and moſt ſubtle [illegible]er, con[illegible] be carried into execution

ion by *one particular perſon only*, and even venture to feign himſelf dumb, for a long ſpace of time, merely to prepare the way for it, not only while the *very perſon*, for whom it was contrived, remained yet *unborn*, but likewiſe before he was even *conceived*; nay, and while the contriver himſelf had every reaſon the thing could admit of, for believing that *this perſon*, for whom he was contriving all this iniquity, would never actually exiſt.

That beſides, this ſame veteran deceiver ſhould do all this, for the ſake of *ſuch* a plot, *ſo* contrived, as, after all, he could not have the leaſt hope of ever bringing on the ſtage, unleſs he could firſt infallibly foretel, not only the future birth, but even the ſex too, of a particular infant, even before it was conceived.

That moreover, he could deliberately fix upon ſuch a plan for his intended impoſture, as obliged him publickly to foretel, under the pretence of being divinely inſpired, that a certain infant, then but a few days old, would aſſuredly live till above the age of twenty years.

And beſides, that the ſame infant, when arrived at that age, would certainly appear in public, and exerciſe the ſeveral functions of a moſt extraordinary divine character, which, humanly ſpeaking, it was in the higheſt degree doubtful, from the nature of the character alone, whether he might either be able, or inclined to counterfeit; and the true owner of which, it was likewiſe univerſally believed, would appear in the mean time, and effectually deprive this ſuppoſed intended counterfeit of any opportunity to aſſume this part.

Thus our Author, in the two firſt parts of his enquiry, fully proves the truth of the miraculous circumſtances recorded of the Conceptions and Births of John the Baptiſt and Jeſus Chriſt, by every kind of direct argument, which the nature of the facts themſelves can admit. He ſhews, that neither were the perſons concerned capable of conſpiring together in the plot ſuppoſed, nor was the plot itſelf even capable of being contrived, and entered into; nor could ſeveral ſteps, of the utmoſt importance, which actually took place, have been adopted, had there really exiſted any ſuch impoſture, as that, which muſt be ſuppoſed.

But to render the joint force of the whole ſtill more irreſiſtible, and that no argument, with which the Goſpel can furniſh us, to illuſtrate ſo important a point, may lie neglected, he examines, in the laſt part of his enquiry, into the behaviour

onſidered, been fictitious, and they themſelves nothing
an mere human impoſtors.

in this part of his enquiry, our Author clearly ſhews,
many, even the moſt remarkable particulars of their
onduct towards each other, they acted in ſuch a man-
to thoſe who had nothing more than human foreſight,
: by, muſt have appeared the readieſt way to obſtruct,
rſet their whole deſign; and, conſequently, in a man-
which no impoſtors could poſſibly have determined to

thus, as the concluſion of the whole argument, the
Miſſion of Jeſus Chriſt ſtands firmly eſtabliſhed, not
1 the adequate and indiſputable, becauſe inſpired, te-
of John the Baptiſt; but likewiſe, independently of
mony, upon the unqueſtionable truth and certainty of
e miraculous events, which the Evangeliſts have truly
d us accompanied his own firſt appearance in the

conſpicuouſly (ſays our Author) do the divine diſpen-
ıs of perfect wiſdom and truth, diſtinguiſh themſelves
the ſhort-ſighted ſchemes of human artifice and deceit!
of human cunning often appear ſpecious at firſt ſight,
vell connected together; but, on a nearer inſpection,
betray evident tokens of inconſiſtency, falſhood, and
iſe. While, on the contrary, the ſtupendous plans of
ıe Providence appear, at a diſtance, like a number of
nnected, and perhaps even interfering events; but,
ı moſt ſcrupulouſly examined, never fail to manifeſt the
me wiſdom of their all-perfect Author, in that irreſiſti-
›rce of evidence they *all jointly* produce.'

have now given a pretty full account of what is con-
in this ſenſible and ingenious performance, which the
r in Chriſtianity will read with pleaſure, and which
ew the candid Deiſt, (for candid Deiſts we are per-

 ſuaded

uaded there are) if he peruſes it with ſerioufneſs and attention, that there is evidence for the truth of the Chriſtian religion, which, probably, he has never carefully examined.

The Hiſtory of Guſtavus Ericſon, King of Sweden, with an introductory Hiſtory of Sweden, from the Middle of the Twelfth Century. By Henry-Auguſtus Raymond, Eſq; 8vo. 5s. Millar.

THE volume before us compriſes a period, which, perhaps, is more active, and marked by more extraordinary revolutions, both in civil and religious Government, than any within the whole compaſs of Hiſtory.

In the perſon of Guſtavus, we behold a Prince valiant, enterprizing, wiſe, and generous. Who after having been ſunk in captivity, proſcribed by his enemies, and reduced to the loweſt ebb of diſtreſs, ſurmounted incredible difficulties, eſcaped amazing dangers, and at length, by the help of a few undiſciplined ſavages, raiſed himſelf to the Crown of Sweden, which at that time groaned under the yoke of tyranny, and was on the point of becoming a province to Denmark.

This Hero, by his valour and abilities, not only reſcued his country from the tyranny of the Danes, but by his ſingular addreſs and perſeverance, he recovered the full extent of the regal authority, which the Clergy and Nobility had uſurped from his predeceſſors: and at length changed Sweden from an elective kingdom into a hereditary monarchy.

But what does greateſt honour to Guſtavus, was the reformation he effected in point of religion. If, on one hand, we conſider the ſavage character of the Swedes at that time, immerſed in the deepeſt ignorance and ſuperſtition, and regarding their Prieſts and religious ceremonies with the higheſt degree of awe and veneration: if, on the other hand, we reflect on the vaſt power of the Clergy, both by reaſon of their extraordinary influence over the minds of their bigotted flock, and of their immenſe riches and poſſeſſions—If we attend to all theſe circumſtances, we ſhall acknowlege that it was a maſter-piece of policy, to introduce a thorough change of religion, and confiſcate the prodigious wealth of the Clergy to the uſe of the State.

Indeed,

Indeed, the life and reign of Guſtavus, is marked throughout with the moſt ſtriking and intereſting events. All is ſpirit and motion: and the deſcription of ſuch buſy ſcenes, demands an Hiſtorian poſſeſſed of no common degree of energy and vivacity.

Our Author, it muſt be admitted, is far from being deficient in theſe qualities. His ſtyle is, in general, eaſy, ſpirited, and manly. His remarks are always diſtinguiſhed by a peculiar freedom and vigour of thought, and are frequently made with great judgment and propriety.

To the hiſtory of Guſtavus, he has premiſed a ſuccinct account of Sweden, from the middle of the twelfth century, which opens with the reign of Eric the ninth; the point from which Vertot commences what he calls his *Hiſtoire Chronologique plus exacte.*

Our Author profeſſes however to have no great dependence either on the accuracy or veracity of the ingenious Abbé: but he aſſures us that he has relied chiefly on the authority of Puffendorff, Loccenius, &c. Nevertheleſs we find that he has thought proper to reject ſome remarkable incidents related by the former, ſuch for inſtance, as the firſt inſtitution of celibacy among the Swediſh clergy, under the reign of Eric Liſper.

With regard to his cenſure of Vertot, we think it ſomewhat ſevere: for though the French hiſtorian may, in ſome inſtances, have contradicted the more approved authorities, yet he ſeems, in general, to expreſs great zeal for truth, and to have taken great pains to diſcover it. He takes notice himſelf of the many contradictions among former writers, which he has endeavoured to reconcile: and he aſſures us, that he has read all the Swediſh, Daniſh, Dutch, and French hiſtorians, of whom he gives a long catalogue from Ericus Upſalienſis, down to Varillus and Maimbourg. We will not ſay that he has been ſo happy in collating his authorities, as to have conſtantly adopted the moſt authentic accounts: but conſidering his religion, it muſt be acknowledged that he ſhews uncommon generoſity and impartiality in his hiſtory of Guſtavus: and with reſpect to elegance and maſtery of compoſition, he is undoubtedly the firſt writer on the ſubject, who deſerves the name of an hiſtorian. In this particular however, Mr. Raymond pays due acknowlegment to Vertot's merit.

As an abridgement of an abridgement would be little ſatisfactory to the Reader, we therefore paſs over the introductory hiſtory, and proceed to give an abſtract of the life of Guſtavus, as a ſpecimen of our Author's hiſtorical talents.

Guſtavus was deſcended from the antient Kings of Sweden, his Father was named Eric Vaſa, nearly related to, and much reſpected by the late adminiſtrator; but Guſtavus as better ſuited in age and diſpoſition, was not only greatly truſted, but much beloved by him.

Guſtavus had thoſe natural advantages which give an early prejudice in the poſſeſſor's favour, till experience has either diſappointed the hopes they have raiſed, or fixed opinion on ſo reaſonable and firm a baſis, that expectation is loſt in certainty. His perſon was majeſtic and graceful, his converſation engaging, and his temper amiable. His capacity qualified him to conceive the nobleſt enterprizes, and his courage enabled him to execute them. Averſe to the diſſipations and pleaſures ſo attractive to moſt perſons of his age, youth ſeemed to have no other effect on his diſpoſition, than to give fire to his love of glory, to animate him in purſuit of fame, and to qualify him to ſupport the fatigues and dangers of a martial life.

In a long and deſperate engagement with the Danes, Guſtavus firſt ſignalized his courage and conduct, and gave the firſt onſet, at the head of his ſquadron. The adminiſtrator attributed the ſucceſs of the day entirely to him; and when the King of Denmark to revenge the diſgrace of his defeat, laid ſiege to Stockholm, Guſtavus who commanded the cavalry, gave freſh proofs of military merit; he conſtantly repulſed the Danes, and was the chief inſtrument of the deſtruction of ſo great a part of their army in their retreat. Theſe ſervices as they endeared him to the adminiſtrator, ſo they rendered him formidable to Chriſtiern the Daniſh King: and the latter having tried in vain to get the adminiſtrator on board his ſhip, in order to treat of peace, he at length offered to meet the adminiſtrator at Stockholm, if he would give him Guſtavus and five other nobles as hoſtages.

By this ſtratagem he got Guſtavus in his power; for when the hoſtages arrived at the ſhore, they were forced on board the fleet, though the King was not landed, contrary to the agreement; and the wind changing, he ſet ſail for Denmark. Having carried off Guſtavus, and the other nobles, Chriſtiern hoped that the adminiſtrator would conſent to the renewal of the treaty of Calmar to ſave the lives of the hoſtages, which

which he menaced in case of a refusal to renew that treaty. Being disappointed in his expectations, he endeavoured to gain the hostages over to his party, and failing in his attempt, he ordered the officer, to whose care they were entrusted, to put them to death privately. But the officer shocked at the cruelty of the command, persuaded the King that such a proceeding would be against the principles of self-interest. His remonstrances prevailed, and the lives of the hostages were spared, but they were confined in the castle of Copenhagen.

Gustavus was committed to the care of Eric Banner, who carried him to the castle of Calo, in Jutland, and generously engaged to pay 6000 crowns of gold for his ransom, if Gustavus should escape. The affection of Banner and his family increased towards Gustavus on more intimate intercourse, and they made it their principal study to invent new amusements. Hunting, and every pleasure the country could afford, were provided in a constant succession for his entertainment, and he appeared rather the commander of the castle, than a prisoner in it. But all these generous efforts to dissipate the melancholy that oppressed him, were ineffectual. No pleasures could extinguish or even damp his love of glory, while his country was bleeding under the cruelty of the King of Denmark.

Christiern had again invaded Sweden, and defeated the Administrator in an engagement, wherein the latter was mortally wounded: and Sweden being destitute of an army to defend it, fell a prey to the Danish tyrant, who was proclaimed King in Upsal. The whole kingdom was subdued, except Stockholm and Calmar, which remained in possession of Christina, the Administrator's widow and aunt to Gustavus: and the Swedes had nothing but despair to oppose to tyranny. Gustavus alone was superior to his misfortunes, distress roused, not depressed his courage. "The desire of revenging the death of his Prince and friend, and of delivering his country from such inhuman oppressors, perhaps not unaccompanied with some motives of ambition, were irresistible temptations to him to procure for himself that liberty, which he could never hope to obtain from the King of Denmark. He would not attempt to corrupt the loyalty of Banner, by endeavouring to induce him to consent to his flight, and thought so kind a friend could not believe him deficient in generosity and gratitude, if he transmitted to him the sum, which he had engaged to pay the King, in case he suffered his prisoner to escape.

Having

Having by this reſolution found a means of acquitting himſelf towards Banner, for the uſe he purpoſed making of his indulgence, he went out of the caſtle one morning at a very early hour, on pretence of taking his uſual diverſion of hunting; when diſguiſing himſelf in the dreſs of a peaſant, he purſued ſome bye-paths, and, after travelling two days on foot, he reached the town of Flenſburg.

No one was then ſuffered to go out of that city without a paſſport, for which Guſtavus durſt not apply; and yet, while he remained there, he was hourly expoſed to the danger of being diſcovered. To extricate himſelf from this perilous ſituation, he engaged in the ſervice of a man of lower Saxony, who trafficked in cattle, which it was his practice, at that ſeaſon to purchaſe in Jutland; and by being employed in driving the beaſts, Guſtavus got ſafe and unſuſpected out of Denmark, and went to Lubec.

As ſoon as Eric Banner was informed that his priſoner had made his eſcape, he purſued him, and having found him at Lubec, vented ſome ſevere reproaches, for the ungenerous return he made to the affectionate treatment he had received, at Calo, by expoſing him to the King's reſentment, and the forfeiture of ſo conſiderable a ſum of money.

Guſtavus aſſured him that he was taking meaſures to acquit that debt directly; and juſtified his conduct ſo powerfully, by repreſenting his laudable motives for procuring himſelf that liberty, which he could no longer hope to receive from Chriſtiern, that Banner either convinced by reaſon, or ſwayed by affection, returned home well ſatisfied with the part Guſtavus had acted; and, to ſecure himſelf from any ſevere examination; gave out that he had not been able to overtake his priſoner.

Had Banner remained diſcontented with Guſtavus no danger could have accrued to the latter from it, for Nicholas Gems, Burgomaſter of Lubec, had taken him under his protection. As ſoon as Guſtavus arrived in that city, he diſcovered himſelf to Gems, and endeavoured to obtain ſuccours of the regency; but they refuſed to engage in his cauſe, and all the encouragement he received in this place was, a ſupply of money for his preſent exigencies, and a ſecret promiſe from the Burgomaſter, that if he could raiſe a conſiderable army in Sweden, the regency would then declare in his favour. Guſtavus could not even prevail on Nicholas to convey him to Stockholm, but he was ſuffered to land near Calmar.

Calmar

Calmar at that time preſerved an apparent fidelity to hriſtina, and Guſtavus expected, that, in conſideration of s rank, the Governor would yield the command of the rriſon to him: but he having treacherous deſigns of ſel- ng it to the enemy, threatened to kill Guſtavus, or to eliver him to the King of Denmark, if he did not leave e town.

As ſoon as Chriſtiern was informed of Guſtavus's eſcape om Calo, he uſed all poſſible means for ſeizing his perſon, nd this affair at Calmar made ſo much noiſe, that his anger in continuing there was inevitable. He once more ſſumed a peaſant's dreſs, and, thus diſguiſed, got into a art laden with ſtraw, and paſſing undiſcovered through the hole Daniſh army, repaired to a caſtle of his father's in udermania. In this ſhort reſpite from the perils which in- roned him, he wrote to all his friends to acquaint them with is return into Sweden, and in vain excited them to unite in efence of their country.

All his endeavours to raiſe their drooping ſpirits proving neffectual, he made an effort, equally fruitleſs to raiſe the eaſants. Diſappointed in every attempt, deprived of every ope of rouſing the dejected minds of his deſpairing country- en, but ſtill full of ardour to expoſe his life for the general ood, Guſtavus reſolved, notwithſtanding the dangers he uſt encounter in the execution, to ſeek for a means of en- ring into Stockholm, which was then beſet by the Daniſh my. In purſuance of this deſign, he bent his courſe hrough the leaſt frequented roads, lodging in the pooreſt and oſt concealed huts. All theſe precautions however were neffectual: thoſe who were employed to watch for him, xecuted their charge with ſuch vigilance, that they arrived t one of the cottages where he had lain, but an hour after e had left it; and he was ſo cloſely purſued, that he thought he moſt adviſable means of eluding their ſearch was to con- eal himſelf in a monaſtery.

He made choice for this purpoſe of the college of Gri- hiſolme, which had been founded by his anceſtors; but he Monks which inhabited it, more affected by regard for heir preſent ſafety, than by the remembrance of paſt obliga- ons, ſoon informed him, that they could not hazard their wn ſecurity in procuring his: diſappointed even of a ſafe treat, Guſtavus returned into Sudermania; and there ound an aſylum, in the mean and obſcure cottage of a pea- nt, who had formerly been a ſervant in his family. From hence

ience he again applied to the Swediſh nobles; the man who had received him in his houſe, undertaking likewiſe to carry his letters to them. But ſtill his attempts were fruitleſs, and he found it in vain to continue his endeavours to rouze men ſo totally diſpirited, which he now believed could only be effected by the oppreſſive government of ſo tyrannical a Prince, as him to whom they had ſubmitted.

Chriſtiern having, by means of money, procured poſſeſſion of Calmar, advanced towards Stockholm, which was ſoon ſurrendered, and he was at length crowned King of Sweden. On this occaſion he entertained the nobility magnificently, and endeavoured to engratiate himſelf by his affability. But his behaviour ſoon altered, and the joy of the Swedes was changed into horror. The Archbiſhop of Upſal, according to the plan concerted between him and the King, preferred an accuſation againſt thoſe who had ſtood in oppoſition to the Daniſh tyrant. In conſequence of which ninety-four Senators were put to death: and finding that ſome had eſcaped whom he had deſtined to deſtruction, and believing them to be concealed in Stockholm, he pillaged the town and maſſacred the inhabitants. He was ſo brutal as to deny the rights of burial to the executed nobles, whoſe bodies were burnt. He offered Chriſtina the wretched alternative of being burnt, drowned, or buried alive; and commanded that Sigrida her mother ſhould be ſewed up in a ſack and thrown into the ſea, but they obtained their lives by the earneſt ſollicitations of the Daniſh Admiral, on delivering up all their poſſeſſions: but they, with many other ladies of diſtinguiſhed rank, particularly the widows of the executed Lords, were caſt into priſon. A conſciouſneſs of the reſentment which theſe proceedings muſt excite, ſerved only to encreaſe his cruelty; he diſperſed aſſaſſins all over Sweden, and he even oppreſſed and diſarmed the peaſants. A price was ſet on the head of Guſtavus, and it was declared high treaſon to conceal him.

Guſtavus was at the houſe of his old ſervant, when the horrible maſſacre was perpetrated at Stockholm. The account which reached him in his retirement, affected him in the moſt ſenſible manner. General diſtreſs called more loudly than ever for deliverance, but what hope could he entertain without friends or dependents: deſtitute of men or money to raiſe an army; not even able to defend his own life, which was environed with dangers. In this perilous ſtate, the province of Dalecarlia alone offered him the leaſt probability

probability of a ſafe retreat, if he could reach it undiſcovered. Rendered in many places inacceſſible by high mountains; and almoſt impenetrable foreſts, the inhabitants had, in the moſt oppreſſive reigns, preſerved a degree of liberty beyond what any other part of the kingdom could boaſt.

Guſtavus not only expected a ſafe retreat in Dalecarlia, but had ſome hopes in the unconquerable ſpirit of the people, whoſe ferocity, untamed by ſubordination, and implacable enemies to tyranny, rendered them fit aſſociates for a deſperate enterprize. Encouraged by theſe views, Guſtavus had again recourſe to his ruſtic habit, and paſſed undiſcovered through a country beſet with perſons who were diligently ſeeking him, and arrived ſafe in Dalecarlia. Here he diſcovered himſelf to Andrew Lakintha, who had been his cotemporary at the univerſity of Upſal, and perſuaded this gentleman to join with him in an attempt to excite the Dalecarlians to aſſiſt him in delivering the Swedes from the grievous yoke with which they were oppreſſed. But finding him too cautious, he determined to ſeek for bolder aſſociates; and only requeſting ſecrecy of Andrew, whoſe ſincerity and generoſity were greater than his courage, he left his houſe and went to that of one Peterſon, whom he had known in the army, where he had ſerved with intrepidity.

He met with a very affectionate reception from Peterſon, who entered with eagerneſs into his views, concerted with him every neceſſary preparative for the execution of their enterprize, and ſet out, as he declared, to perſuade his friends to join in the undertaking. But all his affection and reſpect for Guſtavus's perſon and his zeal for his cauſe, were counterfeited, with an intention of fixing him in his houſe, till he could receive a great reward from the Vice-Roy, for delivering him into his hands: nor had he concealed it ſo carefully from his wife, but that ſhe, who knew the badneſs of his diſpoſition, was ſufficiently ſenſible of his deſign.

Peterſon's wife wiſhed to prevent her huſband from the execution of a crime againſt juſtice, faith, and hoſpitality, though it could not be done without the part ſhe acted in it being liable to diſcovery, and thereby expoſing her to his indignation. Generoſity conquered fear: ſhe acquainted Guſtavus with his danger, and under the conduct of a faithful ſervant, ſent him to the houſe of a clergyman, whoſe probity and honour ſhe thought would procure him a ſafe aſylum.

Peterſon came back the next day, with a conſiderable body of troops under his direction, and placed them round the houſe,

houſe, to prevent his gueſt from all chance of eſcaping; but, on entering it, Guſtavus was no where to be found. And the ſilence of thoſe, who were parties in his flight, left the Danes in all their former perplexity about the place of his retreat.

The clergyman, to whoſe fidelity Guſtavus's deliverer had entruſted him, was not unworthy of her confidence. His humanity was moſt ſenſibly touched with the ſufferings of his wretched country, and he received Guſtavus with the reſpect due to one, whom he looked upon as the future deliverer of the nation. Not to be wanting to the truſt repoſed in him by a woman, whoſe virtues he highly eſteemed, he concealed Guſtavus in a ſecret chamber within his church, to ſecure him from being diſcovered, if the infidelity or weakneſs of his guide ſhould betray the place to which he had conducted him, and thereby expoſe the houſe to be ſearched by the diſappointed and treacherous Peterſon.

The regard this good man had firſt ſhewn to Guſtavus on account of his cauſe, character, and recommendation, grew, upon acquaintance, into affection for his ſocial virtues. He not only approved, but encouraged his deſigns, and entered ſo far into the execution of them, as to ſpread among his friends reports of farther encroachments which the Danes were preparing, and of their haſte to make the Dalecarlians equal ſufferers with the reſt of Sweden. Such alarming accounts ſoon ſpread into a general rumour; and increaſing the diſcontents of the people, rendered them more diſpoſed to rebel. When their minds were thus prepared, he adviſed Guſtavus to addreſs the multitude at an approaching feſtival, which was yearly celebrated at Mora during the Chriſtmas holydays, when he might, by one of thoſe ſudden fits of reſentment and deſperation, ſo natural to a fierce and ſavage people, at once levy ſuch an army, as would raiſe the drooping ſpirits of his friends, and by inſpiring his countrymen with hopes of ſucceſs, awaken in them the neceſſary courage to attempt it.

There was a boldneſs in this meaſure well ſuiting the greatneſs of Guſtavus's views, and the intrepidity of his mind; and he agreed to the propoſal without heſitation. On the feſtival day he appeared among the people, and loudly proclaimed both his name and intention. He urged the tyranny and cruelty of the Danes, and the impending danger which threatened Dalecarlia, ſince that province, the only one in Sweden that had been ſo long ſpared, was now going

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to be the ſcene of their brutality. He repreſented to them their great ſtrength, the large armies which they alone could ſupply, their well-known valour, the honour of the enterprize which would at once deliver their country, and preſerve themſelves from the moſt ſanguinary tyrant that nature ever produced. He omitted no argument which would operate on any of their paſſions, and animate them to join him. The gracefulneſs of his perſon, the dignity and ſweetneſs of his manners, the intrepidity of his aſpect, joined with his natural eloquence, his high birth and great reputation, added force to his arguments: but the moſt accidental circumſtance was peculiarly prevalent; the north wind blew all the time he was ſpeaking, which being one of the great objects of that people's ſuperſtition, who eſteemed it the moſt propitious ſign, they augerated his future ſucceſs from ſo caſual an incident. The place reſounded with their acclamations, and ſtrong aſſurances of ſacrificing their lives in the cauſe of liberty, joined with the wildeſt expreſſions of rage and reſentment againſt the Danes.

Four hundred of theſe brave Dalecarlians immediately formed themſelves into a body, and choſe Guſtavus for their leader. To prevent the firſt ſallies of their courage from cooling, and to increaſe his party by a ſucceſsful beginning, he led them in the night againſt the caſtle of the perſon, who had the title, rather than the power of Governor of that province. They found him in the utmoſt ſecurity, depending on the depreſſed ſtate in which the Swedes at that time appeared, with only a weak guard for his defence; theſe the Dalecarlians ſlew, and ſoon forced the caſtle. Guſtavus gave them the plunder, and with great difficulty ſaved the life of the Governor.

The ſucceſs of this enterprize encreaſed Guſtavus's army, and ſeveral provinces now declared for him. A ſeries of good fortune, not checquered with any ſignal diſaſter, from this time attended him. The wiſdom and valour of his actions, together with his modeſty and moderation, engaged the States General to offer him the title of King, which he declined, and declared, "that he did not think himſelf worthy of it till "he had entirely driven the enemy out of the kingdom." Which after he had happily effected, he accepted of the Sovereignty, in which he ſhewed that his talents, as a politician, were equal to his abilities as a warrior. His nice and cautious conduct in depreſſing the Swediſh clergy, and eſtabliſhing Lutheraniſm, does great honour to his policy. As to his motives,

motives, it would be invidious to ſuppoſe that a regard for religion had no ſhare in the reformation he effected; but it is more than probable that the exorbitant power and wealth of the clergy, together with the oppoſition he had met with from the intrigues and arms of the military Archbiſhop of Upſal, were the moſt powerful inducements which determined him to make ſo bold and hazardous an innovation, and which provoked even his favourite Dalecarlians to repeated rebellions. The means by which he triumphed over ſuperſtition and rebellion, eſtabliſhed his throne in peace, rendered it hereditary in his family, and introduced wholeſome laws and regulations in the ſtate, are too copious for abridgement. We ſhall therefore conclude with the following picture which our Author has drawn of his illuſtrious hero.

'Guſtavus died at Stockholm in the ſeventieth year of 'his age. His body was carried to Upſal, where it was 'interred; but the memory of his virtues was preſerved in 'every Swediſh boſom. His ſubjects lamented him with 'that ſincere and unfeigned affliction which affords the 'nobleſt elogium to a Prince. Their tears, the moſt elo-'quent expreſſion of ſorrow, flowed faſter than their words, 'for language is better ſuited to leſs poignant grief. Every 'Swede was his hiſtoriographer, for their memories were a 'record of all his actions, and bare relation his beſt pane-'gyric.

'No prince was ever more juſtly entitled to the love of 'his ſubjects than Guſtavus, if we conſider either the ſitua-'tion from which he delivered, or that in which he left 'them. In his earlieſt youth he diſtinguiſhed himſelf by his 'valour; and by the happy mixture of an uncommon juſt-'neſs of thought, with the greateſt activity of mind, he en-'tered the world with all the advantages of experience, join-'ed with the warmth and vigour of a youthful imagina-'tion. His ſuperior talents ſoon rendered him of ſo much 'conſequence, that Chriſtiern thought his removal from the 'Adminiſtrator, who found him his wiſeſt counſellor, was 'not too dearly purchaſed by the moſt flagrant treachery and 'ſcandalous breach of faith. The next ſcene of his life has 'more the air of romance than hiſtory. That inſurmount-'able greatneſs of ſoul which could encourage one man, 'deſtitute of fortune, without aſſociate, in that particular 'without friend, to hope that he might deliver his country, 'and could lead him to dare the attempt, would in fiction 'be

'be thought out of nature. Can any thing be more amazing to a human mind than to ſee him, regardleſs of the dangers which beſet him on every ſide, not diſcouraged by diſappointments nor diſpirited by difficulties, wander alone through a kingdom, ſeeking aſſociates in an enterprize for which no ſmall forces would ſuffice.

'When, contrary to all reaſonable hope, he had ſucceeded, his vigilance was not abated by ſucceſs. He conducted his little army with all the prudence and wiſdom of the moſt experienced general, while he expoſed his perſon with an undaunted intrepidity, which in moſt caſes would juſtly have expoſed a leader to the imputation of raſhneſs, but was in him agreeable to the moſt exact prudence. His ſoldiers ſerved voluntarily, without pay, and with no other ſubordination than what aroſe from their love and veneration for him. His courage invigorated them; they were brave from his example, and would have looked on caution in the light of cowardice.

'Few princes who have been fortunate in the race of glory can ceaſe the purſuit of it, and ſuffer wiſdom and juſtice to mark the bounds beyond which they ſhould not paſs. This was not the caſe with Guſtavus. If ever we may ſuppoſe a man who gained a throne was actuated by the love of his country, rather than ambition, ſurely Guſtavus may receive this teſtimony from us. Ambition is boundleſs; it knows not how to ſay to the conquering ſword, "thus far ſhalt thou go, and no farther." This prince never attempted to extend the ſucceſs of his arms beyond the deliverance of his own country. But as his aim was to reſtore it to liberty, he next attacked another tyranny, that of the church, and with unwearied perſeverance introduced a religion, leſs calculated to enſlave, but more fit to reform the manners of his people.

'There is good reaſon to ſuppoſe that Guſtavus's attention to the Lutheran profeſſion might be firſt directed by political views: the neceſſity of abating the exorbitant power and riches of the clergy, and of finding another fund for the expences of the government than taxes, which drained the poor people of the beſt part of the fruits of their labour, were ſtrong inducements to eſtabliſh it. But from the tenor of his life, and his whole manner of proceeding in the reformation, it plainly appears, that when he examined the doctrine, he became a ſincere convert to the religion, and himſelf embraced the faith which he recommended to his ſubjects, and eſtabliſhed in a manner

ſuitable to its precepts: free from the ſpirit of perſecution, he tolerated the prejudices of his ſubjects, and choſe rather to convince their reaſon than force their conſciences. His life was ſuitable to his profeſſion; ſo ready to forgive, that few things were leſs dangerous than offending him. He never puniſhed, but where mercy to thoſe who were not criminal abſolutely required it. In the execution of juſtice, wherein himſelf was no party, he was impartial and rigid, eſteeming a ſtrict execution of the laws the trueſt clemency. His tender affections had no private objects but his wives and children; beyond thoſe intimate ties, all his ſubjects ſhared them in proportion to their real merits. He had neither favourites nor miſtreſſes; free from all vice, and, as far as is conſiſtent with humanity, void of weakneſſes.

'His regal power was greater than any of his predeceſſors 'enjoyed; for the people ceaſed to diſpute an authority 'which was employed only for their happineſs: but how far 'it was from being abſolute appears from the fate of his ſon 'Eric, who did not inherit ſo large a ſhare of power as was 'requiſite to ſecure to him a ſovereignty which he abuſed. 'Guſtavus ſeemed born for royalty; his beauty, the gracefulneſs of his perſon, and his majeſtic air, at once engaged and 'awed his beholders. His underſtanding and manner were free 'from the ruſticity then uſual to the Swedes; he was eloquent, gentle, affable; and, by his example, ſoftened their 'ferocity, and humanized his people. His ſocial virtues and 'amiable intercourſe, charmed in proportion as they were 'little known in that kingdom till they appeared in him: 'gentleneſs and ſweetneſs of manners are delightful to all; 'but they ſurprized, while they pleaſed the Swedes, and 'operated like a ſort of enchantment on all who were capable of a due ſenſe of them. He taught them, that elegance to a certain degree might be attained without 'effeminacy, and ſocial pleaſure enjoyed without vice. The 'pleaſing and innocent luxuries of life he introduced for the 'beſt purpoſes; and while by them he ſoftened their tempers 'into humanity, he took care they ſhould not corrupt their 'manners as Chriſtians, conſtantly reſtraining them from 'every abuſe and exceſs, by the example of irreproachable 'virtue in his own conduct.

'While he rendered them leſs ſavage, he inſtructed their 'ignorance, and enriched them by extending their commerce. 'He left his kingdom furniſhed with every encouragement 'for induſtry, ample rewards for knowlege, relief for the

'poor,

ıint. But the peculiar ſtrength and vivacity, both of
ıd ſentiment, which enlivens the whole, and which is
ɔily adapted to ſuch an active and intereſting ſubject,
found moſt amply to compenſate for a few venial in-
ies; and where a work in general deſerves commen-
to be induſtrious in expoſing particular blemiſhes,
rather the diſpoſition of a malevolent caviler, than of
d critic.

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rent's and Guardian's Directory, and the Youth's Guide, e Choice of a Profeſſion or Trade. Containing 1. *An on the Education of the Tradeſman and Mechanic.*—2. *Qualifications neceſſary for thoſe deſigned for the three d Profeſſions.* — 3. *An Account of the ſeveral Trades and nic Arts, digeſted in alphabetical Order; in which the eſſes omitted by other Authors are here inſerted; the Qua- ions neceſſary for each Trade are explained; the Sums given Apprentices; the Wages of Journeymen; and the Sums ed to ſet up Maſters, are exhibited.*—4. *Advice to an ntice on his Behaviour while ſubject to his Maſter.* By h Collyer. 12mo. 3s. Griffiths.

rcumſtantial a title might perhaps almoſt excuſe our ering farther into the contents of this publication; idering the importance and utility of the ſubject, it expected that we ſhould give our Readers ſome the manner in which the Author has performed his ting.

g the numerous treatiſes upon education, moſt of pear to have been calculated for ſuch as fill the ſtations of life, and many of them are too voluminous ge the attention of thoſe who either have not inclina- leiſure to read much. Theſe inconveniencies are ly obviated in the performance now before us; as

it is more profeſſedly calculated for thoſe who are intended to be brought up to trade, and the exerciſe of the manual arts, and who, indeed, 'conſtitute a great and moſt valuable 'part of the nation; for as they furniſh all our conveni-'encies and accommodations, and all the articles of com-'merce, from them are originally derived the ſources of 'national wealth, national ſtrength and honour.' Added to this it is ſo conciſe and perſpicuous, that it will neither tire nor perplex a reader of the moſt moderate capacity.

Under the firſt head, after ſome general but pertinent directions for the due and early cultivation of religion, morality, and humanity in young minds, our Author judiciouſly recommends to parents and guardians to mark the genius of children as ſoon as it begins to diſplay itſelf; and to this purpoſe, adviſes a ſtrict attention to their propenſities and attachments, in their moſt unguarded and ſportive hours.—'Children,' our Author rightly obſerves, 'are naturally fond 'of mimicking every thing they ſee; their parents and guar-'dians ſhould therefore be careful not to miſtake what ariſes 'from their natural activity and love of play, for the effects 'of genius;' but by ſeriouſly adverting to what they moſt pleaſingly and moſt conſtantly apply themſelves, to judge in what profeſſion they will moſt probably be happy and in what they are moſt likely to ſucceed.

Mr. Collyer alſo juſtly cenſures the too common practice of obliging youth indiſcriminately to learn the dead languages, eſpecially when there is no probability of their ever deriving any real advantage in the courſe of their future lives from thoſe ſtudies; and inſtead of this waſte of time, he recommends a ſtrict application to the attainment of their own tongue, [illegible] be able to addreſs themſelves either in ſpeaking [illegible] with eaſe, or at leaſt with propriety: and [illegible] which muſt happen before a boy is of [illegible] employed [illegible] likely be ſervice-[illegible] as drawing, me-[illegible] with ſome [illegible] on the choice [illegible]. Here he points [illegible] without reflect-[illegible] are ſufficient to [illegible] their reſpective [illegible] properly [illegible] are deſtined, [illegible] ſhould be

mer-

men of perfect integrity, and piety. If, says he, the parent or guardian, 'puts the lad to a dishoneſt man, 'he may expect that the youth will learn to be a 'knave: if he puts him apprentice to a reprobate, his maſter 'may plant in his mind, with the myſteries of his profeſ-'ſion, the ſeeds of vice and profaneneſs.'

Under this ſecond head, though our Author has properly enough traced out the qualifications neceſſary to ſuch as chuſe to devote themſelves to the learned profeſſions, his directions for the conduct of their ſtudies are too ſuccinct to be attended with all the benefits he ſeems to have deſigned.

How well our worthy and ſenſible Author has acquitted himſelf in the third part of his undertaking, to which is appropriated more than four fifths of the whole, will be beſt ſeen in the few ſpecimens we have extracted for that purpoſe. However it may not be improper to adverti'e the Reader, that, as it may be reaſonably preſumed, he was obliged to information for the greateſt part of his materials, ſuch little miſtakes as may occur, ought not to be imputed to the Compiler, but to thoſe who communicated theſe informations.

Of the BRICKLAYER.

'The previous qualifications of a boy deſigned to make 'a figure as a Bricklayer, are more conſiderable than is ge-'nerally imagined. He ſhould have a good genius, and be-'fore he is put apprentice, ſhould learn not only arithmetic, 'but be taught trigonometry, geometry and drawing, and af-'ter his being bound ſhould ſpend ſome time in the ſtudy of 'architecture, in order to know the juſt proportion of doors, 'windows, arches, &c. Indeed the common work of the 'Bricklayer is merely ranging his bricks with great truth 'upon each other; but, by ſuch an education as is here re-'commended, he will be enabled to draw plans, and to 'ſurvey and eſtimate buildings, an eſſential part of the buſi-'neſs of a maſter. The Bricklayer takes with an apprentice 'from 5 to 20 l. according to the degree of buſineſs he is 'in. The common wages of a journeyman are 2 s. 6 d. or '3 s. a day; but as they work in the open air, they are 'obliged to be idle ſeveral months in the year. A maſter 'may ſet up with 100 l. but if his buſineſs encreaſes faſt, he 'will ſoon employ ſix times that ſum. He is paid by the 'employer ſo much for every yard of brickwork, either with 'or without the materials, and his is a very profitable buſi-

'neſs, if he works for others; and therefore he is under 'the leſs temptation of launching out into building projects 'of his own, by which Bricklayers are frequently ruined.'

Of the WORKING-JEWELLER.

'His buſineſs is very extenſive and divided into ſeveral 'branches; ſome maſters applying only to one, and others 'to ſome other branch: but theſe are not ſo diſtinct, but 'that an ingenious man, who is a perfect maſter of ſome of 'the moſt difficult branches, may perform all, eſpecially if 'he has learnt to draw; for this part of education is neceſſa-'ry to a Jeweller, in order to draw draughts of new pat-'terns, and to form beautiful models of them in ſilver, to 'enable the Silver Caſter to take the impreſſion and caſt them. 'See the article *Silver Caſter*.

'The Jewellers, it is ſaid, formerly made all their various 'work from the ſolid gold and ſilver, which they bought 'from the Refiner; and having caſt it into ingots, they beat 'it out to the proper ſize, and filed out the deſign, till the 'ingenious Mr. Hammar invented the art of making patterns; 'which have been ſince greatly improved by other artiſts. 'From theſe patterns the Silver Caſter takes the impreſſion, 'and bringing home the work, it is repaired and poliſhed by 'the Jeweller; and, in ſome works, ſeveral pieces are ſol-'dered together. He in ſhort ſets the ſtones, and completes 'every part of the work. The Working-Jeweller takes 'from 12 to 40 l. with an apprentice; thoſe, who ſet dia-'monds, and perform the moſt curious works, taking more 'money than thoſe who ſet only cornelians, Briſtol ſtones, 'cryſtals, &c. The journeymen earn from 12 s. to 2 l. a 'week, according to the goodneſs or quickneſs of the hands, 'and the works they are capable of performing; and it will 'require from 30 to 100 l. to ſet up maſter.'

Of the MERCER.

'As the Mercer, by his ſtock in trade, juſtly demands a 'place in the firſt rank of ſhop-keepers, the youth, who 'is deſigned for that buſineſs, ought to have a very genteel 'perſon and education, an air of complaiſance, much good 'breeding, and a ſufficient ſtock of patience. Theſe, with 'a handſome fortune, and the being able to write a good 'hand, expreſs himſelf handſomely in a genteel letter, and 'being well verſed in the common rules of arithmetic, are 'all the previous qualifications neceſſary in a young man 'before his apprenticeſhip. The Mercer deals in all plain

'and

'and flowered ſilks, brocades, and velvets; and to prevent 'his being impoſed upon by the Weavers, ought to gain a 'thorough knowledge of the nature, properties, and differ-'ence between the ſeveral kinds of ſilks in which he deals; 'and for that purpoſe ſhould have a general knowlege of the 'manner of weaving, and of the kinds of ſilk that ought to 'be uſed by the weaver, both in the warp and the ſhoot. 'But of this neceſſary branch of knowledge the Mercers have 'generally no idea; though it is very eaſy to obtain it. 'They take with an apprentice from 100 to 400 l. and give 'their journeymen from 20 to 40 or 50 l. a year; but 'it will require 2 or 3000 l. at leaſt to ſet up ſhop in a 'genteel way.'

Of the WINE-COOPER.

'The boy deſigned for the buſineſs of a Wine-Cooper 'ought to have a very nice and delicate palate, that he may 'diſtinguiſh, with great exactneſs, the peculiar properties and 'flavours of wine; but he needs only the common education of 'a tradeſman. The Wine-Cooper in London is a whole-'ſale and retail dealer in wine; and receives the name of 'Cooper, from his taking care of the caſks as well as the 'liquor they contain. He mixes wines of different growth, 'to anſwer the flavour and taſte of his cuſtomers; he 'fixes them down, purges them from their lees, and ren-'ders them fit for drinking; he recovers them when they 'are pricked; preſerves them when on the fret; and re-'vives their colour and flavour when loſt by age or any ac-'cident. This is the honeſt part of the buſineſs; but there 'are ſome of this trade, who not contented with com-'pounding wine, and removing its defects, convert cyder, 'mixed with ſloes, molaſſes and other materials, into the 'reſemblance of Mountain, Port, Canary, and other pro-'ducts of the vine; and are become ſo expert at deceiving 'the palate, that few can diſtinguiſh the true juice of the 'grape, from the ſophiſticated liquor brewed by the Wine-'Cooper. However, ſome of them import great quantities 'of wine; and theſe laſt generally aſſume the name of 'Wine-Merchants. Thoſe of this buſineſs take from 'about 25 to 200 l. with an apprentice; who, when out 'of his time, may have a guinea a week beſides his per-'quiſites, which are very large; and it will require from 'about 500 to 5000 l. to ſet up maſter.

Of the MILLINER.

'The girl, deſigned for this employment, ought to have 'a genteel perſon, and be capable of a ready addreſs; ſhe 'too ſhould write a tolerable hand, underſtand the firſt rules 'of arithmetic, work quick and well at her needle, and 'have ſome fancy and imagination. Theſe qualifications, 'joined to ſtrict modeſty and juſtice, will hardly fail of 'procuring, in this branch of buſineſs, a comfortable and 'genteel ſupport; and I know none fitter for the daughters 'of numerous families, where the parents live handſomely, 'yet have no fortunes to leave their children: but the 'young women put to this employ ſhould have their minds 'ſtrongly tinctured with a high idea of the dignity of 'chaſtity; for in this, as in almoſt all ſhop-keeping buſi-'neſſes, they will be expoſed to the attempts of deſigning 'men; many of whom glory in one of the moſt ſhameful 'acts of baſeneſs, that of betraying to ruin heedleſs and 'unwary innocence. Women's beſt defence is private life; 'but where circumſtances oblige them to come into the 'world young, the utmoſt care ought to be taken of their 'morals; and they ſhould be taught to revere themſelves, 'or, in other words, not to render themſelves cheap, by 'little coquettiſh compliances. The girl that will patient-'ly liſten to, or join in the laugh with the young ſpark 'who makes looſe alluſions or impudent jeſts, is not far 'from falling a prey to the firſt artful ſeducer who ſhall 'take it in his head to ſeem enamoured with her beauty or 'wit.

'The Milliner deals in a great variety of articles principal-'ly for ladies wear; ſuch as all manner of head-dreſſes, ruffles, 'handkerchiefs, tuckers, tippets, gloves, necklaces, ear-rings, 'flowers, pompoons, egrets, cambrics, lawns, laces, ribbons, '&c. But this trade is not wholly confined to women, ſince 'the beau and fine gentleman has his ſolitaire or ſtock, his 'watch or cane-ſtring from the pretty milliner; perhaps 'for nothing but that he may have an opportunity to ſtare 'the modeſt girl out of countenance, or to tempt her, by 'ſoft inſinuations, to add one to the number of thoſe he has 'betrayed to infamy and ruin. It is theſe peſts of ſociety 'that oblige us to give the above cautions. A Milliner, 'in good buſineſs, will not take an apprentice with leſs than '40 or 50 l. but one, in a leſſer way, will take with a girl '20 or 30 l. Their friends will find them in apparel during 'their apprenticeſhip, which is commonly only five years.

To

'To ſet up genteelly will take 4 or 500 l. but there are many 'who get a very good ſubſiſtence by being what are called 'Chamber-Milliners, and keep no ſhops. They require a 'large acquaintance among people in genteel life, who fre-'quently find their own materials, and give them to the 'work-woman to make up: but the ſhop-milliner, who ſells 'the goods of which their dreſſes are made, has greatly the 'advantage in point of profit. As journey-women, they may 'get from 15 to 30 l. a year and their board, according to 'their abilities and appearance.'

Our Author's admonitions to the apprentice promiſe to be of the utmoſt ſervice; ſome things are mentioned which we do not remember to have ſeen in other writers, and which are of great moment, with reſpect to the happineſs of thoſe for whom they are intended.

The Earl of Eſſex, *a Tragedy, as it is now acting at the Theatre-Royal in Drury-Lane. Written by* Henry Brooke, *Eſq; Author of Guſtavus Vaſa.* 8vo. 1 s. 6 d. Davies.

IN the 8th volume of our Review, page 225, we gave our Readers an account of a new Tragedy, on this ſubject, by Henry Jones, a bricklayer, of the kingdom of Ireland. Mr. Brooke's performance is alſo the produce of the ſame country, and had been frequently exhibited (on the Dublin ſtage) before Mr. Jones's play appeared; but it was not till the preſent winter that the former made its way to the Britiſh theatre; for which, it is ſaid, the public is obliged to Mr. Sheridan, who himſelf plays the principal character in it,—and juſtly merits the applauſe he received, during the run of the piece.

Mr. Brooke, as well as Mr. Jones, has, in our opinion, adhered too cloſely to Banks's plan. The illuſtrious Cecil is ſtill a ſneaking villain; the great Raleigh, a malicious ſcoundrel; and the valiant Earl, as uſual, receives from the angry Queen a box on the ear: which royal favour he ſeems as much inclined as ever to acknowlege, by running her moſt gracious Majeſty through the Body. — But, though there is little variation in the incidents and conduct of the piece, yet, in the diction, the ſpirit and pathos, our preſent Author is greatly ſuperior to his predeceſſors. Some little peculiarities, indeed, and ſlight defects of expreſſion, we have remarked;

RUTLAND.

Theſe were an infant's * bones——But huſh——Don't tell——
Don't tell the Queen——
An unborn infant's—may be if 'tis known
They'll ſay I murder'd it—Indeed I did not—
It was the axe—How ſtrange ſoe'er, 'tis true!
Help me to put them right, and then they'll fly—
For they are light, and not like mine, incumber'd
With limbs of marble, and a heart of lead.

QUEEN.

Alas! her reaſon is diſturb'd; her eyes
Are wild, and abſent—Do you know me, Rutland?
Do you not know your Queen?

RUTLAND.

O yes, the Queen!
They ſay you've *power* of *life*, and *death*——Poor Queen!
They flatter you.—You can *take life away*,
But *can you give it back?* No, no, poor Queen—
Look at theſe eyes—They are a *widow's eyes*—
Do you know that?—Perhaps indeed you'll ſay,
A widow's eyes ſhould weep, and mine are dry;
That's not my fault, tears ſhould come from the *heart*,
And mine is *dead*——I feel it cold within me,
Cold as a ſtone—But yet my brain is hot—
O fye upon this head! it is ſtark naught;
Beſeech *your Majeſty* to *cut it off*,
The *bloody axe* is ready——Say the word,
(*For none can cut off heads without your leave*)
And it is done—I humbly thank your Highneſs,
You look a kind conſent. I'll but juſt in
And ſay a prayer or two.
From my youth upwards I ſtill ſaid my prayers
Before I ſlept; and this is my laſt ſleep.
Indeed 'tis not through fear, nor to gain time——
Not *your own* ſoldier could *meet death more bravely.*
You ſhall be judge yourſelf.——We muſt make haſte——
I pray be ready—If we loſe no time,
I ſhall o'ertake and join him on the way. *Exit* RUTLAND.

For the better comprehending the full force and extent of meaning in the paſſages which we have diſtinguiſhed by *italics*, we may here again obſerve to the Reader, that as the conſcious Queen, in ſpight of her perſonal affection for the Earl, was nevertheleſs conſenting to his death, ſhe is here, therefore, obliquely and moſt feelingly reproached for it, in almoſt every expreſſion uttered by the unconſcious Rutland, whoſe innocent chaſtiſement of Elizabeth, in this ſeverely tender manner, is a circumſtance for which the art and delicacy of the Author cannot be too much admired.

* The lady is ſuppoſed to be pregnant at this unhappy criſis.

A Day: an Epiſtle to John Wilkes *of* Aylesbury *Eſq*; 4to. 1 s. Millar.

A miſtaken notion generally prevails, that every thing which falls from the pen of a man of genius muſt neceſſarily be a curioſity, and ought to be laid before the public. To ſome ſuch error in judgment, we imagine, the world is indebted for the publication of theſe unfiniſhed verſes; which do not, by any means, appear to have been intended, by the Author, for the preſs; on the contrary, there is no doubt but that they are, (as the prefatory advertiſement indeed confeſſes*) an unauthoriſed tranſcript of a private letter; in which the Writer had indulged a natural poetic humour, in an eaſy, looſe, familiar vein, with little regard to the matter, and ſtill leſs to the manner, in which he expoſed his random thoughts, (probably the mere amuſements of an idle hour) to the view of an intimate friend: and ſuch a friend too, perhaps, as would ſcarce have held him excuſed, had he dreſſed himſelf out, as it were, to *ſee company*, when only a ſocial *tête a tête* was intended with honeſt Jack Wilkes.

From the circumſtances of the Writer's being with the army in Germany, whence he dates his letter; from his intimation that he is a phyſician; and from ſome peculiarities of ſtyle and ſentiment, we are under no doubt but that the ingenious gentleman with whom Mr. Wilkes has the happineſs of being thus intimately acquainted, is no other than the Author of the much admired Poem on HEALTH, and ſome other pieces, excellent in their kind.

It is entitled (by the *Editor*, we ſuppoſe) a *Day*; becauſe there is ſomething in it relative to morning, noon, and night; breakfaſt, dinner, and ſupper: notwithſtanding which, it is but an awkward, obſcure title; and he might, with almoſt equal propriety, have called it the *Bottle*, the *Glaſs*, or a *Pipe of Tobacco*.

* The Editor laments that it is not in his power to preſent the public with a more perfect copy of the following ſpirited epiſtle. He ventures to publiſh this exactly as it came to his hands, without the knowlege or conſent of the Author, or of the Gentleman, to whom it is addreſſed. His ſole motive is to communicate to others the pleaſure he has received from a work of taſte and genius. He thinks himſelf ſecure of the thanks of the public, and hopes this farther advantage will attend the preſent publication, that it will ſoon be followed by a correct and compleat edition from the Author's own manuſcript.

We

We cannot reſiſt the temptation to enrich our page with the following extracts, wherein ſome very juſt invectives, and admonitory hints, which we would recommend to the particular notice of our Readers in general, but eſpecially our *London* Readers. By your leave, then, Dr. A. or Mr. Editor, or Mr. Andrew Millar;——we muſt make bold to borrow a few of your lines:——ye ſhall be heartily welcome, in turn, to as many from us, if poſſibly any thing of ours ſhould ever be deemed worth the ſtealing.

Having ſet out with a brief mention of the preſent deſolated ſituation of Germany, talked a little of the news and the weather, warmly inveighed againſt the eaſt wind, and rambled over ſome other topics, he takes occaſion to introduce his diſlike of *breakfaſting*, and feelingly complains of the plague of morning viſits; to avoid which he adviſes his correſpondent to make his eſcape, and early

Ruſh out, enjoy the fields and morning air—

After taking a walk with his friend, dinner appears upon the table; which gives our medical bard an opportunity of throwing out a few wholeſome precepts.

——Amid the various feaſt,
That crowns your genial board, where ev'ry gueſt
Or grave, or gay, is happy, and at home,
And none e'er ſigh'd for the mind's elbow-room;
I warn you ſtill to make your chief repaſt
On one plain diſh, and trifle with the reſt.
* * * * * * *
* * * * * * * *
Beef, in a fever, if your ſtomach crave it,
Ox-cheek, or mawkiſh cod, be ſure you have it.—
* * * * * * * *
* * * * * * * * *
'Tis ſtrange how blindly we from Nature ſtray!
The only creatures we that miſs their way!
To err is human, man's prerogative,
Who's too much ſenſe by Nature's laws to live:
Wiſer than Nature he muſt thwart her plan,
And ever will be ſpoiling, where he can.
'Tis well he cannot ocean change to cream,
Nor earth to a gilded cake; nor e'en con'd tame
Niagara's ſteep abyſs to crawl down ſtairs,
Or dreſs in roſes the dire *Cordeliers*:
But what he can he does: well can he trim
A charming ſpot into a childiſh whim;
Can every generous gift of Nature ſpoil,
And rates their merits by his coſt and toil.
Whate'er the land, whate'er the ſeas produce,
Of perfect texture, and exalted juice,

He

He pampers, or to fulſome fat, or drains,
Refines, and bleaches, till no Taſte remains.
* * * * * * *
* * * * * * *
Enough to fatten fools, or drive the dray,
But plagues and death to thoſe of finer clay.
No corner elſe, 'tis not to be denied,
Of all our iſle ſo rankly is ſupplied
With groſs productions, and adulterate fare,
As one renowned abode, whoſe name I ſpare.
They cram all poultry, that the hungry fox
Would loath to touch them; e'en their boaſted ox
Sometimes is glutted ſo with unctuous ſpoil,
That what ſeems beef is rather rape-ſeed oil.
D'ye know what brawn is?—O th' unhappy beaſt!
He ſtands eternal, and is doom'd to feaſt,
Till——But the nauſeous proceſs I forbear———
Only, beware of brawn——— beſure, beware!
Yet brawn has taſte—it has: their veal has none,
Save what the butcher's breath inſpires alone;
Juſt Heaven one day may ſend them hail for wheat,
Who ſpoil all veal becauſe it ſhould be white.
'Tis hard to ſay of what compounded paſte
Their bread is wrought, for it betrays no taſte,
Whether 'tis flour and chalk, or chalk and flour
Shell'd and refin'd, till it has taſte no more;
But if the lump be white, and white enough,
No matter how inſipid, dry, or tough.
In ſalt itſelf the ſapid ſavour fails,
Burnt Alum for the love of white prevails:
While taſteleſs cole-ſeed we for muſtard ſwallow,
'Tis void of zeſt indeed—but ſtill 'tis yellow.
Parſnip, or parſley-root, the rogues will ſoon
Scrape for horſe-raddiſh, and 'twill paſs unknown,
For by the colour, not the taſte, we prove all,
As hens will ſit on chalk, if 'tis but oval.

In truth, according to the reports we have heard concerning the adulteration of the London bread, a moſt lamentable and vile abuſe of one of the beſt gifts our happy climate affords, has but too long prevailed. Heaven gives us good corn; but our bakers, 'tis ſaid, have ſought out many inventions. Allum is no proper ingredient in the compoſition of this great ſupport of life; and lime muſt be ſtill worſe. But why do the public ſuffer ſuch uſage? Is there any mal-adminiſtration or tyranny in the government, the evil is remedied by a revolution; are there any grievances in the church, they are removed by a reformation: we will not ſuffer the King to infringe our LIBERTIES, nor the prieſt to enſlave our UNDERSTANDINGS; and yet, ſuch is the inconſiſtency of poor erring

erring mortals, we tamely permit a few ignorant mechanics to mingle poiſon with our daily food, and gradually to ruin and deſtroy our HEALTH, the greateſt bleſſing of all: under the idle pretence of humouring a ridiculous prejudice, in favour of a faſhionable, but artificial hue, in oppoſition to the ſweet, wholeſome, natural complexion of the corn!

And as to the common practice of the London butchers, hinted at by our Poet, (we mean that of *blowing* their meat) it may not, indeed, prove ſo pernicious in its conſequences, as the adulteration of our bread; but it is, nevertheleſs, a very groſs offence to every one poſſeſſed of any degree of delicacy, or regard for cleanlineſs. And this too is all to pleaſe the eye of the ignorant and the thoughtleſs; who would do well to conſider, that although they may have little objection to their meat's being inflated by the breath of a ſober healthy butcher, yet they ſtand but ſmall chance of being very ſecure in that reſpect. The common people, apprentices and journeymen eſpecially, are more debauched than any other claſs whatever; (the ſoldiers excepted) and beſides the many diſtempers to which all are liable, how many thouſands of them are there, in this great metropolis, whoſe conſtitutions are injured by that moſt filthy and abominable diſeaſe, the very mention of which is enough to pollute our paper! and of which, it is to be feared, few of the lower ſort, after being once infected, are ever thoroughly cured. — And yet, a melancholy truth it is, with the tainted breath of ſuch as theſe, is the greateſt part of our animal food contaminated! O ſhame to our boaſted *Police!* Shame and a peſtilence to all who connive at, or tolerate the beaſtly practice! —— In a neighbouring metropolis, we are told, no ſuch abominations are permitted, and that if ever any one is detected in the exerciſe of ſo odious an artifice, the offender is ſeverely puniſhed by the civil magiſtrate, whoſe province it is to take care that nothing *unwholſome* be brought to market, nor any practice allowed that might prove offenſive to the public, or injurious to the health of individuals.

City Latin, or critical and political Remarks on the Latin Inſcription on laying the firſt Stone of the intended new Bridge at Black-Fryars, &c. By the Rev. Buſby Birch L. L. D. F. R. S. &c. &c. &c. 8vo. 1 s. Stevens.

IT was ſcarcely to be expected that ſuch an opportunity of laughing at any pretenſions the city of London, or any member

nember of it, ſhould form to taſte, erudition, or any ri
f the mind, would be overlooked by all our literary W
who might ſuppoſe it as great and as portentous an inva
f their rights, as a poet's ſwelling into a banker, or into
overnor of the Bank, might be deemed in the city. T
wonder rather is, that we have but one performance on t
ccaſion, the acknowleged production of the chimerical a
everend drole BUSBY BIRCH, who, with half a dozen ar
itles entailed on his name, ſets out on his ordinary exerci
f flagellation with abundant glee and merriment; but wi
ttle reflection on the indifferent paſtime it muſt afford to h
enitent.—However, as his reſolution to curry away at any
nte, has rendered him in ſome places either wilfully blind
n his chaſtiſements, or forgetful of certain former memoran-
ums he may have received at ſchool himſelf, we ſhall ven-
ure at a little hypercriticiſm on this occaſion, without anti-
ipating the terrible conſequences too much.

To begin then as he does with the laſt of October, the *ul-
imo die Octobris*, which he ſtigmatizes as very bald, and very
ittle removed from an Anglicism; adding, that undoubtedly
poſtremus, is the claſſic word.—By an Anglicism here he
robably means ſtrictly a mercantile one, as it is uſual in
tters of mere buſineſs to acknowlege the receipt of one in
he preceding month, rather by terming it of the 15th *ult.*
ian of the 15th September, or any other month in which it
as dated. As to *ultimus* being bald Latin, *Virgil* has certain-
y wrote, however erroneouſly, *ultima Cumæi ætas—pars ultima
itæ—quibus ultimus eſſet ille dies—vocat lux ultima victos—ultimus
le dies bello gentique fuiſſet*—which authority may perhaps in-
uce a few to conclude, *ultimus* full as claſſical as *poſtremus*.
is objection to *anno ab incarnatione*, for want of N. S. I. C.
eing added to it, is one of his jokes, and not one of his
eſt, as the ſcriptural incarnation, being but one, cannot be
iſtaken. His drollery of preferring the date of the bridge
o be taken from the æra of the founding or origin of the
ity, with a claſſical and lapidary A. U. C. which date he
ppoſes diſcoverable in the very modern ruins of the city
ates, is a ſly jerk at the antiquarians, who may be ſuppoſed
o *aſſiſt*, as the French call it, at this penance of the city
atiniſt. His quarrel with *auſpicatiſſimus* as an Anglicism,
ſtill more drole than perhaps he intended it, being a Latin
ord compounded of two others originally ſuch. But poſſibly
e means, that *auſpices* and *auſpicious* have been ſo long and
o commonly uſed in *England*, that the word we took it from
as ceaſed to be Latin. This notion, we conceive, will ren-
er *auſpicatiſſimus* alſo a Gallicism, an Italicism, and even an

Hiſ-

iciſm, as all theſe nations, and moſt others, have
ly uſed it, and thought it Latin, alas! As to its am-
, being ſometimes (though certainly very ſeldom) ta-
a bad ſenſe, of which he gives us one antique inſtance
lautus, it may be ſufficient to ſay, that its acceptation
od ſenſe is ſo very general, that it needs either a ne-
as IN*auſpicatus*, IN*auſpicato* — NON *auſpicatos contudit*
—Hor: or an epithet of a different ſenſe, as *infauſta*
, to make it capable of ſignifying *unfortunate*, or *un-*
us; being ſcarce ever even a *vox mediæ ſignificationis*,
may ſignify either good or bad, any more than *happi-*
1 in our language. Now its certain ſignification be-
good, a learned divine, who chuſes to conſtruc it
iſe, on ſuch a delicate application of it, ſhould conſider
r he may not approach towards a *premunire* here; for
e he has not incurred a miſpriſion. But *mum!* which
ſſive, and perhaps good legal Latin in this place.

um jam ineunte, which is ſo very indigeſtible in *Buſby*'s
l craw, ſeems ſtrictly analogous to *inire magiſtratum*,
Tully, with many other ſuch conſtructions of *ineo*:
cted ſuppoſition, that *regnum* cannot ſignify the reign,
as the kingdom, he muſt know to be contrary to Ho-
regna vini ſortiere talis—ſub bonæ regno Cynaræ—quie-
mpili regnum—regnum in vagas aves permiſit——in all
and innumerable other inſtances, it ſignifies the *reign*
. Hence our *Buſby*'s ſuppoſing, that, if *tertio* ſhould be
by time, poſterity would ſuppoſe the bridge to have
uilt when GEORGE I. firſt arrived in *England* from
r, is a meer *longepètite*, as it has been called, and
rdly riſe into a witticiſm. We are told next, that
blicæ commodum, &c. will ſignify, *to the detriment of the*
t-wealth, &c. the Latin prepoſition *in* ſignifying gene-
gainſt, and not *for*. This jeſuitical *generally*, good
, ſhould be *ſometimes—Cum illum* IN. *generum cepimus.*
Multa contuli in *Catonem—Nemo* in *patrem poteſt tanta*
conferre, quanta contulit pater in *filium*. CIC. This
frequently repeated, happening to ſignify *for*, or, *to*
antage of, it lies upon our arch ſcholiaſt to prove them
y of *Tully*'s many miſtakes in the *menage* (a dreadful
ſm!) of this particle.

tum flagrante bello muſt not eſcape, as that would not
ond with *Buſby*'s aſſumption in his long title page,
roving almoſt every word of the inſcription to be
eous.'—For which very reaſon perhaps, he ſays, this
eſis had better have been omitted; *i. e.* becauſe it is

not very eaſy to prove it erroneous. But he concludes ‘ Poſterity will ſuppoſe from it, that the bridge was built on ‘ account of the war, and merely for the convehiency of the ‘ trained bands croſſing the water.’ The pleaſant creature! and yet, if he really underſtands this paſſage thus himſelf, it was quite natural for him to conclude poſterity would underſtand it ſo too. He does not quit it, however, without giving poor *tum* a hearty kick at parting, for marking the exiſtence of the war, and of the Lord-Mayor's laying the firſt ſtone of the bridge, at the ſame indiviſible inſtant.

The *pons ſuſceptus a S. P. Q. L.* is likely to prove a terrible load upon us. For notwithſtanding *Buſbeius Birchius*, or rather * *Betularius*, (as his latinized ear may prefer the latter) admits from his *Holyoak*, his ſham oracle, that *ſuſcipere opus*, will ſignify, *to undertake a work*, which a bridge certainly is, and *opus* is very claſſically applicable to all great buildings: yet, he ſays, that *ſuſcipere onus*, or *pontem*, muſt ſignify to take up the burthen, or the bridge, bodily. And indeed in this conſtruction of *pontis ſuſcepti*, we are forced to acknowlege, he has obliged us with a very grand, and yet a diverting image, as he affirms it can only hence be underſtood, that ‘ the Lord-Mayor, Aldermen, Common Council, ‘ and citizens, took up the bridge on their ſhoulders, and ‘ carried it clean off.’, p. 15. The City Latiniſt has then, at the very worſt, contrived to expreſs a great deal in about one ſhort Latin line, and ſomething ſo very ſtupendous too, that it muſt ſufficiently exerciſe our utmoſt penetration. As our Author underſtands the bridge is carried clean off, (in fact it is but too true we do not find it) and conſequently its inſcription with it; how ſhall it teſtify to poſterity its own rape, or rather *diruption?* [with Dr. *Buſby*'s permiſſion.] And how will this agree with our Author's remark, p. 12, ‘ that ‘ it was built for the accommodation of the city?’ And yet the city, the body politic and corporate, have carried it clean off! This amazing felony comes ſtill nearer home, than that of the miſer's, who robbed his own horſes. In plain incontrovertible Engliſh, the bridge was *undertaken*, but where ſhall we overtake it? Where have they carried off and concealed it, even from themſelves? At *Knightſbridge*, perhaps, where *Bays* concealed his army.

* *Buſtrius e Betula* would ſound rather leſs antique; beſides, as it might be miſtaken to ſignify a *man made of Birch*, or, in a more general ſenſe, a *man of Wood*, it would be leſs adapted to our volatile Author, and contradict the Latin adage—*Ex quovis ligno non fit Mercurius.*

However,

However, having got rid of this ſtrange incumbrance, at
rate, we come to our Author's conſtruction of *utque apud eros extet monumentum*, which he has diſcovered to be a ive wiſh, that the *monument* ſo called, by way of excel-ce, may laſt to poſterity. There is ſo much drollery in , that it may prove a ſtanding joke for ſome time, though a leſs, it is to be hoped, than the ſtability of the column. as not a little of the humour of our Author's burleſque-ſtruction, depends on his entirely neglecting the punctua-of the inſcription, he feigns a difficulty to determine ther *voluntatis ſuæ erga virum*, means the good-will of bridge itſelf, or of Sir Thomas Chitty, or Mr. Mylne, were named in the courſe of the former period. If this a joke, it is a leſs entertaining one, than his joke about rape of the bridge, and ſo frigid, as to excite rather a n than a laugh.

But we come now to the *felici quâdam contagione*, that *certain of happy contagion*, that ſeems to have ſtuck with a ma-y of Engliſh readers, and has been quite indigeſtible to he *minor* Latin ones. It is very true, as *Buſbeius* ſays, *contagio* (when alone) is almoſt ever taken in a bad ſenſe. y, nevertheleſs, uſes it in a middle ſenſe, — *ut naturæ con-o valet, quam ego non tollo*, — for an effect, an affection, or ably a ſympathy, which may be either good or bad. In-, as our pretended Gerund-grinder, and Connoiſſeur, in *ography* (with Mr. B's leave) or the lapidary ſtyle, is h more of a perverſe, than of a bad, ſcholar, he has treated *gio* in this caſe with more candour than any other word tever, allowing, or rather ſeeming to allow, that *felix agio*, may be taken in a good ſenſe. In fact, the expreſſion as to us ſomewhat poetical and imaginative; *Betularius* can it, and has caught it perhaps. But ſuppoſing it never had uſed in a good ſenſe by the Latins, nor even in an in-rent one, *Horace* has a precept which, in poetry at leaſt, only juſtifies, but even commends ſuch a boldneſs.

> *Dixeris egregie, notum ſi callida verbum*
> *Reddiderit junctura novum.*

though he had ſaid,—'You will acquit yourſelf with ap-uſe, if you can give a new ſignification, or farther extent to amiliar word, by a happy combination of it with another?' s may be effected in both languages, either by a coalition wo words into one; or by qualifying, or enlarging, the ification of one, as in this caſe, by the epithet joined with And with regard to any Reader of the tranſlated in-

ɛription, if he is conſiderably read in the Engliſh *Belles Lettres*, he cannot fail of having met with *contagion* thus qualified into a good ſenſe. There is no doubt but the Writer and Tranſlator of the inſcription, who is a ſtranger to us, has found this ſenſe of the word often implied, and ſometimes plainly thus expreſſed, in both the languages: though if he had not, we could have diſcerned no fault in his preſent uſe of it. It was ſaid of a very brave officer abroad, now dead, that he was mad. This was accompanied with an anecdote which affirmed, that a perſon of very great merit and importance had ſaid, on the mention of this madneſs, he wiſhed that officer had bit ſome of the reſt. Now ſuppoſing this to have been done, and to have ſucceeded according to that gentleman's wiſhes, who would have heſitated to aſcribe that ſucceſs to a *noble contagion*? Something of this nature was afterwards gloriouſly realized, when WOLF communicated a greater doſe of it into 5000 Britons, than *Montcalm* and *Vaudreuil* were able to ſtand againſt, with 15,000 French to back them. Perſons of one ſex often receive a delicate, charming, and even refining contagion, from thoſe of the other, which has ſometimes been inſtantaneouſly reciprocal. This elegant mode of it, indeed, happens oftenеſt to perſons of merit and ſentiment: the groſſer degrees are ſufficiently vulgar and *infectious*.

Our Author's whimſical ſtrictures on the remaining moiety of this inſcription are in the ſame ſpirit with the former, with ſeveral jokes on the antiquarians, and inſcription writers; to whoſe approbation he humorouſly propoſes a brief inſcription of his own for the bridge, conſiſting only of eight lines, all in capital Letters, the greater part of which ſtand, each, for a word; and put us in mind of thoſe hawkers whoſe ſtrange cries conceal what they want to ſell us. There is a good deal of ſmall laugh and waggery in his catalogue of Engliſh names, and his Latiniſation of them. But he is ſo often *at* the antiquarians, that if he ſhould ever apply to aſſociate ſeriouſly with them, he may chance to encounter a repulſe, with a P. E. or *procul eſto*, and ſo find himſelf condemned by them to a perpetual juvenility; which is all the harm we wiſh him for affording us and many others a little diverſion.

A few very blameleſs motives have diſpoſed us to all this prolixity on ſo ſhort a pamphlet. We hear it has been conſiderably read, and imagined ſome ſmatterers in Latin, ſuch not being ſcarce, might miſtake our Author's mock criticiſms for ſerious ones; and thence not only encreaſe their own ignorance,

but very unjuſtly aſcribe ſuch faults to the inſcrip-
e cannot diſcover; it being, in our judgment, rather
* performance than otherwiſe. As it is not a book,
perhaps be cenſured in ſtrictneſs, as going out of
to commend it: but ſince the deviation was in pro-
f the injured; and intended to ſet travellers right,
ht wander after an *ignis fatuus*, our candid Readers
inly pardon it. We think at the ſame time this ſpark-
ſquib was let off more in merriment than rancour.
moment that promiſing pregnant title of CITY
had ſtarted, it was impoſſible to ſtop there! The
ſby Birch was inſtantly impreſſed with the ſweet,
ontagious, conſequences. We have caught its plea-
nce in the ſecond inſtance, from him; and finding
ion ſo agreeably titillating (don't you Buſs Birch?)
en diſpoſed to ſpread the merry contagion, as giving
is ſaid to propagate fiddling.

NTHLY CATALOGUE,

For JANUARY, 1761.

A Vindication of the Conduct of the preſent War, in a Letter to *****. 8vo. 6d. Tonſon.

Author of this Vindication writes like a Gentleman, and
candid Diſputant: but he has injudiciouſly contraverted
ich are totally indifferent, and even with reſpect to them,
nents will appear inconcluſive. The Conſiderer, for in-
d taken great pains to prove that France is more populous
land, a propoſition which no man would venture to con-
ut from which, when admitted, no inference can be
favour of the principles advanced in the Conſiderations.
poſition, however, our Vindicator takes equal pains to
nd he quotes the authority of Monteſquieu, who aſſerts
ce is not to be compared to antient Gaul, for number of
s. He likewiſe mentions the expulſion of the Proteſtants,
izing loſſes in Germany, and laſtly their refinements of
nong the cauſes which have tended to depopulate the
But admitting that France is leſs populous now than
the time referred to, yet what does that prove with reſpect
omparative populouſneſs between France and England at
nt period.—Or, allowing the Conſiderer to be right, and

ing this however, we do not profeſs to have made a critical examina-
is inſcription, nor to ſuppoſe it ſuperior to improvement; having only
's ſtrictures on it in view. But notwithſtanding the far greater part
too much exaggerated to be ſerious, it is plain their operation may be
ſo. And though it be the office of true criticiſm to *diſcern* faults as
ties; yet to *feign* the former, or greatly to *exaggerate* them, argues rather
antoneſs of wit, than a generous exerciſe of the underſtanding, ſup-
to have been manifeſted in the fiction.

that

[redacted]

but the former is abundantly more populous than the latter, and that confederacy can be fairly deduced from hence, which shall prove that we oppose Englishmen alone against the forces of France? In truth, the relative populousness between the two kingdoms seems to be a consideration quite foreign to the question, and can only serve to divert the Reader's attention from the true state of the argument.

Upon the whole, this vindication is moderate, and not inelegantly penned; but the Writer does not discover any great acuteness, or force of argument: Neither has he employed the power he is master of, in attacking the main facts of the Considerer's reasoning. The Considerer has set forth in very lively colouring, the immense expence and loss both of men and money, which we are at in maintaining our German connections, which every one must perceive, knowledge, and honour. The question is, whether we must not submit to these deplorable evils, to avoid greater? It is therefore incumbent on his antagonists, to shew that we entered into those engagements as the lesser evil, and to state the probable consequences of abandoning our allies; which points have never yet been considered in a full and satisfactory manner.

Art. 2. *Considerations on the present German War.* Part. II. 8vo. 1 s. 6 d. Thrush.

This is one of the most mean and audacious schemes for imposing on the understanding and picking the pockets of the public, that ever was attempted. A man who had any sense of honour would blush thus to personate another from sordid principles; and a Writer who had any regard to fame, would have been ashamed to have played the counterfeit so ill. In truth, there is no more resemblance between this sham Considerer and the original he copies, than there is between a clown and *Sir* Clement. If we knew the name of this impostor, we should think ourselves bound to expose it. In the mean time we are to observe, that he has only repeated the sarcasms and invectives of the *real* Considerer, with the addition of his own foul language. He has treated the King of Prussia worse than a man of any delicacy would use one of his Majesty's troopers: neither has he spared our late worthy Sovereign. Speaking of the pretences made use of to persuade the public that this is a religious war, he says—"And the K—. of E— in order to instil this ridiculous notion into his good subjects, or rather because he wanted money to protect his R——D——ns, and vigorously support his new Ally; and thinking it the surest way to carry this favourite point, by *pretending* that it was for the preservation of their religion and liberties, of which he has always known them remarkably jealous: therefore taking the advantage of this passion, he said in one of his late speeches to the———That one great object which he had at heart, was the preservation of the Protestant religion, and the liberties of Europe, and in that view to encourage and adhere to his Allies."

When we see such flagrant instances of licentiousness, we cannot help foreboding future restrictions of the press: and therefore every

every friend to freedom ought to reſent ſuch ſhameful abuſes of liberty. We cannot expreſs ſufficient contempt and indignation againſt theſe ſhameful ſcribblers, who bring diſgrace on the name of Writer, and endanger the freedom of ſociety.

Art. 3. *The plain Reaſoner: Or farther Conſiderations on the German War.* 8vo. 1 s. 6 d. Cooper.

This is another counterfeit Conſiderer: but he appears to have much more decency and moderation than the impoſtor above noticed. This plain reaſoner begins thus — 'I am accuſed of 'having, in the Conſiderations, evaded the main point, &c.' But the impoſition is too groſs to paſs: for he neither poſſeſſes the talents, nor has he adopted the principles of the Conſiderer; and, in truth, if his plain reaſoning aims at any thing, it is at a refutation of theſe principles. But, indeed, we could expect little from a Writer, who is capable of practiſing ſo low an artifice. No one who is capable of producing any thing worthy of public attention, would ſtoop to enſnare it by a baſe pretence to another's merit.

Art. 4. *Union: Or, a Treatiſe of the Conſanguinity and Affinity between Chriſt and his Church.* By James Relly. 8vo. 2 s. No Publiſher's Name.

Mr. Relly appears to be no great friend to what is called *practical Chriſtianity*; and if we imagine that *good Works* are profitable to our ſalvation, and acceptance with God, 'This (he ſays) would be 'to renounce the Lord who bought us, to pretend that we have, 'whereof we may boaſt, even before God: and thus believing a 'lie, fall into *the* ſtrong deluſion.'—Nay, farther, tho' St. James ſays, chap. ii. 18. *I will ſhew thee my Faith by my Works*; yet our preſent Author denies that any ſuch thing can be ſhewn thereby.—Take his own words.—'*As a friend to mankind*, I ſhould be glad to 'ſee thoſe *good works* abound:—but, when men begin to ſpeak of 'theſe things, and conſider them as well-pleaſing, and acceptable 'with God; or, when they go about to *prove their Faith thereby*, 'inwardly reſpecting thoſe motions, *as proofs and marks of their* 'Grace and Chriſtianity: I ſay, *when this is the caſe*, with ardent 'zeal, tenfold more burning, *than* they can ever ſhew for the works 'of their own hands, we will prove, all their righteouſneſs to be 'filthy rags, droſs, and dung.—And, if for this, I am deemed *an* 'enemy unto good works, ſo be it.' Pref. p. xxvii.

In the body of the treatiſe we meet with a great deal, indeed, about the doctrine of *Union between Chriſt and his Church*; which he repreſents in ſuch a manner, as ſeems to imply, that we are *even joined with Chriſt* in the great work of our redemption. Thus, at page 83, he ſays—'He in us, *and we in him, have fulfilled all righteouſ-* 'neſs, fully kept the commandments of God, and ſuffered the pu- 'niſhment due unto our ſins, and now inherit the promiſe.'—Yet, from what is advanced at page 133, one would think, that we were

not

not obliged *to fulfil any righteouſneſs at all*: for there he ſays—'The 'Apoſtles preached Jeſus, and his benefits, *promiſcuouſly to ſinners*, 'and did not ſtreighten his grace, by ſhewing that there were ſome 'who had no right to it, being *unqualified*; but every man, *who 'was a ſinner*, yea whether he knew himſelf ſuch or not, *was ſuffi-'ciently qualified*, and *had an indiſputable right*, to conclude the Sa-'viour's death and reſurrection, *his juſtification unto life*.'

Tho' Mr. Relly is quite *above uncertainty*, he ſays, in reſpect of the *matter* and *ſcope* of this treatiſe, yet he freely owns his defects as a Writer,—which are, indeed, ſo many and ſo great, that he does not even 'pretend to the abilities of *falliable* Authors.'—However, if, notwithſtanding this plain confeſſion of his weakneſs,—'ſome 'buſy Critic, whoſe genius leads him ever in ſearch of offal,'—or,—'the *pidling Pedant* who feeds on garbage,'—ſhould pretend to detect in his book, not only bad Grammer, (of which there is plenty) with inaccuracies in phraſe, but even errors in judgment alſo; yet, he ſays, he has 'an *infalliable* remedy in *ſilence*:' to which we ſhall leave him, with our advice, never to *break that*, and *Priſcian's head*, at the *ſame time* again.

Art. 5. *The Contraſt; or, the Sacred Hiſtorian. Containing the Lives of the moſt celebrated Perſonages recorded in the Old and New Teſtament. With Reflections moral, critical, and entertaining.* 12mo. 1s. 6d. Williams.

A pretty little book for young Readers, and well calculated for prepoſſeſſing them in favour of the ſacred Writings. The preſent publication is only the firſt volume.

Art. 6. *An Exhortation with ſome Forms, in order to inſtruct the Ignorant, aſſiſt the Well-diſpoſed, and awaken the Careleſs and Unthinking, to the practice of the too much neglected Duty of Ejaculatory Prayer; that is, of darting up ſhort Prayers with hearty Devotion, and warmth of Spirit, to God, upon all Occaſions. To which are added, an Expoſition of the Creed, and the Lord's Prayer: Reflections and Ejaculations proper for Sailors, and thoſe who live near the Sea: A ſhort Account of Confirmation, and the Lord's Supper, with Prayers upon thoſe Occaſions. And alſo Prayers for ſingle Perſons and Families, &c.* 24°. 1s. bound. Law.

This little Manual appears to be a well-meant compilation of ſome pious Clergyman, who has been at the pains of drawing it up in a plain, tho' not very ſtriking, manner, for the uſe of his own Pariſhioners. As the deſign therefore is undoubtedly good, he has our wiſhes for its ſucceſs; at the ſame time that we would beg leave to point out an error of ſome moment, (owing, perhaps, to his Printer) which occurs at page 179, where he *quotes* an expreſſion from the *Te Deum*, in the ſame manner that many of his Pariſhioners, probably, *pronounce* it, viz. 'Lord God of *Sabbath*,'—inſtead of *Sabbacth*,—which means ſomething very different from *Sabbath*; as he himſelf, indeed, appears, from what follows, to apprehend.

THE

MONTHLY REVIEW,

For FEBRUARY, 1761.

Continuation of the Modern Part of an Univerſal Hiſtory, Vols. XIX. XX. *and Part of* XXI. [*See Review for laſt Month, Page* 33, *ſeq.*]

IN our travels through eighteen volumes of this work, we have met with more objects of diſguſt than delight; we have been obliged to traverſe various ſcenes of carnage, to behold the depopulation and ruin of flouriſhing countries; to be preſent at ſacrifices of hecatombs of human victims, and to viſit ſhambles in which human fleſh was the moſt marketable commodity*: the leaſt diſagreeable proſpects we have met with, were ſolitary and uncultivated regions; and the moſt pleaſing paths we have trod, were ſuch as led to the knowlege and improvement of Commerce.—— However, the want of matter for entertainment, ought not to be imputed to the Hiſtorian; ſomebody (to the beſt of our remembrance Voltaire) has, not impertinently, remarked, that Hiſtory exhibits little elſe than a picture of the outrages and diſtreſſes of mankind.

Thus circumſtanced, we have choſe to make as ſhort a diſplay as poſſible of theſe uninviting ſcenes: but tho' very few opportunities have offered of contributing to the amuſement or emolument of our Readers, yet, as Reviewers, we have

* See Vol. XVI. of this Hiſtory *paſſim*, but particularly p. 350, and 448.

ndeavoured to omit nothing that appeared neceſſary to convey a juſt idea of the nature, execution, or contents of this hiſtory. We are now making our approach to Europe, where, it is hoped, more grateful materials will be found.

The nineteenth volume commences with a deſcription of he little iſland of Maltha, and its dependencies: Geographers agree, that Maltha belongs to Africa; however, it is hought to have deſerved ſuch ample notice here, principally on ccount of its European inhabitants. As the Knights who now lerive their name from hence, have been no leſs famous for heir ſingular piety and zeal, than for their ſurprizing bravery and ſucceſs; a few particulars relating to them may not e unacceptable.

At firſt they appear to have been only Almoners for ſuch Europeans as the devotion of thoſe times invited to pay their eſpects to the holy Sepulchre; and to have been principally employed in works of charity, from whence they were called imply, *Hoſpitallers*. About the year 1120 they became a military s well as a religious Order, under the title of Knights of the Hoſpital of St. John of Jeruſalem. At this time Raymond Duoy, the firſt Grand Maſter, compiled for them a body of ſtautes, and preſcribed the form and ceremonial of their inauguration.

'The Candidate for the Order is to appear before the high altar, with a lighted wax-candle in his hand, in a long gown, ungirt, in token of his being free, and, kneeling down, begs to be admitted; upon which a gilt ſword is put into his hands, with the words, *In the name of the Father, Son*, &c. in token that he is to defend the Church, ſubdue her enemies, and hazard his life for the Chriſtian Faith.

'A girdle is put about his loins, in token of his being from thenceforth bound to keep the vows of the order. He waves the gilt ſword over his head, in defiance of the enemies of the Chriſtian faith, ſheaths it up, after having firſt paſſed it under his arm, to wipe it clean, in token that he will keep himſelf clean from all vice: upon which the perſon who admits him, puts his hand upon his ſhoulder, and forewarns him not to indulge, or be lulled aſleep in vice; and exhorts him to be watchful againſt it, to be careful of his honour, and ready to perform all good works and good offices.

'Then above, they put a pair of gilt ſpurs on his ancles, in token that he ſhall be emulous of all laudable actions, and

'trample gold and all worldly wealth under his feet, and not 'ſuffer himſelf to be corrupted by them.

'He then takes up the lighted candle in his hand, and holds 'it all the time that maſs is ſaid or ſung, and a ſermon is 'preached ſuitable to the occaſion; in which all works of 'piety, charity, and hoſpitality, particularly the redemption 'of Chriſtian ſlaves, are earneſtly recommended to him, to-'gether with the other duties of the Order; ſuch as obedi-'ence to his ſuperiors, diligence in the functions of his pro-'feſſion, &c.

'Sermon being ended, he is aſked whether he is loaded 'with any conſiderable debts, married, or under a promiſe 'of marriage, or any-ways engaged to live under any other 'order or profeſſion, or is ſincerely deſirous to be received 'into the Order of St. John; and when he hath anſwered 'ſatisfactorily to all theſe queſtions, he is immediately re-'ceived, and admitted into the fraternity.

'He is then led to the high altar, holding the miſſal or 'maſs-book in his right-hand, and there makes his ſolemn 'vows upon it; after which he becomes intitled to all the 'privileges granted to that Order by the See of Rome. He 'is then reminded, that he muſt repeat every day fifty Pater 'Noſters and Ave Mary's, the office of our Lady, that for 'the dead, together with another number of Pater Noſters 'for the ſouls of the deceaſed Knights; and is ſhewn the 'habit which the Knights are obliged to wear.

'Whilſt they are dreſſing him in it, a certain ſuitable me-'mento is given to him, ſuch as, in putting on the ſleeves, 'that he is now bound to obedience; the white croſs on the 'left ſide is to remind him, that he ought to be ready, on all 'occaſions, to ſhed his blood for Chriſt, who ſhed his own 'for him; and the eight points of the croſs, of the eight 'beatitudes, that will be the reward of his obedience. The 'black cloak, which is ſharp-pointed behind, and hath a 'kind of ſharp cowl or cape, is to remind him of the ca-'mels hair-coat which their Patron John the Baptiſt wore; 'and the ſtrings by which it is tied about the neck, and faſt-'ened under the ſhoulders, of the paſſion of our bleſſed 'Lord, and the ſingular patience and meekneſs with which 'he underwent it.—But this cloak is only worn on ſolemn 'days, or when ſentence is pronounced upon a criminal of 'the Order, or at the interment of a brother.

'They likewiſe wear another croſs upon their breaſts, and 'hanging by a black and white ſilk ſtring, that goes about

'preparing to repeat his blow, his horſe affrighted at its hiſſing and ſtench, ſtarted ſo ſuddenly back, that he would have thrown him down, had he not as dexterouſly diſmounted, when, drawing his ſword, he gave the monſter a deſperate wound in the ſofteſt part of the belly, from whence quickly flowed a plentiful ſtream of blood. His faithful dogs no ſooner ſaw it than they ſeized on the place; and held it ſo faſt, that he could not ſhake them off; upon which he gave the Knight ſuch a violent blow with his tail, as threw him flat on the ground, and laid his whole body upon him; ſo that he muſt have been inevitably ſtifled with his weight and ſtench, had not his two domeſtics come immediately to his aſſiſtance, and diſengaged him from his load. They found him ſo ſpent and breathleſs, that they began to think him dead; but upon throwing ſome water in his face, he opened his eyes, and glad was he, when the firſt object that ſaluted him, was the monſter dead before him, which had deſtroyed ſo many of his Order.

'The news of this exploit was no ſooner known than he ſaw himſelf ſurrounded with vaſt crowds of inhabitants, and met by a great number of Knights, who conducted him in a kind of triumph to the palace of the Grand Maſter; but great was his mortification here, when, inſtead of applauſe and commendations, he received a ſevere reprimand, and was ſent to priſon by him, without being permitted to ſpeak for himſelf, or any one to intercede for him. A council was quickly called, in which that ſevere Governor highly aggravated his crime, and, with his uſual auſterity and ſternneſs, inſiſted upon his being puniſhed with the utmoſt ſeverity for his breach of obedience and diſcipline, which he maintained was of more dangerous conſequence than all the miſchief which that, and many more ſuch monſters, could do. At length, with much entreaty, he was prevailed upon to content himſelf with degrading him; and Gozen was accordingly ſtripped of his croſs and habit; an indignity which he eſteemed more rigorous than death. He continued ſometime under this diſgrace; after which Villeneuve [the Grand Maſter] who was of a generous temper, and an admirer of valour, having aſſerted his authority by that ſevere example, readily yielded to have him received again, and likewiſe beſtowed many ſignal favours on him; whilſt the people, leſs ſparing of their praiſes than he, paid him the greateſt honours every where: the head of the monſter was faſtened on one of the gates of the city, as a trophy of Gozan's victory, which was ſtill to be ſeen there in Mr. Thevenot's time.'

A ſtrange

A ſtrange tale this, and not leſs ſtrangely told: nevertheleſs, fabulous as it appears, there are not wanting ſome hiſtorical circumſtances that would ſeem to give it a degree of countenance. Upon the death of Villeneuve a chapter was held for the election of a ſucceſſor to that high office. Upon this occaſion our valorous Cavalier gave another inſtance of his extraordinary genius. 'The chapter being much divided 'about the choice of a new Maſter—when it came to his '[Gozan's] turn to give his vote, he expreſſed himſelf in the 'following terms: "Upon my entering into this aſſembly, "I took a ſolemn oath not to propoſe any Knight but ſuch "as I thought the moſt worthy of filling up that important "poſt, and the moſt affectionate to the general good of the "Order; and after having ſeriouſly conſidered the preſent "ſtate of Chriſtendom, and the continual wars which we "are bound to carry on againſt the Infidels, the ſteadineſs "and vigour required to prevent the leaſt remiſſneſs in our "diſcipline, I do declare, that I do not find any perſon better "qualified for the well governing our Order than myſelf."— 'He then began to enumerate his former exploits, particu-'larly that of his deſtroying the dragon; but inſiſted more 'eſpecially on his behaviour ever ſince the late Grand Maſter 'had made him his Lieutenant-General; and concluded with 'addreſſing himſelf to the Electors in theſe words: "You "have already had a proof of my government, and cannot "but know what you may expect from it. I am therefore "perſuaded that you cannot, without doing me an injuſtice, "refuſe me your votes."

He was accordingly choſen by a conſiderable majority, and did not in the leaſt diſappoint the expectation of his Electors. His behaviour proved him equal to, and worthy of, the truſt repoſed in him. He died in the ſeventh year of his government; was buried with remarkable pomp and ſolemnity, and his epitaph was only theſe two words: *Extinctor Draconis.*

After their expulſion from Rhodes, the Knights were for ſome time at a loſs for a new ſettlement, till the Emperor Charles V. in 1530, granted them the iſland of Maltha. In their new poſſeſſions, which they ſtill retain, they continued to be equally enterprizing againſt, and equally formidable to, the Turkiſh and other Corſairs; and with the ſame bravery and addreſs they have baffled all the attempts of the Ottomans to reduce them. Their exploits are brought down as low as 1725; in which year Pope Benedict XIII. was moſt graciouſly pleaſed to ſend the Grand Maſter, in teſtimony of his eſteem for the Order, 'the helmet and eſtock which he had

'bleſſed on Chriſtmas-day.' A circumſtance we ſhould hardly have taken notice of, but for the ſake of putting our Authors in mind to correct, in a future edition, or to mention in their liſt of *Errata* (which, to do juſtice to their Readers, ought to be very extenſive) a notorious miſtake they have been guilty of in explaining the nature of theſe preſents.—'The *former*,' ſay they, 'is a ſilver gilt ſword; and the 'other, a purple cap or bonnet, of velvet embroidered with 'gold, and adorned with a dove, the emblem of the Holy 'Ghoſt, enriched with pearls, diamonds, and other precious 'ſtones.' The correction is not difficult, only inſtead of *former*, read *latter*.

We are now to paſs into Europe, where our firſt ſtation is in Spain. The hiſtory of this country may, not improperly, be divided into three epochas; the firſt commences with the origin of the power of the Viſigoths in Spain, under King Euric, in the year 466: and, indeed, is in itſelf fruitful of great events, 'and capable of affording the Reader entertain-'ment, at the ſame time that it is the fundamental hiſtory 'with reſpect to the inhabitants of this extenſive kingdom:' nor is the manner in which our Authors have executed this part of their work unworthy the importance of the ſubject. The progreſs of the Gothic arms, whereby the Suevi* were deprived of ſovereignty, and the Romans totally expelled; the firm eſtabliſhment of their ſpacious dominions, and the wealth and power reſulting from their conqueſts and poſſeſſions, are exhibited in a juſt and clear light; the conduct and character of their ſeveral Princes, and the diſpoſition and manners of the people, under different circumſtances, are judiciouſly ſcrutinized, and candidly repreſented; and the occaſion, as well as the means, of the entire ſubverſion of this potent monarchy by the Moors, in 711†, are fully deſcribed.

Tho', for very obvious reaſons, we cannot propoſe entering into the particulars of their hiſtory, we ſhall not ſcruple

* When the Goths attempted to eſtabliſh themſelves in Spain, the eaſtern parts of that country were poſſeſſed by the Romans, and the weſtern by the Suevi.---A particular ſection is appropriated to the hiſtory of the latter.

† Much more attention ſeems to have been paid to Chronology in this than in ſome other parts of this work; nevertheleſs, our Authors have been guilty of a manifeſt error, perhaps the mere effect of inadvertency, in making this period conſiſt of near 350, whereas it evidently contains no more than 245 years.

to

e ſome notice of the religious and civil polity of ſigoths, by which they were enabled ſo largely to extend ominions, and to render themſelves not only reſpect- but even formidable to all the nations of Europe.

ien the Viſigoths became maſters of Spain, they were ed and rigid Arians, and continued ſo for the ſpace of a hundred and twenty-three years. About the year ey conformed to the *catholic* Faith, which was received onfirmed in the third general Council at Toledo: the *atholic* we would not have underſtood in the ſenſe of the of Rome, with whoſe particular doctrines and diſci- he Viſigoths diſclaimed all connection; but the Faith cknowleged and received, was that of the old Spaniſh , 'which, under various difficulties and hardſhips, conſtantly ſubſiſted, among the natives in general, and in a great meaſure, pure and uncorrupt, very little ured with thoſe innovations that had crept into other ches, and as near the primitive integrity as any thing in being:' according to the very probable opinion of uthors, it much reſembled that of our Britiſh an- , before the coming of the Monk Auguſtine from

o their civil government, the Monarchy was elective, powers limited. 'In proceſs of time the prerogative of ion ſeems to have been confined to a kind of Senate or y Council, of the Nobility and Prelates attending on erſon of the King; and thence ſtiled Palatines, who t, it ſeems, be choſen, but could not be legally removed that authority by the Prince upon the throne. By aſſent alſo the King might aſſociate another perſon him in the government, who thenceforward was con- ed as the apparent ſucceſſor; tho', on the demiſe of a ing Prince, his title was again recognized, and ſome- s even after the ſolemnity of his coronation, confirmed neral council, which was in fact an aſſembly of the s, where the Palatines ſat together with the Prelates, whoſe aſſent was neceſſary to the decrees or canons h were made in them.'

withſtanding the ſovereignty was elective, the royal ative was conſiderable. They were veſted with an ab- power over the army, they convoked at pleaſure the lies of the States, they propoſed the matters which o be deliberated upon, and their ſubſcribing the decrees ceſſary to give them a legal ſanction. They coined , and ſettled its value. All places of profit or truſt

were

were at their diſpoſal, and they exerciſed eccleſiaſtical ſupremacy not only over the Clergy ſeparately, but alſo collectively in their general or provincial councils. They alſo aſſumed a power of making laws, which ſometimes were reviſed, confirmed, and publiſhed in the aſſemblies of the States.

Particular Officers were appointed in every diſtrict of the kingdom, for the adminiſtration of juſtice; and ſuch was the reverence paid in general to the laws, that even one of their Kings deſired that Judges might be appointed to decide ſome differences between him and his ſubjects: 'and where Princes 'exceeded their authority, or where, in compliance with their 'commands, any illegal acts were done, they were cenſured 'and declared void in the next council, and the beſt reme-'dies applied that the wiſdom of the nation could deviſe. 'By this a noble and generous ſpirit of freedom was kept 'up, which, without intrenching on the power of the King, 'a circumſtance equally honourable and uſeful, ſecured the 'people from feeling any bad effects from it; ſo that as the 'dignity of the Monarch procured duty and ſubmiſſion from 'his ſubjects, his ſenſe of the importance of preſerving their 'affections, obliged him to a reciprocal reverence for the 'Nobility and the whole nation.'

Under ſo well-contrived a form of government, adminiſtered with benevolence, and obeyed with pleaſure, it is not not to be wondered at, that theſe people ſhould grow powerful and opulent: but how they came to fall ſo ſudden and ſo eaſy a prey to the Saracens, is a matter worth enquiry; this we ſhall therefore give in the words of our Authors, as a uſeful *memento* to future times, and future nations.

'By their conqueſt of the Suevi and expulſion of the 'Greeks, and from the confuſion into which the French mo-'narchy fell under their laſt Kings of the firſt race, the Goths 'had no enemies left to ſtruggle with; and this long peace 'producing vaſt riches, to which may be added the diſpoſi-'tion of the preceding Kings, to court the good-will of their 'ſubjects, by ſtudying what might be moſt acceptable, abſo-'lutely turned their heads, and made them believe that they 'were as much ſuperior in power to other nations, as they 'evidently were in wealth and luxury. We may alſo re-'mark, (the rather becauſe it has hitherto eſcaped obſerva-'tion) that in thoſe times all who had any degree of property, 'were waited upon by ſlaves, than which nothing contri-'butes ſo much to enervate the ſtrength of a country; for, 'by a ſervile ſubmiſſion they [the ſlaves] loſe all ſenſe of 'honour,

, and conſequently all ſpirit and courage, at the me they render thoſe they ſerve exceſſively indolent, ſpire them with an inſupportable haughtineſs*, that s them utterly unfit for diſcipline: ſo that however tu- us or ſeditious in time of peace, they can never be t to undergo the hardſhips and fatigues of war.'

econd Epocha begins with the revival of the Chriſtian hic power in 718, and comprehends a term of up- f 750 years, i. e. to the union of the kingdoms of nder Ferdinand and Iſabella.—Such of the old inha- f Spain as had ſpirit and conſtancy enough to prefer nd their religion, to ſlavery and apoſtacy, retired to inacceſſible parts of the country, and ſoon concurred g themſelves under the banner of Pelayo, [or Pela- e grandſon of one of their former Kings, whom, ac- o their ancient conſtitution, they elected their Chief; diſtinguiſhed courage, joined equal prudence, and ght his countrymen, that the Moors were not e: he laid the foundation of ſeveral new kingdoms. ot intended to accompany this Hero ſtep by ſtep thro' ueſts; but one inſtance of his policy deſerves notice. built ſome towns, and repaired others; tho' he and rebuilt churches, yet 'he walled none of his nor did he erect a caſtle in all his dominions; for w, that while his people were brave, their country be ſafe; and he was unwilling to pave the way for s of virtue, by providing for their ſecurity.'

ingdoms founded by him, or poſſeſſed by his deſcen- were Leon, Caſtile, Arragon, Portugal, and Na- f each of theſe we have a ſuccinct but clear view, me order in which they roſe. To uſe nearly the our Hiſtorians, the Reader is here preſented with a and diſtinct account of the changes that occurred his revival of the Gothic power, the revolutions in oriſh adminiſtration, the principalities eſtabliſhed by mer, the kingdoms that grew out of the latter, their ual contentions, which, with various turns of for- ſometimes flattered one nation, and ſometimes the till, by the joint efforts of force and policy, and h the over-ruling diſpoſition of Providence, the ans recovered their ancient dominions, and after a

*ever has been converſant in our Weſt-Indian iſlands, muſt theſe obſervations in a great meaſure verified among ſome ore opulent Planters.

'long

'long ſeries of wars, many cruel battles, and a vaſt effuſion
'of human blood, at length forced the Moors utterly to
'abandon Spain.'

Theſe important ſcenes are not only very numerous, but likewiſe ſo cloſely interwoven with each other, that to attempt a diſjunction of them, with a view of furniſhing extracts, would defeat the deſign of affording entertainment; and at the ſame time the narration is ſo conciſe, that it would be labour loſt to endeavour an abſtract of it. We ſhall therefore confine ourſelves to a brief mention of their general affairs.

With reſpect to religion, tho' theſe unfortunate Refugees were obliged to a cloſer communication with the Court of Rome than their anceſtors had, yet they ſteadfaſtly adhered, for ſome centuries, to the ancient doctrine and diſcipline of the Gothic church; inſomuch, that we find a King of Leon exerting his eccleſiaſtical ſupremacy, and depriving an Archbiſhop of his ſpiritualities, for his immoral life, about the year 1028. Several fruitleſs attempts were made to introduce the Roman Offices into Spain; in ſome of the ſmaller principalities they, indeed, ſucceeded; but in the joint kingdoms of Leon and Caſtille, they were firmly oppoſed. The Gothic Offices were, in a Council held at Mantua, in the time of Pope Alexander the ſecond, unanimouſly declared to be pious and orthodox; nor was it till after the acceſſion of Gregory VII. to the Pontificate, which happened in 1073, that the leaſt inclination was ſhewn to receive the Offices of the church of Rome. Our Authors have obſerved, that 'the 'diviſions among Chriſtian Princes, was the true ſource of 'the Papal power in Spain;' and that the conſequence of their reſpect to thoſe who ſtyled themſelves ſucceſſors of St. Peter, was even to the Princes who were in communion with Rome, not only derogatory, but alſo dangerous to the royal authority. Theſe obſervations are verified in the conduct of Gregory to the Spaniſh Monarchs; for no ſooner had they ſhewn an inclination, or rather no averſion, to join in eccleſiaſtical rites, than his Holineſs claimed an abſolute and ſupreme dominion over all the kingdoms in Spain; a claim grounded upon the moſt ridiculous and abſurd pretexts, that, perhaps, were ever offered. However, theſe Princes unanimouſly reſolved to aſſert their own ſovereign independency, tho' they ſubmitted to receive the Romiſh Liturgy; and even the latter conſideration was attended with great murmuring and heart-burnings, as well among the Prieſts as the people.

We have dwelt the longer upon this ſubject, in order to ſhew with what difficulty, and how late it was, before the papal

l authority was acknowleged even by thoſe who have been the moſt ſubmiſſive ſlaves to it. Were we to trace the al inſtances of the abuſe of that power, which only the ry of Spain affords, it would more than fill a Review; therefore we muſt conclude this head.

memory of the great ſervices done them by Pelayo, the vn was permitted to become in a great meaſure hereditary is family; nevertheleſs, it was neceſſary for the confirma- of the regal authority, that the title of the reſpective ces ſhould be recognized by the States, who made no ple of remonſtrating againſt every act of oppreſſion, and. out whoſe conſent no impoſts could be levied upon the ple.

was intended to have purſued the Hiſtory of Spain as far ur Hiſtorians have carried it; but this article having al- y run to an unexpected length, we muſt defer the re- der to our next.

[*To be continued.*]

Life and Opinions of Triſtram Shandy, Gentleman. ſmall 8vo. 3d and 4th Vols. 5 s. Dodſley.

N our Review * of the firſt two volumes of this whimſical and extravagant work, we ventured to recommend Mr. ſtram Shandy as a Writer infinitely more ingenious and rtaining than any other of the preſent race of Noveliſts: , indeed, amidſt all the things of that kind, which we are demned to peruſe, we were glad to find one which merit- iſtinction. His characters, as we took notice, were ſtrik- and *ſingular*, his obſervations ſhrewd and pertinent; and, *wing a few exceptions*, his humour eaſy and genuine. As work had confeſſedly, merit upon the whole, we forbore ſtrictures on the indelicacies with which it was inter- ſed, and which we attributed to the warm imagination of e *young Genius* in Romance.

ittle did we imagine, that the diminutive volumes then ore us, would ſwell into ſuch importance with the public: ch leſs could we ſuppoſe, that a work of ſo light a nature, ld be the production of a Dignitary of the Church of

* See the Appendix to vol. XXI. page 561.

England,

England, had not the wanton brat been publicly owned by its reverend Parent.

It is true, that in some degree, it is our duty, as Reviewers, to examine books, abstracted from any regard to their Author. But this rule is not without exception: for where a Writer is publicly known, by his own acknowlegement, it then becomes a part of our duty, to animadvert on any flagrant impropriety of character. What would be venial in the farcical Author of the *Minor*, would be highly reprehensible from the pen of a Divine. In short, there is a certain faculty called *Discretion*, which reasonable men will ever esteem; tho' you, the arch *Prebend* Mr. *Yorick*, alias *Tristram Shandy*, have done all in your power to laugh it out of fashion.

A celebrated Philosopher, of as much eminence as any in the Shandean family, treating of the intellectual virtues, gives the following account of Discretion. "In the succession," says he, "of men's thoughts, there is nothing to observe in "the things they think on, but either in what they be *like* "*one another*, or in what they be *unlike*, or *what they serve* "*for*, or *how they serve to such a purpose*; they who observe "their similitudes, in case they be such as are but rarely ob- "served by others, are said to have a *good Wit*; by which, "in this respect, is meant a good *Fancy*. But they who ob- "serve their differences and dissimilitudes, which is called "*distinguishing* and *discerning*, and *judging* between thing and "thing; in case such discerning be not easy, are said to have "a good *Judgment*; and particularly in matter of conversa- "tion, &c. wherein times, places, and *persons*, are to be "discerned, this virtue is called *Discretion*. The former, "that is Fancy, without the help of Judgment, is not com- "mended as a virtue; but the latter, which is Judgment "and Discretion, is commended for itself, without the help "of Fancy." He adds, "that in some poems, and other "pieces, both Judgment and Fancy are required; but the "Fancy must be more eminent, because they please by their "*Extravagancy*; yet (he continues) they ought not to *dis-* "*please by their Indiscretion*: and, in any discourse whatever, "if the *defect of Discretion be apparent*, how extravagant so- "ever the Fancy be, the whole Discourse will be taken for "*want of Wit*; but so it never will when the Discretion is "manifest, though the Fancy be ever so ordinary.

"The secret thoughts of a man," our Philosopher pro- ceeds, "run over all things holy, profane, clean, obscene, "grave, and light, without shame or blame; which Dis- "course

rſe cannot do, farther than the Judgment ſhall approve the time, place, and *perſons*. An *Anatomiſt*, or a *Phy-n*, may ſpeak or write his judgment of unclean things; auſe it is not to pleaſe, but to profit; but for *another to write his extravagant and pleaſant Fancies of the ſame*, as if a man, from being tumbled into the dirt, ſhould ne and preſent himſelf before good company. And it he want of *Diſcretion* that makes the difference. Again, profeſſed remiſſneſs of mind, and familiar company, a n may play with the ſounds and equivocal ſignifications words, and that many times with encounters of extra-inary Fancy; but in a *Sermon*, or in *public*, or before ſons unknown, or whom we ought to reverence, there no jingling of words, which will not be accounted lly; and the difference is only in the want of *Diſcretion*. that where Wit is wanting, it is not Fancy that is nting, but Diſcretion. Judgment, therefore, without ncy, is Wit: but Fancy without Judgment, is not."

e ſhall make no apology for the length of this quota- becauſe, tho' written in the laſt century, it is as applica- *Triſtram* and his works, as if it had been penned yeſ-, purpoſely to rebuke this Author. The illuſtrations as appoſite, and as evident as the Stranger's *great noſe* aſburg. For inſtance,—Haſt not thou, O Triſtram! ver things holy, profane, clean, obſcene, grave, and without regard to time, place, thy *own perſon*, or the s of *thy Readers?* Haſt thou not written thy extrava-nd pleaſant Fancies about unclean things, about *For-Tire Tete*, and *Squirts*, which became none but an Ana-, a Phyſician, or the obſtetrical Doctor Slop? Haſt not tumbled into the dirt, and after being worſe beluted emired than the aforeſaid ſquab Doctor, haſt thou not ently preſented thyſelf before good, nay before the beſt ny? Haſt thou not played with ſounds, and equivo-gnifications of words, ay, and with *Stars* and *Daſhes*, e thoſe whom thou oughteſt to reverence—for whom d'ſt thou reverence more than the *Public?* Will not things be accounted unto thee as *Folly?* Do they not manifeſtly prove, what the Philoſopher has moſt juſtly uded, that *Fancy without Judgment*, is *not Wit*.

t your Indiſcretion, good Mr. Triſtram, is not all we lain of in the volumes now before us. We muſt tax vith what you will dread above the moſt terrible of all tations—nothing leſs than DULLNESS. Yes, indeed, Triſtram, you are dull, *very dull*. Your jaded Fancy

ſeems

ſeems to have been exhauſted by two pigmy octavos, which ſcarce contained the ſubſtance of a twelve-penny pamphlet; and we now find nothing new to entertain us.

Your characters are no longer ſtriking and ſingular. We are ſick of your uncle Toby's wound in his groin; we have had enough of his ravelines and breaſtworks: in ſhort, we are quite tired with his *hobby horſes*; and we can no longer bear with Corporal Trim's inſipidity: and as to your wife father, his paſſion for Triſmegiſtus, and all his whimſical notions, are worn threadbare. The novelty and extravagance of your manner, pleaſed at firſt; but Diſcretion, Shandy, would have taught you, that a continued affectation of extravagance, ſoon becomes inſipid. What we propheſied in our Review of the firſt two volumes, will be ſoon accompliſhed to your coſt and confuſion. We there told you, that—"If you did not pay a little more regard to going "ſtrait forward, the generality of your Readers, deſpairing "of ever ſeeing the end of their journey, would tire, and "leave you to jog on by yourſelf." In ſhort, *Polly Honeycomb*, or any of Mr. *Noble*'s fair Cuſtomers, would have told you, that novelty is the very ſoul of Romance; and when you are continually chiming on one ſet of ideas, let them be ever ſo extravagant and luſcious, they ſoon become ſtupid and unaffecting.

But you will tell us, that you have introduced a new character. Who is he? What! the Stranger from the Promontary, with his great noſe, and his fringed ———? No, abſolutely we will not ſtain our paper with ſo groſs an epithet.—It would ill become us to tranſcribe what you, Mr. Shandy, do not bluſh to write at full length. But after all, what does this Stranger do or ſay? Why he brandiſhes his naked ſcymetar, ſwears no body ſhall touch his noſe, fights for his Julia, and then leaves us in the lurch.

There may be ſome ingenious or deep alluſion in this naſonic Rhodomontade; but we confeſs, that we have not capacity enough to fathom it. Whether it is religious, political, or laſcivious, is difficult to determine; and, in truth, not worth a ſcrutiny. Much may be ſaid on all ſides, but on which ſide ſoever the alluſion lies, we will venture to obſerve, it is ſo far fetched, that it loſes its zeſt before it comes home.

We hope that Mr. Shandy will not be offended at our freedom; for, in truth, we ſet down nought in malice. Nevertheleſs, we wiſh, and that without any degree of malevolence, that we could rumple the *lining of his jerkin*, as it

ſt expedient we know of, to make the owner aſhamed
ing it: for though he aſſures us, that it is not yet
yet all the world may ſee that it is in a filthy pickle.

ormer animadverſions on the Reverend *Yorick*, were
as a warning to Mr. *Shandy*, to hide his dirty lining:
gh our counſel was loſt on a giddy mortal, who has
of decency, yet we cannot but admire the good hu-
ith which he received it. It will be neceſſary to
e his own words, that our Readers may underſtand
n gibberiſh.

ıan's body,' ſays Triſtram, 'and his mind, with the
reverence to both I ſpeak it, are exactly like a jerkin,
jerkin's lining;—rumple the one—you rumple the
There is one certain exception however in this
and that is, when you are ſo fortunate a fellow, as to
ad your jerkin made of a gumtaffeta, and the body-
to it, of a ſarcenet or thin perſian.

ıo, Cleanthes, Diogenes Babylonius, Dyoniſius He-
tes, Antipater, Panætius and Poſſidonius amongſt the
s;—Cato and Varro and Seneca amongſt the Ro-
Pantenus and Clemens Alexandrinus and Mon-
amongſt the Chriſtians; and a ſcore and a half of
honeſt, unthinking, Shandean people as ever lived,
names I can't recollect,—all pretended that their
s were made after this faſhion,—you might have rum-
ınd crumpled, and doubled and creaſed, and fretted
inged the outſides of them all to pieces;—in ſhort,
ight have played the very devil with them, and at the
ime, not one of the inſides of 'em would have been
ıtton the worſe, for all you had done to them.

elieve in my conſcience that mine is made up ſome-
after this ſort:—for never poor jerkin has been tick-
at ſuch a rate as it has been theſe laſt nine months
er,—and yet I declare the lining to it,—as far as I
judge of the matter, it is not a three-penny piece the
;—pell mell, helter ſkelter, ding dong, cut and
, back ſtroke and fore ſtroke, ſideway and long way,
hey been trimming it for me:—had there been the
ummineſs in my lining,—by heaven! it had all of
ago been frayed and fretted to a thread.

You Meſſrs. the Monthly Reviewers!—how could
ut and ſlaſh my jerkin as you did?—how did you
, but you would cut my lining too?

'Heartily and from my ſoul, to the protection of that Being who will injure none of us, do I recommend you and your affairs,—ſo God bleſs you; only next month, if any one of you ſhould gnaſh his teeth, and ſtorm and rage at me, as ſome of you did laſt May, (in which I remember the weather was very hot)—don't be exaſperated if I paſs it by again with good temper,—being determined as long as I live or write, (which, in my caſe, means the ſame thing) never to give the honeſt Gentleman a worſe word, or a worſe wiſh, than my uncle Toby gave the fly which buzz'd about his noſe all *dinner time*,—"Go,—go poor "devil," quoth he, "—get thee gone,—why ſhould I "hurt thee? This world is ſurely wide enough to hold both "thee and me."

Very right, Mr. Shandy! the world to be ſure is wide enough to hold us all. Yet was it ten times as wide as it is, we ſhould never walk without interruption, when we deviate from the paths of Diſcretion. When once we leave that track, we ſhall infallibly meet with ſome indignant ſpirits, who will think it meritorious to joſtle us.

But after all, if this gumtaffeta jerkin has been a kind of heir-loom in the Shandean family, yet only imagine to yourſelf, what an antic figure it muſt cut upon a prunella gown and caſſock! As well might a grave Judge wear a Jockey's cap on his full-bottomed periwig, or a right reverend Biſhop clap a grenadier's cap over his mitre. Do, for ſhame, Mr. Shandy, hide your jerkin, or, at leaſt, ſend the lining to the Scowerer's. Believe us, when it is once thoroughly cleaned, you will find it as apt to fray and fret as other people's, but at preſent it is covered with ſuch a thick ſcale of naſtineſs, that there is no coming at a ſingle thread of it.

We know that you hate gravity, but you muſt pardon us one dull reflection. If, to drop your whimſical metaphor, your mind is really as callous as you deſcribe it, you ſhould have kept the ſecret to yourſelf. For we will not ſcruple to affirm, that where ſenſibility is wanting, every virtue is deficient.

Having offered theſe general reflections, we will endeavour to give the Reader as good an idea of the contents of theſe tiny tomes as ſo rambling a performance will admit of. At the opening of the third volume, we find the elder Shandy, uncle Toby, and Dr. Slop, where they were left in the ſecond. Uncle Toby mounts his old hobby-horſe. 'I wiſh,' quoth he, 'you had ſeen what prodigious armies we had in 'Flanders.' At this the elder Shandy reddens; and after a

'great

great deal of affected and laboured digreſſion, a noiſe is heard above ſtairs, which gives intimation, that Mrs. Shandy, who is ſuppoſed to have a very bad time, has immediate occaſion for Dr. Slop's aſſiſtance. The Doctor, therefore, with great precipitation, prepares to open the green bays bag which contained his inſtruments, and which Obadiah, who brought it, had tied ſo faſt, and in ſuch intricate knots, that the Doctor could not looſen them. All this while the poor Lady above ſtairs continued groaning, which made Dr. Slop curſe Obadiah, and wiſh all the devils in hell had him for a blockhead. This draws a reproof from the elder Shandy, who recommends a particular form of ſwearing, exemplified in an Excommunication of the Church of Rome*, which he made Dr. Slop read aloud. As this curſe is one of the greateſt curioſities in the book, our Readers will not be diſpleaſed with an extract of this extraordinary Anathema, which ſo fully diſplays the charitable ſpirit of the popiſh Communion.

" By the authority of God Almighty, the Father, Son, and " Holy Ghoſt, and of the holy Canons, and of the undefiled " Virgin Mary, Mother and Patroneſs of our Saviour, and of " all the celeſtial Virtues, Angels, Archangels, Thrones, " Dominions, Powers, Cherubins and Seraphins, and of all " the holy Patriarchs, Prophets, and of all the Apoſtles and " Evangeliſts, and of the holy Innocents, who in the ſight of " the holy Lamb, are found worthy to ſing the new ſong of " the holy Martyrs and holy Confeſſors, and of the holy Vir- " gins, and of all the Saints together, with the holy and " elect of God.———May he," (Obadiah) " be damn'd," (for tying theſe knots.) —" We excommunicate, and ana- " thematiſe him, and from the threſholds of the holy Church " of God Almighty we ſequeſter him, that he may be tor- " mented, diſpoſed and delivered over with Dathan and Abi- " ram, and with thoſe who ſay unto the Lord God, Depart " from us, we deſire none of thy ways. And as fire is " quenched with water, ſo let the light of him be put out " for evermore, unleſs it ſhall repent him" ' (Obadiah, of ' the knots which he has tied) " and make ſatisfaction" ' (for them.) Amen.

" May the Father who created man, curſe him.—May " the Holy Ghoſt who was given to us in baptiſm, curſe

* We muſt obſerve, however, that, though believed to be genuine, this is not the firſt time of its appearing in print. We have ſeen it in the news-papers and magazines, ſome years ago; but Mr. Shandy aſſures us, he has printed it from an authentic copy of the original, taken from the ledger book of the church of Rocheſter, by permiſſion of the Dean and Chapter.

' my father) " in his temples, in his forehead, in his ears, " in his eye-brows, in his cheeks, in his jaw-bones, in his " noſtrils, in his fore-teeth and grinders, in his lips, in his " throat, in his ſhoulders, in his wriſts, in his arms, in his " hands, in his fingers.

" May he be damned in his mouth, in his breaſt, in his " heart and purtenance, down to the very ſtomach.

" May he be curſed in his reins, and in his groin," ' (God ' in heaven forbid, quoth my uncle Toby) " in his thighs, " in his genitals," ' (my father ſhook his head) " and in " his hips, and in his knees, his legs, and feet, and toe- " nails.

" May he be curſed in all the joints and articulations of " his members, from the top of his head to the ſoal of his " foot; may there be no ſoundneſs in him.

" May the Son of the living God, with all the glory of " his Majeſty, curſe him: and may Heaven, with all the " Powers which move therein, riſe up againſt him, curſe " and damn him (Obadiah) unleſs he repent and make ſa- " tisfaction. Amen. So be it,—ſo be it. Amen."

In this volume, however, our Hero is brought into the world; but we are told, that the Doctor, with his vile inſtruments, cruſhed poor Triſtram's noſe as flat as a pancake. This diſaſter makes room for a great deal of humour on the ſubject of noſes. The elder Shandy, among other particulars, had a great averſion to ſhort noſes, and would often declare, that he did not ſee how the greateſt family in England could ſtand it out againſt an uninterrupted ſucceſſion of ſix or ſeven ſhort noſes.

This topic, as might be ſuppoſed, affords the wanton Triſtram an opportunity of indulging his prurient humour, in a variety of indelicate and ſenſual alluſions. But had he been maſter of true wit, he might have been entertaining without having recourſe to obſcenity. Wit thus proſtituted, may be compared to the ſpices which embalm a putrid carcaſe.

It muſt be confeſſed, however, that the ſingular notion which his father obſtinately maintained with reſpect to noſes, makes way for a digreſſion not unentertaining. ' My father,' ſays he, ' picked up an opinion, Sir, as a man in a ſtate of ' nature picks up an apple. It becomes his own,—and if he ' is a man of ſpirit, he would loſe his life rather than give ' it up.

'I am aware, that Didius the great Civilian, will contest 'this point; and cry out againſt me, Whence comes this 'man's right to this apple? *ex confeſſo*, he will ſay,—things 'were in a ſtate of nature. The apple, as much Frank's 'apple as John's. Pray, Mr. Shandy, what patent has he 'to ſhew for it? and how did it begin to be his? was it 'when he ſet his heart upon it? or when he gathered it? or 'when he chewed it? or when he roaſted it? or when he 'peeled? or when he brought it home? or when he digeſt-'ed? or when he ——— ?——. For 'tis plain, Sir, if the 'firſt picking up of the apple made it not his,---that no ſub-'ſequent act could.

'Brother Didius, Tribonius will anſwer, (now Tribo-'nius the Civilian and church Lawyer's beard being three 'inches and a half and three eighths longer than Didius his 'beard,—I'm glad he takes up the cudgels for me, ſo I give 'myſelf no further trouble about the anſwer.) Brother Di-'dius, Tribonius will ſay, it is a decreed caſe, as you may 'find it in the fragments of Gregorius and Hermogenes's 'Codes, and in all the Codes from Juſtinian's down to the 'Codes of Louis and Des Eaux,—That the ſweat of a man's 'brow, and the exſudations of a man's brains, are as much 'a man's own property as the breeches upon his backſide; 'which ſaid exudations, &c. being dropped upon the ſaid 'apple by the labour of finding it, and picking it up; and 'being moreover indiſſolubly waſted, and as indiſſolubly 'annexed by the picker up, to the thing picked up, carried 'home, roaſted, peeled, eaten, digeſted, and ſo on;—'tis 'evident that the gatherer of the apple, in ſo doing, has 'mixed up ſomething which was his own, with the apple 'which was not his own, by which means he has acquired a 'property;—or, in other words, the apple is John's apple.'

This ridicule is, indeed, ſomewhat ſarcaſtical. But Mr. Shandy appears to have but a ſuperficial knowlege of this diſpute among the Civilians. Had he read deeper, which would be too much trouble for a man of his volatile talents, he would have found a ſolution of this difficulty, which would have opened a ſpacious field for ridicule. Some among the Civilians maintain, that in thoſe things which conſume by uſe, ſuch as an apple, &c. man may claim a property, in a ſtate of nature; but that ſuch as do not conſume by uſe, ſhould be enjoyed in common, though they are the invention of a man's own brain, and made by the ſweat of his own brow. Which ſeems to militate againſt Doctor Tribonius's proviſion.

The

The remainder of this volume, and above a third part of the fourth, is taken up with a tedious diſſertation on noſes, in which there is not a glimmering of true wit or humour. The tale of Slawkenbergius is interſperſed with ribaldry and double entendre: and in the *Intricacies* of Diego and Julia, he gives a palpable deſcription of two Lovers in the paroxyſm of ———. In ſhort, all Mr. Shandy's ideas center *circa cingulum.*

In this volume we are informed, that the infant Shandy lay in a fit, and they being in haſte to chriſten him, the Maid came running to the father, who was in bed, for a name of baptiſm. He being willing to repair the misfortune of his ſon's flat noſe, would have him called by the great and lucky name of Triſmegiſtus. 'I'll get up, ſaid the father. There 'is not time, cried Suſannah, the child's as black as my ſhoe, 'Triſmegiſtus, ſaid my father. But ſtay—thou art a leaky 'veſſel, Suſannah, added my father; can'ſt thou carry Triſ-'megiſtus in thy head the length of the gallery without ſcat-'tering. Can I? cried Suſannah, ſhutting the door in a 'huff. If ſhe can, I'll be ſhot, ſaid my father, bouncing 'out of bed in the dark, and groping for his breeches.

'Suſannah ran with all ſpeed along the gallery. My fa-'ther made all poſſible ſpeed to find his breeches. Suſannah 'got the ſtart, and kept it.—'Tis *Tris*—ſomething, cried 'Suſannah. There is no Chriſtian name in the world, ſaid 'the Curate, beginning with *Tris*, but Triſtram. Then 'tis *Triſtram-giſtus*, quoth Suſannah.

'There is no *giſtus* to it, Noodle—'tis my own name, 'replied the Curate, dipping his hand as he ſpoke into the 'baſon. Triſtram! ſaid he, &c. &c. &c. &c. ſo Triſtram 'I was called, and Triſtram ſhall I be to the day of my 'death.

'My father followed Suſannah with his nightgown acroſs 'his arm, with nothing more than his breeches on, faſtened 'through haſte with but a ſingle button, and that button 'through haſte thruſt only half into the button-hole.' This ſame button ſlipping out of the button-hole, occaſions a great deal of pleaſantry, which we are dull or taſteleſs enough not to reliſh.

When the father was made acquainted with the dreadful miſtake of the Chriſtian name, he gives way to the moſt doleful lamentation: which is followed by a digreſſion, no matter how it came in, containing the following pleaſant ſtory.

'As Francis the firſt of France was one winterly night warming himſelf over the embers of a wood fire, and talking with his firſt miniſter of ſundry things for the good of the ſtate—it would not be amiſs, ſaid the king, ſtirring up the embers with his cane, if this good underſtanding betwixt ourſelves and Switzerland was a little ſtrengthened—There is no end, Sire, replied the miniſter, in giving money to theſe people—they would ſwallow up the treaſury of France—Hoo! poo! anſwered the king——there are more ways Monſ. le Premier, of bribing ſtates, beſides that of giving money——I'll pay Switzerland the honour of ſtanding godfather for my next child—Your majeſty, ſaid the miniſter, in ſo doing, would have all the grammarians in Europe upon your back;—Switzerland, as a republick, being a female, can in no conſtruction be godfather—She may be godmother, replied Francis, haſtily—ſo announce my intentions by a courier to morrow morning.

'I am aſtoniſhed, ſaid Francis the Firſt, (that day fortnight) ſpeaking to his miniſter as he entered the cloſet, that we have had no anſwer from Switzerland—Sire, I wait upon you this moment, ſaid Monſ. le Premier, to lay before you my diſpatches upon that buſineſs.—They take it kindly? ſaid the king—They do, Sire, replies the miniſter, and have the higheſt ſenſe of the honour your majeſty has done them—but the republick, as godmother, claims her right in this caſe, of naming the child.

'In all reaſon, quoth the king—ſhe will chriſten him Francis, or Henry, or Lewis, or ſome name that ſhe knows will be agreeable to us. Your Majeſty is deceived, replied the miniſter—I have this hour received a diſpatch from our reſident,, with the determination of the republic on that point alſo—And what name has the republic fixed upon for the Dauphin?—Shedrach, Meſech, and Abed-nego, replied the miniſter—By ſaint Peter's girdle, I will have nothing to do with the Swiſs, cried Francis the Firſt, pulling up his breeches and walking haſtily acroſs the floor.

'Your Majeſty, replied the miniſter calmly, cannot bring yourſelf off.

'We'll pay them in money—ſaid the king.

'Sire, there are not ſixty thouſand crowns in the treaſury, anſwered the miniſter——I'll pawn the beſt jewel in my crown, quoth Francis the Firſt.

* Vide Menagiana, vol. 1.

'Your

'Your honour ſtands pawn'd already in this matter, an-
'ſwered Monſieur le Premier.

'Then, Monſ. le Premier, ſaid the king, by——we'll go
'to war with 'em.'

In order to repair the misfortune of the baptiſm, Yorick was ſent for to try if the thing could be undone, and he with Didius and others are aſſembled. After a great deal of rambling, we are preſented with a droll converſation on this this ſubject. Didius obſerves that if ſuch a baptiſm had happened before the Reformation, when baptiſm was adminiſtered in Latin, the baptiſm might have been pronounced null on the authority of ſundry caſes, and he quotes an inſtance in the decree of the decretals of Pope Leo the Third—'But my
'brother's child, cried uncle Toby, has nothing to do with
'the Pope—'tis the plain child of a Proteſtant Gentleman,
'chriſtened Triſtram againſt the wills and wiſhes both of
'its father and mother and all who are a-kin to it.'

'If the wills and wiſhes, ſaid Kyſarcius, interrupting my
'uncle Toby, of thoſe only who ſtand related to Mr.
'Shandy's child, were to have weight in this matter, Mrs.
'Shandy, of all people, has the leaſt to do in it—My uncle
'Toby lay'd down his pipe, and my father drew his chair
'ſtill cloſer to the table to hear the concluſion of ſo ſtrange
'an introduction.

'It has not only been a queſtion, captain Shandy, amongſt
'the * beſt lawers and civilians in this land, continued Ky-
'ſarcius, "*Whether the mother be of kin to her child*,"—but
'after much diſpaſſionate enquiry and jactitation of the argu-
'ments on all ſides,—it has been adjudged for the nega-
'tive,—namely, "*That the mother is not of kin to her child* †."
'My father inſtantly clapp'd his hand upon my uncle Toby's
'mouth, under colour of whiſpering in his ear—the truth
'was, he was alarmed for Lillabullero—and having a great
'deſire to hear more of ſo curious an argument—he begg'd
'my uncle Toby, for heaven's ſake, not to diſappoint him
'in it—My Uncle Toby gave a nod—reſumed his pipe, and
'contented himſelf with whiſtling Lillabullero inwardly—
'Kyſarcius, Didius, and Triptolemus went on with the
'diſcourſe as follows.

'This determination, continued Kyſarcius, how contrary
'ſoever it may ſeem to run to the ſtream of vulgar ideas, yet had

* Vid. Swinburn on Teſtaments, Part 7. § 8.
† Vid. Brook Abridg. Tit. Adminiſtr. N. 47.

'reaſon

Having thus endeavoured to give our Readers a general idea of this whimſical romance, we will add, that we have done Mr. Shandy the juſtice to ſelect the moſt curious and entertaining parts of theſe little volumes, which, *upon the whole* are not only ſcandalouſly indecent, but abſolutely DULL. So far from being a remedy againſt the ſpleen, as he vainly preſumes, the work is rather a doſe of *diacodium*, which would lull us to ſleep, was it not ſeaſonably daſhed with a little tincture of *canthar*—In ſhort, if the Author cannot infuſe more ſpirit, and preſerve more decency in the *continuation*, we adviſe him to remain where he is, in his *ſwadling cloaths*, without inſulting the public any farther. We hope he will take our friendly admonitions in good part, for if he goes on at the rate of the two volumes before us, he will unavoidably ſink into that contempt, which, ſooner or later, ever attends the miſapplication of talents.

An Illuſtration of the Wiſdom and Equity of an indulgent Providence, in a ſimilar Treatment of all Creatures in this Globe. Wherein the Nature and Ground of Happineſs; and alſo, the Origin of Evil, are carefully examined and repreſented. 8vo. 3s. 6d. ſewed. Noon.

THIS performance is entitled to a candid reception from the public, as it is a well-meant attempt to *vindicate the ways of God to men*, and intended to inſpire the Reader with the warmeſt ſentiments of gratitude to his ſupreme Benefactor; to baniſh from the mind all repinings at the diſtributions of providence, and diſpoſe it to a thorough reſignation to the allotments of infinite wiſdom.

The Author appears to have thought much upon his ſubject, and though the philoſophic Reader will find nothing new in what he has advanced upon it, yet the work is not without its merit. It contains many judicious obſervations on ſubjects of great importance, and as it is calculated to promote the intereſts of piety and virtue, may be peruſed with advantage, though it has neither elegance nor perſpicuity to recommend it.

We ſhall not attempt to give any abſtract of what the Author has advanced, but content ourſelves with laying before our Readers the method in which he treats his ſubject; and this we ſhall do in his own words, which may ſerve as a ſpecimen of his ſtyle and manner.

" Firſt," ſays he, " I enquire into the nature and ground " of *happineſs*; and ſtate the notion I entertain of it, in ſe- " veral views; which repreſent, as I conceive, its principal " diſtinctions."

' This I thought adviſeable, as a general ground-work to ' erect my chief diſquiſition upon. And, on the ſame ac- ' count, I proceed,

' Secondly, " To examine alſo carefully, the nature of " *evil*; the endurance of which, is ſuppoſed to conſtitute the " contrary caſe of *miſery*, in the degree in which 'tis ſuf- " fered."

' And becauſe the origin of evil hath been always appre- ' hended a very great difficulty; and hath perplexed the ' minds of abundance; I ſtrive to account for it in the moſt ' rational manner I can ſuggeſt: wherein I flatter myſelf, I ' may, in ſome meaſure, have ſucceeded.

' Thirdly, " I conſider the *diſtributions of providence*, with " reſpect to good and evil, among the creatures in *ge-* " *neral*."

' This further ſtep I take, partly to point out the *amazing* ' ſkill and kindneſs of divine procedure, in its *vaſtly* various ' appointments, to the numerous orders of creatures ſtationed ' here in this world; and partly to make way for the plain- ' er illuſtration and evidence of the *main* point; viz. God's ' *ſimilar* unexceptionable treatment in particular of *Man-* ' *kind*.

' And, to open this path yet wider, I go on to add,

' Fourthly, " Some other general Conſiderations, which " more directly and particularly reſpect the different circum- " ſtances of *men*; and which tend to obviate a great many " difficulties that ariſe on the ſubject."

' Then I proceed to the *main point*: viz. To examine the ' caſe of mankind in thoſe ſeveral moſt remarkable views.

' Firſt, " In what concerns their different *ſituations*, in " thoſe various and vaſtly different regions, where *providence* " may have placed them."

' Secondly, " Their *widely* different *ſtations*, which ſeem " aſſigned to individuals, in moſt of the inhabited parts " of it.

' Thirdly, " The *vaſtly different circumſtances* of each rank " in thoſe following noted inſtances: viz.—their intellectual " endowments:

' endowments:—their *corporeal* ſtate;—and their caſe as to ' *externals*; or the *outward* goods of life."

' I take theſe to be the only conſiderable things that need to be examined. And I endeavour to prove; that in each of theſe views, they are all treated, on the whole, even of *this* life, in the proſpect of a *future*, (which ought, ſo far as this, to be taken into the queſtion,) with *aſtoniſhing ſimilar kindneſs*, ſo far as they ſhew themſelves equal objects of it; and as far as this preſent ſyſtem will admit; which is all that can, with any *reaſon*, be expected or deſired.

' After I have concluded the argument, as thus propoſed to be handled, I endeavour to improve it farther by ſome *practical* inferences. For mere ſpeculation concerning any point, can be of little ſervice, if it no way produces any good effects on men's hearts and lives;—if it no way tends to virtue and happineſs. And thoſe inferences may, I apprehend, be of ſome ſervice to the *virtuouſly* inclined, as to thoſe of the *oppoſite* character, although they are eſpecially deſigned for the *latter*.

' If I am thought to treat *theſe* with ſome little acrimony, I deſire it may be conſidered; that their ſtupid lethargic ſtate doth need ſome cauterizing, in order to rouze their ſpirits to a more ſuitable exerciſe of the powers they are endowed with: and in order alſo to abate that vain opinion of themſelves, which this *worthleſs* generation are very apt to entertain. Beſides, I am under ſome apprehenſion, leſt *thoſe* ſhould endeavour to pervert the intention of this diſcourſe, if it come into the hands of any of them; and ſhould ſtrive to make it an handle for their ſottiſh *opinions*; if not for their *vile indulgences*. For theſe ſtrangely beguiled people, are forward to catch at every thing to keep themſelves in countenance; and many times *drudge hard* to ſtupify their minds, while wallowing in thoſe *exceſſes* of animal gratification, wherein the *brute* creation can ſcarcely be *compelled* to join with them.

' If what I have attempted appear to any, on this general account of it, to be either enthuſiaſtic, or too preſumptuous; I entreat thoſe in particular, to ſuſpend for a while a poſitive determination, if diſpoſed to examine what I offer on the ſubject, until they have impartially and candidly conſidered it. And if, on ſo doing, they ſee no reaſon to enter into my way of thinking; I would beg of them to allow me the like liberty of opinion, that I am willing to encourage in all of *virtuous* diſpoſitions.

Univerſity-Politicks. Or, the Study of a Chriſtian, Gentleman, Scholar, ſet forth in three Sermons on the King's Inauguration before the Univerſity of Oxford, at St. Mary's Church. By John Burton, D. D. Fellow of Eton College. 8vo. 1 s. 6 d. Payne and Cropley.

THE many pertinent and judicious reflections that are contained in theſe diſcourſes cannot fail to recommend them to every ſerious and candid Reader. They are not indeed elegant, ſprightly compoſitions, but they abound with good ſenſe, and deſerve to be attentively peruſed by thoſe for whom they were principally intended.—The words from which the Doctor diſcourſes are 1 Theſſal. iv. 11. *That you ſtudy to be quiet and to do your own buſineſs.* In the firſt diſcourſe he conſiders the doctrine of his text in a general view, as ſetting forth the duty of Chriſtian ſubjects to their governors, in a peaceable ſubmiſſion to their authority, and a conſcientious diſcharge of all offices belonging to their reſpective ſtations. After this, he proceeds, in the ſecond, to direct the application of the doctrine of his text to his *audience*, conſidered as *Gentlemen*.

'As I am ſpeaking to a learned audience,' ſays he, 'I 'here uſe the term *Gentlemen*, not in the popular and vulgar 'acceptation, but in a ſtrict philoſophical ſenſe, as denoting 'not a mere *nominal* but a *real* character: not the mere 'child of fortune, who abuſes his wealth—and diſgraces his 'titles; but Him, who merits this denomination: the Man 'elevated above the vulgar, and not leſs diſtinguiſhed by 'ſuperior accompliſhments, both intellectual and moral, 'than by his high birth and dignity of ſtation. 'Tis not the 'outward ſhew and magnificence, the profuſion of expence, 'the finery and pomp of Equipage—the diſtinction of a more 'rich and ſplendid dreſs—the faſhionable formalities—the 'punctilio of Honour—the parade of unmeaning civilities '——'tis not *this*, nor the like ſhadowy appearances (ſuch 'as generally attract the admiration of the vulgar) which con'ſtitute the *real* character: qualifications more ſubſtantial—'and important are required; viz. an actual improvement of 'thoſe advantages, which his Fortune affords; an Under'ſtanding enlightened, and enlarged with the knowledge of 'the moſt important Truths; a Will and affections civili'zed, and brought in order by wholſome moral diſcipline, 'and in every inſtance ſo regulated, as to anſwer the pur'poſes of God's providence and the great end of his calling.

'It

'It may here perhaps be aſked *what* is the Calling of a *Gentleman?* of the Man, who lives in an independent ſtate, and has no buſineſs? ſuch perhaps is the language and ſentiment of the vulgar.—But ſurely upon examination it will be found that the *Gentleman* hath his Calling as well as other men: a Calling as difficult and important, as honourable. He is not indeed in the humble ſtate of the primitive Chriſtians, to whom this precept was immediately given; he is indeed exempt from the neceſſity of bodily labour and, in the ſtrict *literal* ſenſe, *working with his own hands:* but ſtill he will find work enough upon his hands of a different kind, he will find buſineſs enough of his own, ſufficient to employ all his faculties, ſufficient at leaſt to diſpoſe him to be quiet, and leſs forward to intermeddle in the buſineſs of other men.

'Since then, as has been already remarked, Buſineſs is a relative notion, and the meaſure of it bears proportion to the peculiar ſtate, in which a man is placed as member of a Community, the *Gentleman*, as ſuch, by virtue of his ſtation and character, will find himſelf neceſſarily made a *man of buſineſs*; for, as the relations in which he ſtands, are multiplied, the meaſure of his buſineſs is alſo proportionably enlarged, and an obligation to a greater variety of duties takes place. Something more is juſtly required of Him, than of other men in common: the privileges of his condition are accompanied by ſuitable burdens; and this common rule of Equity holds good with regard to gifts of Nature, Fortune, and Grace: *to whom much is given, of him much will be required:* God juſtly requireth of Him the proper uſe of the good things he hath beſtowed, and the due improvement of the Talents committed to his charge.

'Now let every Gentleman (for I ſpeak here of men of larger fortunes, and high rank) ſit down and conſider his own ſtate in this point of view; and ſeriouſly aſk himſelf whether he has any buſineſs to do? Surely, if he at all underſtands his ſtate, he will quickly feel that he hath a *Calling*, and that very conſiderable and extenſive; for how can He think himſelf without employment, who hath ſo many opportunities to do good, and obligations to exerciſe ſo many relative duties? Indeed every advantage of his ſtation points out ſome correſpondent branch of buſineſs, and this even in private life; much more ſo in his public capacities. The very conſideration of *high birth* is not an indifferent matter of idle ſpeculation or uſeleſs pride: it ra-

'ther

'ther has in its proper Application a good tendency to raiſe
'his mind above every mean thought and action, and to pro-
'voke unto good works, exciting an emulation of thoſe
'laudable deeds, which have derived honour to the family.

'The right management of a *large Fortune* is itſelf a con-
'ſiderable buſineſs, attended with no ſmall difficulty, and
'danger of abuſe. He who is a ſteward of God's bounty
'and a ruler of his houſehold, cannot want employment:
'he has care enough on his hands in making the ſeveral al-
'lotments—in providing for his family—in offices of Hoſ-
'pitality, and Charity, in relieving the neceſſities of his in-
'digent brethren, and *giving them their portion of meat in due*
'*ſeaſon*. He, who is this faithful ſteward, hath buſineſs
'enough, and that, properly his *own*.

'And with regard to the care of his own Perſon and im-
'provements in the courſe of a liberal Education—this is a
'point of no ſmall importance; and more eſpecially, as the in-
'fluence of his authority, reputation, and example becomes
'very extenſive. 'Tis a trial of his virtue, as well as pru-
'dence, to make friends of the Mammon of unrighteouſneſs,
'and by a proper uſe to ſanctify his wealth, and make that
'an inſtrument of promoting knowledge and virtue, which
'too often by an eaſy miſapplication is made the nurſe of
'idleneſs and luxury. The Talent put into his hands, is
'not to be ſquandered away in riotous living, nor to be *hid*
'*in the ground*, nor *wrapt up in a napkin:* but is to be impro-
'ved to the beſt advantage. God's providence, which affords
'the ability and opportunity, does withal point out the proper
'application, and requires ſuitable returns.

'With regard to Education, and the means of improve-
'ment intellectual and moral, the Gentleman has this ad-
'vantage above others peculiar to his ſituation in life; and
'accordingly it behoves him to conſider the purpoſes of God's
'providence in the diſpenſation; to conſider that he is ac-
'countable to his Lord for every abuſe or neglect of the Ta-
'lents committed to his truſt; and to apply this conſidera-
'tion, as a motive to double his diligence that, *when his*
'*Lord cometh to reckon with him*, he may eſcape the imputation
'and puniſhment of the unprofitable, the ſlothful, and wicked
'ſervant.

'But ſtill further if we follow him out of private into pub-
'lic life, and conſider him, as bearing the office of a *Ma-*
'*giſtrate* in the Comunity, in this point of view we perceive

a variety of new connexions and relations at once arising from this new ſtate, and in conſequence of this a new ſet of additional duties devolved upon him. So that the *Gentleman*, whom the vulgar admire as the happy man of eaſe and pleaſure, is in reality engaged in more cares than other men, whoſe ſervices he commands: now he becomes indeed a *man of buſineſs*, being a Servant of the Public, and attending continually on this very thing: he is now intereſted in other men's concerns, while he directs their actions he is doing his own buſineſs, the proper buſineſs of his ſtation.'

'On the whole,' ſays he, (in the farther proſecution of his ſubject) 'I would have the character of a *Gentleman* conſidered as including all laudable accompliſhments, and more eſpecially united with that of the *Chriſtian*, and the *Scholar*: the former of theſe is common to all: the rules of Chriſtianity muſt take place in every ſtate of life, and regulate our whole moral conduct. The latter is indeed by way of eminence applied to a peculiar ſet of perſons, who make the ſtudy of Learning their avowed Profeſſion, and are accordingly diſtinguiſhed by that title. But they have no excluſive privilege of that, which is of common uſe; the key of knowledge is not now, as in the times of Popiſh ignorance and ſuperſtition, taken away: the door is open to all: means of Learning, in every kind, are adminiſtred to all in common. *Doth not wiſdom cry and underſtanding put forth her voice? receive my inſtruction and not ſilver: and knowledge, rather than choice gold?*

'This addreſs more eſpecially affects the higher rank of men, directing their purſuits to the more valuable and important objects. And, to apply this to our preſent purpoſe, I would ſay, that the *Gentleman* is qualified to be the beſt *Scholar*, at leaſt in a general way, in the large field of Science. He really has more leiſure and opportunities, and has more ability to procure the means of improvement, than other men: and accordingly from the face of things it might juſtly be expected that He more eſpecially ſhould be the better *Philoſopher*. As his Fortune frees him from the neceſſity of attending to the lower cares of life, he is thereby enabled to purſue his enquiries without interruption throughout the whole extent of nature; in the height of the heavens above, or in the depth of the earth beneath—to explore and apply Mechanic Powers—to account for uncommon appearances—to trace out the hidden cauſes of things—to conſider the works of God's providence in the

'natural

'natural and moral world——to *underſtand a proverb, and* 'the interpretation, the words of the wiſe, and their dark ſay-'ings ——and laſtly to know the rules of Juſtice, and the 'Laws of his Country, to the ſervice of which he may be 'called in ſome public capacity—I ſay theſe, and other like 'accompliſhments, may juſtly be expected from a *Gentleman* 'in an higher degree, as he is better furniſhed with the 'means of attainment; and eſpecially, ſince the End is ſuch, 'as will abundantly reward all his ſtudy. In ſuch circum-'ſtances how can he have leiſure or inclination to meddle 'with other men's concerns, who is engaged in ſo many 'properly his own? how can he plead the privilege of his 'character to be idle, and do nothing, who is called to ſuch 'a variety of buſineſs ſo agreeable and important?

'But it often happens that he is miſled by popular pre-'judices into a wrong notion of his ſtate: he is prompted 'to think himſelf independent, and entirely at liberty to do 'nothing at all, or do juſt what he pleaſes: and that, as 'his fortune places him above the preſſure of any neceſſity, 'he looks upon himſelf as under no moral obligation to take 'any pains about the improvement of his mind, or the re-'gulation of his manners—that 'tis ſufficient for him to make 'a figure in the world, and take his paſtime therein, leaving 'all other cares, of the ſplendid or ſordid kind, to other 'hands, to Thoſe, who get their bread by labour in their 'ſeveral profeſſions, to the plodding Scholar, or induſtrious 'Mechanic.—He may perhaps value himſelf in the eye of 'the world upon this imaginary privilege of his condition, 'the glorious privilege of being a Rake or a Blockhead!

'Or, perhaps, through the very want of proper employ-'ment, and in contempt of the opinion of the world, he in-'dulges his own vicious humour, and ſits down in a kind 'of brutiſh eaſe and ſecurity, and the unlimited enjoyment 'of all ſenſual pleaſures.——Or perhaps, with the rich man 'in the Goſpel, he thus ſpeaks comfort to himſelf: *Soul,* '*Soul, thou haſt much goods laid up for many years: take thine* 'eaſe, eat, drink, *and be merry.*—But what did God ſay to 'this *Gentleman? Thou fool this night thy ſoul ſhall be required* 'of thee.——And then—what an awful conſideration is this? 'ſufficient to check all idle gaiety of thought, to awaken 'circumſpection and diligence, and engage all his powers 'in doing his own proper buſineſs.

'You will excuſe my enlarging ſo much on this head, as 'I could not omit any argument or motive, which might 'induce You to conſider your true character, and, in conſe-

'quence of that, to act with a ſuitable dignity:—to expreſs 'a juſt decency and regularity, in every branch of your be- 'haviour, in the exerciſe of every duty with regard to your 'Equals, to your Superiors, and yourſelves comprehended in 'the notion of *ſtudy to be quiet*; to live inoffenſively and 'peaceably in Society, in conformity to the eſtabliſhed 'rules, and dutiful ſubmiſſion to Authority:—and withal *in* '*doing your own buſineſs:* in making due improvements in 'knowlege and virtue:—to conſider the proper employment 'of your time, as a matter of the higheſt importance, and 'your diligence in doing your own buſineſs, as the moſt ef- 'fectual guard and preſervative of your morals. So that the 'precept of my text will appear to be of general uſe: and 'may be conſidered as containing not merely one ſingle 'virtue, but rather the complexion of ſeveral ſocial duties.'

Having pointed out the reſpectable character of a Gentleman, and the duties reſulting from that conſideration; before he diſmiſſes this head he conſiders it in a different point of view, *viz.* in its miſapplication and abuſe, as exemplified in the manners of two different ſpecies of men, as oppoſite and repugnant to each other, as they are to the true character of a *Gentleman*. Theſe he conſiders as diſtinguiſhed by the title of the *Man of faſhion*, or *fine Gentleman of the Town*, and the brutiſh *Country Squire*.

'With regard to the former———'tis not much to be 'wondered,' ſays he, 'if outward finery in Dreſs, and an 'affected civility and politeneſs of behaviour ſhould engage 'the admiration of vulgar Eyes; and accordingly he ſhould 'in common eſtimation by way of eminence paſs for the *fine* '*Gentleman*.

'But look a little nearer into the matter, and weigh him 'in the *moral* balance, you will find in reality an inſignificant 'deſpicable Creature, induſtriouſly idle and ridiculouſly 'buſied; his private ſtudies wholly engaged in ſome curious 'trifles, modes of Dreſs, and the phantaſtical ornament of 'his Perſon;—and his moſt ſerious reading and meditation 'in ſome celebrated Treatiſe on the art of Gaming;—or 'ſome new performance, which paſſes for a piece of wit, 'and affords freſh matter of polite converſation.—As to his 'public attendance—this is wholly devoted to the ſchools 'of modern Education, to the Coffee-houſes, Aſſemblies, 'and Gaming-tables. On the whole, he is ever fluttering 'about in fooliſh purſuits, and conſuming his days in vanity. 'And, as he never exerts any generous and manly qualities,

'we may include this gay Trifler under the character of 'thoſe Goſſips, cenſured by St. *Paul* [1 TIM. v. 13.] *they 'learn to be idle, wandering about from houſe to houſe; and not 'only idle, but Tatlers alſo, and buſy bodies, ſpeaking things 'which they ought not.*

'Look now on the other object, the child of Fortune, the 'happy man, that has no buſineſs to do; adored and envied 'by the vulgar, Lord of his Country, and poſſeſſed of many 'good things, which he knows not how to enjoy. Perhaps 'he was once a member of this Community, an idle worth-'leſs member, one of thoſe who hated inſtruction, refractory 'and impatient of any diſcipline, and now perhaps he rails 'at thoſe inſtitutions, which he would not improve to his 'own benefit. He now ranges at large without controul: 'he ſtudies to be quiet indeed, but ſo, as to do *no* buſineſs: 'his activity is all idleneſs, and his moſt eager purſuits im-'pertinence: his higheſt ambition is to make a figure in 'Country-diverſions: to this end he ſometimes becomes a 'Pupil to ſome officious favourite ſervant—and ſometimes 'perhaps he has the honour of being Tutor to his own Dogs. 'He, that could not brook the Pedantry of the Schools, in 'proportion, as he improves in his new ſcheme of Learning, 'becomes a complete *Pedant*; all his talk now is the mere 'pedantry of his Kitchen, Stable, and the Field: obſcenity 'and profaneneſs often come in to the aid of his Eloquence, 'and ſeaſon the inſipidity of his wit: ſome weekly Country 'Journal contains all his Political wiſdom, and furniſhes 'matter of railing at the public adminiſtrations, and ſchemes 'of reforming the State. Let us moreover mark the exer-'ciſe of his ſeveral virtues: his Patience in the purſuit of 'ſome painful diverſions: his Courage and Bravery in hunt-'ing down ſome timid animal, and perhaps hazarding his 'neck in the Chace—his zeal and public ſpirit for the good 'of his Country—in proſecuting Poachers and preſerving the 'Game—his Generoſity and Hoſpitality how employed? in 'mere profuſion, riot and intemperance. With regard to 'his ſocial qualities,—he hath no reliſh for the converſation 'of the wiſe and ſerious; but in ſolitude he is moſt uneaſy, 'being utterly impatient of reading and meditation, and not 'knowing how to improve his time to any good purpoſe: 'and accordingly often becomes a ſot out of neceſſity or 'deſpair. I cannot better expreſs this than in the words of 'the Poet, who well underſtood human nature;

——adde quod idem
Non horam tecum esse potes, non otia recta
Perere, teque ipsum vitas fugitivus et Erro,
Nunc vino quærens nunc somno fallere curas.

Now what a miſerable man muſt he be who cannot bear his own company; what a wretched and contemptible figure does ſuch a man make in life!

'But after all, is ſuch a man as this, to be eſteemed a *Gentleman* in the eye of the world? He,—who has really deſerted his ſtation and high rank, attainted his honour, and diſgraced his character? Methinks you cannot look down on objects ſo vile and deſpicable, but with an eye of diſdain and indignation.

'And indeed I have endeavoured to repreſent them in a ſtronger light of Ridicule, in order to excite a juſt contempt and ſhame; that the ſenſe of your dignity may raiſe your minds above every thing ſo mean, ridiculous, and brutiſh, and direct your purſuits to an object worthy the ambition of a Gentleman, the proper buſineſs of your ſtation, buſineſs moſt important and honourable, viz. your improvement in the ſtudy of knowlege and virtue. And, that you may do this without interruption and with better ſucceſs, *ſtudy to be quiet:* let not your attention be diverted from your own buſineſs by any cares foreign and impertinent. But above all let the influence of this principle be expreſſed in the decency of your behaviour towards your Inſtructors and Governors, in a due deference to their judgment, ſubmiſſion to their authority, and an habitual conformity to the eſtabliſhed rules of diſcipline: ſo that *all things may be done decently and in order.* Be it your ambition to be diſtinguiſhed, not by the affectation of any criminal ſingularity, but by your earneſt ſtudy to excell in every laudable qualification, which may adorn your ſtation in life, and render your ſervices moſt uſeful to the Public.'

In the third diſcourſe the Doctor conſiders the precept of the Apoſtle in his text as affecting his *audience* in the character of *Scholars*. What he ſays under this head is likewiſe very judicious; but we muſt not enlarge any farther: the extracts we have given will enable the Reader to form a competent judgment of the whole performance.

The

The Hiſtory of the Ruſſian Empire under Peter the Great. By M. de Voltaire. 8vo. Vol. I. 5s. Nourſe, &c.

IN our Review for November laſt, we mentioned the original of this work, as a foreign article, and gave our Readers ſome idea of its plan and merits; at the ſame time promiſing a farther account of it, from the expected tranſlation---which is now before us, and appears to be tolerably executed—as tranſlations, in general, go; a too ſervile attention to the original, and ſome inſtances of incorrectneſs, being the only defects we have obſerved in it: and of theſe our Readers will, in ſome meaſure, have an opportunity of judging for themſelves, from the enſuing extracts.

As the principal circumſtances relating to this Hero and Legiſlator have been often recited, (we had almoſt ſaid hackneyed*) with very little variation, the paſſages we ſhall ſelect are ſuch as have the greateſt appearance of novelty, or that may tend to throw new lights upon his character.

To this purpoſe we ſhall take him up at the Imperial Court, on his return home from his travels.——'During his ſtay 'at Vienna there happened nothing remarkable, except the 'celebration of the ancient feaſt of *Landlord and Landlady*, 'which Leopold thought proper to revive upon the Czar's 'account, after it had been diſuſed during his whole reign. 'The manner of making this entertainment, to which the 'Germans give the name of Wirtſchaft, is as follows. The 'Emperor is Landlord, and the Empreſs Landlady: the 'King of the Romans, the Archdukes, and the Arch-'dutcheſſes are generally their aſſiſtants: they entertain peo-'ple of all nations, dreſſed after the moſt ancient faſhion of 'their reſpective countries. Thoſe who are invited as gueſts, 'draw lots for tickets; on each of which is written the 'name of the nation, and the character they are to repreſent. 'One has a ticket for a Chineſe Mandarin, another for a 'Tartarian Mirza, another for a Perſian Satrap, or a Ro-

* Of this great Prince ſeveral Hiſtories have been written in our own language: three of which we now recollect, viz. one by Mr. Motley, in three volumes; another by the late Mr. John Banks (whoſe name is not printed with it) in one volume, duodecimo; and the third, by Mr. Gordon, who had been a Major-General in the ſervice of Peter. Of this laſt-mentioned work, we gave an account in the XIIIth volume of our Review: vid. p. 384, ſeq.

'man Senator: a Princeſs may happen to draw lots † for a 'Gardener's wife, or for a Milkwoman; and a Prince may 'act the Peaſant or Soldier. They have dances ſuited to 'their different characters; and the Landlord and Landlady 'with their family wait at table. Such is the old cuſtom; 'but on this occaſion Joſeph, King of the Romans, and the 'Counteſs of Traun, repreſented the ancient Egyptians; 'the Archduke Charles and the Counteſs of Walſtein were 'dreſſed like the Flemings in the reign of Charles the fifth; 'the Archdutcheſs Mary-Elizabeth and Count Traun, were 'in the habit of Tartars; the Archdutcheſs Joſephina and 'the Count of Vorkla, appeared in a Perſian dreſs; the 'Archdutcheſs Marianne and Prince Maximilian of Hano-'ver, acted the character of North Holland Peaſants. Pe-'ter aſſumed the habit of a Frieſland Boor, and in this cha-'racter was addreſſed by every body, at the ſame time that 'they talked to him of the great Czar of Muſcovy.'

The following ſhews this Prince in the character of a Reformer.—'The reformation of the Church, which in all other countries is looked upon as a dangerous attempt, proved an eaſy taſk to him. The Patriarchs, as well as the Strelitzes, had ſometimes combated the imperial authority; Nicon with inſolence, Joachim, one of Nicon's ſucceſſors, with ſubtlety and cunning. The Biſhops had arrogated to themſelves the power of the ſword, viz.* that of condemning people to death, and to other corporal puniſhments; a privilege contrary to the ſpirit of religion, and to the ſubordination of government: but this authority, notwithſtanding that it had been uſurped ſeveral ages ago, was taken from them. The Patriarch Adrian happening to die at the end of this century, Peter declared he ſhould have no ſucceſſor.

'This dignity was entirely aboliſhed, and the great income of the patriarchal ſee, was united to the public revenue, which ſtood in need of this addition. The Czar did not ſet himſelf up for head of the Ruſſian religion, as the Kings of Great Britain have done in regard to the church of England ‡; yet he made himſelf abſolute Maſter

† It ſhould have been *the lot of*, or *a ticket for*: indeed the whole ſentence might have been much better expreſſed.

* What occaſion for this unneceſſary viz: the original neither implies nor wants it.

‡ The Author does not reflect, that Peter wanted only to curb the audacity of ſome inſolent ſubjects; our Henry VIII. propoſed to put a final end to the tyranny of a foreign uſurpation.

'of

'of the Clergy, becauſe the ſynods no longer preſumed to 'diſobey a deſpotic Sovereign, nor to diſpute the orders of 'a Prince who knew ſo much more than themſelves.

'We need only to caſt an eye on the preamble of the edict 'concerning his eccleſiaſtical regulations, publiſhed in 1721, 'to be convinced that he behaved as Maſter and Legiſlator.— "We ſhould think ourſelves guilty of ingratitude to the moſt "High, if after having reformed the military and civil order, "we neglected the ſpiritual, &c. For theſe reaſons, fol- "lowing the example of the moſt ancient Kings who are "famed for piety, we have taken care to publiſh ſome whole- "ſome regulations for the Clergy."—'It is true he convened a ſynod, in order to ſee his laws carried into execution; but the Members of the ſynod were to begin their Miniſtry by taking an oath, the form of which had been written and ſigned by the Czar himſelf. This was an oath of ſubmiſſion and obedience, couched in the following terms. "I ſwear fidelity and allegiance as ſervant and "ſubject to my natural and true Sovereign, and to his au- "guſt ſucceſſors, whom he ſhall pleaſe to nominate by vir- "tue of the inconteſtible power for that purpoſe*, of which "he is poſſeſſed: I acknowlege him to be the ſupreme Judge "of this ſpiritual college; I ſwear by the All ſeeing God, "that I underſtand and mean this oath in the full force and "ſenſe which the words convey to thoſe who read or hear "it." 'This oath is much ſtronger than that of the Supremacy in England†. The Ruſſian Monarch was not, indeed, one of the Fathers of the ſynod; but he dictated their laws: he did not touch the cenſer; but he directed the hands that held it.

'While he was waiting for the completion of this great 'work, he thought that as his dominions were but ill peo- 'pled, the celibacy of the Monks was contrary to nature 'and to the public good. The ancient uſage of the church of

* The words, *for that purpoſe* are not in the original, and only ſerve in the tranſlation to perplex the ſenſe of the Author.

† Here again ſurely M. de Voltaire is much miſtaken. As the purpoſes intended by the two Reformations were widely different, it was requiſite, that the declaratory form of obedience ſhould be ſuch as appeared moſt likely to anſwer each reſpective purpoſe. In Ruſſia, it was ſufficient that the imperial authority over the Clergy ſhould be expreſsly acknowleged; in England it was farther neceſſary to proteſt againſt the authority of any foreign power. The moſt rigid Papiſt would ſcarce have ſcrupled taking the oath preſcribed by Peter.

'Ruſſia

'Ruſſia is, that the ſecular Prieſt ſhall marry at leaſt once; 'nay, they are obliged to do it: and formerly when the 'Prieſt loſt his wife, he ceaſed to be in the ſacerdotal order. 'But a multitude of cloyſtered young men and women, who 'make a vow to be uſeleſs to the public, and to live at other 'people's expence, appeared in his eye a dangerous inſtitu-'tion. For which reaſon he ordained, that none ſhould be 'admitted to a monaſtic life, till they were fifty years old; 'that is till they were of an age when this temptation ſcarce 'ever ſeizes them: and he further prohibited them from re-'ceiving any perſon, of what age ſoever, inveſted with a 'public employment.——

'Theſe alterations were at firſt productive of ſome com-'plaints; a certain Prieſt declared in writing, that Peter 'was Antichriſt, becauſe he would have no Patriarch; and 'as the Czar encouraged the typographical art, it helped to 'ſpread a multitude of libels againſt him. But on the other 'hand, there ſtarted up a Prieſt, who replied, that it was 'impoſſible for the Czar to be Antichriſt, becauſe the num-'ber 666 was not to be found in his name, and he had not 'the ſign of the Beaſt. Theſe murmurs were ſoon ſilenced. 'Peter in reality gave more to the church than he took from 'her, for by degrees he rendered the Clergy more regular 'and more learned.' The ſame happy effects attended the Reformation in England.

Among other means uſed by the Emperor to detach his ſubjects from their fondneſs for their antique cuſtoms, and to enforce his own regulations, the following is not the leaſt remarkable, and is ſaid to be taken from the Czar's own Journal.

'With this view he cauſed all the Boyars and Ladies to 'be invited to the marriage of one of his Jeſters, and gave 'his commands that every body ſhould be dreſſed in the an-'cient faſhion. Dinner was ſerved up juſt in the ſame man-'ner, as had been practiſed in the ſixteenth century. There 'had been formerly a ſuperſtitious cuſtom of not lighting a 'fire on their wedding day, even in the ſevereſt froſt; this 'cuſtom was ſtrictly obſerved at the preſent entertainment. 'The Ruſſians uſed to drink no wine, but only mead and 'brandy; and now he would ſuffer no other liquor: in vain 'did the gueſts complain of this treatment; he anſwered 'them in a jocular manner, "Your anceſtors did ſo, and "ſurely ancient cuſtoms are always beſt." 'This kind of 'raillery contributed greatly to the reformation of ſuch as

were

apt to prefer the paſt to the preſent times; at leaſt it raged their complaints.'

cannot paſs unnoticed the large hoſpital built by Peter ow; 'not,' ſays our Author, 'one of thoſe houſes encourage idleneſs, and perpetuate the miſery of the e; but ſuch as the Czar had ſeen at Amſterdam, where old men and children are employed at work, and every is of uſe to the public.'—A ſpirit of beneficence was never in Britain more conſpicuous, nor more diffuſed preſent: witneſs the number of new receptacles for the and indigent, that have ſprung up within theſe few But tho' they cannot juſtly be accuſed of protracting ery, yet there is too much reaſon to fear they have uted to encourage idleneſs in the people. An in- like that of the Czar's has been much wanted, and iſhed for by every true friend to the intereſts of ſociety; noſt probable means of diſencumbering our ſtreets of warms of beggars that infeſt them, and of promoting nduſtry.

Czar's genius for military intrigue, will appear in the ent inſtance. When he beſieged Derpt in Eſtonia, enbach, the Swediſh General, was in the neighbour- with about two thouſand five hundred men. 'The ſon expected every moment he would attempt to throw urs into the town. But Peter prevented this deſign ratagem, worthy of more frequent imitation. He *or-* Swediſh uniforms, colours, and ſtandards for two re- nts of infantry and one of cavalry. The pretended es *attack* the trenches, and the Ruſſians *feign* a re- ; the garriſon are thereby deluded to make a ſally; nock combatants *join* their forces, and *fall* upon the les, one half of whom *are* killed, and the other half ack to the town. Schlippenbach *comes* up ſoon after, an intent to relieve it, but *is* entirely defeated. At h Derpt *is* obliged to capitulate, juſt as Peter was go- order a general aſſault*.'

Mazeppa

owever common to the French Writers, and particularly to , the method of uſing the Preſent Tenſe inſtead of the Pre- his phraſeology has been long diſuſed in Great Britain, ex- chronological Tables, and by mere Index-makers. It is, in- nworthy the dignity of Hiſtory, and as ſuch we conceive our tor juſtly reprehenſible for his tenacious adherence to the ori- n this reſpect, which we cannot but look upon as a ſpecies of ſervility.

Mazeppa, Hetman of the Coſſacs, tho' promoted to that dignity by the favour of the Czar, thought fit to enter into an alliance with Charles XII. of Sweden, who was then on his march to the Boryſthenes. The ſubjects of Mazeppa having deſerted him on his march to join the Swedes, he was obliged, for the performance of his contract with Charles, to enter into a treaty with the Zaporavians, and as our Author has not thought it 'beneath the dignity of hiſtory, to mention in 'what manner the treaty was concluded,' we ſhall make no ſcruple of laying it before our Readers.

'Mazeppa gave a grand entertainment, in a ſervice of plate, 'to the Zaporavian Hetman and to his principal Officers. As 'ſoon as thoſe Chiefs were intoxicated with brandy, they 'ſwore upon the Evangeliſts, that they would furniſh Charles 'with men and proviſions. After which they carried off the 'plate, and all the furniture uſed at table. But the Steward 'purſued them cloſe, and endeavoured to make it appear, 'that this behaviour was inconſiſtent with the doctrines of 'the Goſpel by which they had ſworn. The domeſtics want-'ing to recover the plate, the Zaporavians aſſembled in a 'body, and went to Mazeppa, complaining of the unparal-'lelled affront done to *a* brave *ſet* of fellows †; deſiring more-'over, that the Steward ſhould be delivered up to them, in 'order to be dealt with according to juſtice. Their demand 'being complied with, the Zaporavians, in purſuance of 'their laws, fell upon the poor man, and after they had 'kicked him about like a foot-ball, plunged a knife into his 'heart.'

We ſhall conclude our extracts from this volume, with the Battle of Pultowa, and our Author's reflections upon it.— 'This battle was to decide the fate of Ruſſia, Poland, and 'Sweden, and of two Monarchs, on whom the eyes of all 'Europe were fixed. Moſt nations, attentive to theſe weigh-'ty concerns, were ignorant of the actual ſituation of both 'Princes: but knowing only that Charles the twelfth had 'begun his march from Saxony at the head of a victorious 'and formidable army; and that he was in full purſuit of 'his enemy, no body made the leaſt doubt but he would 'cut the Ruſſians to pieces; and that as he had given laws

ſervility. It is not long ſince we thought it neceſſary to take notice, in the ſame manner, of another and a more important work on the ame account. [See Review for laſt December, p 484.]

† The words of the original are *ſi brave gens*, which ought to have been rendered *ſuch* brave Fellows, or ſo brave a People.

'to

'to Denmark, Poland, and Germany, ſo now he would 'dictate conditions of peace in the Cremelin [the palace] of 'Moſcow, and make a new Czar, after having made a new 'King of Poland. I have ſeen letters from ſeveral Miniſters 'to their reſpective Courts, confirming this general opinion.

'In this critical ſituation of the two Rivals, the conſe-'quence was not the ſame with regard to the public. Had 'Charles periſhed that memorable day, the moſt that could 'have been ſaid, would be, that there was an end of a great 'Hero, who had ſo often and ſo wantonly expoſed his life. 'The Ukraine, and the frontiers of Lithuania and Ruſſia, 'would be no longer laid waſte; and Poland would, toge-'ther with her tranquility, recover her lawful King, who 'had been lately reconciled to the Czar his benefactor.

'Sweden, in ſhort, tho' exhauſted of men and money, 'might find ſome circumſtances of conſolation under her 'heavy loſs: but had the Czar been cut off, the public 'would have been for ever deprived of his grand undertak-'ings, ſo uſeful to mankind; and the greateſt empire in the 'world, would have once more relapſed into the chaos from 'which it had ſcarcely emerged.

'There were ſeveral ſkirmiſhes under the walls of Pultowa, 'between the Swediſh and Ruſſian detachments. In one of 'theſe Charles having been wounded with a ſhot from a car-'bine, which ſhattered the bone of his heel, underwent the 'inciſions of his Surgeon, with his uſual fortitude; but was 'obliged to keep his bed for a few days. In this ſituation he 'was informed, that Peter intended to attack him. Think-'ing it inconſiſtent with his glory to wait for the enemy in 'his intrenchments, he drew out his troops, and was carried 'himſelf in a litter. Peter the Great acknowleges in his 'own Journal, that the Swedes made ſuch a vigorous attack 'upon the redoubts which covered his cavalry, that in ſpite 'of all his reſiſtance, and of a continual fire from his can-'non, they became maſters of two redoubts. Some Writers 'mention, that the Swediſh infantry upon this firſt ſucceſs, 'imagined they had got the day, and cried out Victory. Nor-'berg, the Chaplain, who was at ſome diſtance from the field 'of battle, among the baggage (which, indeed, was his proper 'place) pretends that this is a calumny; but whether the 'Swedes cried out victory, or not, certain it is, they were not 'victorious. The fire from the other redoubts did not at all 'abate; and the Ruſſians on every ſide defended themſelves 'with a firmneſs equal to the vivacity of the aſſailants. They

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'made no irregular motion. But the Czar drew up his army 'with great readineſs and order before the entrenchments.

'The troops were now engaged on every ſide. Peter acted 'as Major-General; the right wing of the Ruſſians was com- 'manded by General Baur; the left by Menzikoff; and the 'center by Scheremetow. The action laſted two hours. 'Charles, with a piſtol in his hand, went from rank to rank, 'conveyed by his Drabans in a litter; one of thoſe troopers 'was killed by a cannon-ball, and the litter was ſhattered to 'pieces. He then ordered his men to carry him upon pikes. '—Peter received ſeveral ſhot in his cloaths and in his hat. 'Both Princes were in the midſt of the fire during the whole 'action. At length, after a warm diſpute of two hours, the 'Swedes gave way on every ſide, and fell into confuſion, ſo 'that Charles was obliged to retire with precipitation before 'an enemy whom he had hitherto held in great contempt. 'This very Hero was mounted on horſeback in the flight, 'though he had been unable to keep his ſaddle in the heat of 'the engagement; but neceſſity made him exert himſelf al- 'moſt beyond his ſtrength: in his retreat he ſuffered the 'moſt exquiſite pain, which was increaſed by his concern for 'this irreparable defeat.——

'There have been upwards of two hundred pitched battles 'fought in Europe ſince the beginning of this century to the 'preſent year. The moſt ſignal, and the moſt bloody victo- 'ries have been attended with no other conſequences than 'the reduction of a few provinces, yielded afterwards by 'treaties, and recovered by other battles. Armies of an 'hundred thouſand men have often encountered in the field; 'but the moſt violent efforts have been attended with weak 'and tranſient ſucceſſes; and the mightieſt cauſes have been 'productive of trifling effects. There is no inſtance in mo- 'dern hiſtory of a war from which any public benefit aroſe 'equivalent to the miſchief it has occaſioned: but from the 'Battle of Pultowa the greateſt empire upon earth has de- 'rived its preſent proſperity.'

Another volume of this Hiſtory is promiſed. How many more may follow, we are not informed; but, till the work is concluded, we ſhall poſtpone ſuch obſervations upon it, as may ariſe from our peruſal of the whole. At preſent we have only to add, that from all accounts of the Czar Peter, it is highly manifeſt, that no Prince ever more juſtly merited the title of GREAT, than did the truly illuſtrious Hero of this performance.

Eſſay

Eſſays to promote the experimental Analyſis *of the* human Blood. Eſſay *the* firſt. By Richard Davies, M. D. late Fellow of Queen's College in Cambridge. 8vo. 1s. Cooper, Whiſton, &c.

ON peruſing this Eſſay on the Blood, promiſed by Dr. Davies, in his introductory Epiſtle to the late excellent and much lamented Dr. HALES, we immediately recollected, that with regard to ſome former productions of Dr. Davies's, we ſaw reaſon to conſider him as rather too fond of preſcribing his regulations to both the Univerſities, and in a manner too petulant and dictatorial to be very perſuaſive. But as we find him engaged here in his own province, in a clear and ſenſible manner, and, as it ſhould ſeem, on a very uſeful diſquiſition, we acknowlege we have peruſed this firſt Eſſay with attention and pleaſure.

In commencing his analytical examination of the Blood, he judiciouſly chuſes to found it chiefly on ſuch obſervations as reſult from an attentive conſideration of thoſe moſt obvious appearances of it, in which Nature is put as little as poſſible out of her uſual courſe: eſpecially as a chemical analyſis only reſolves it into the common principles of phlegm, ſalt, oil, and earth, to which almoſt all animal and vegetable bodies are chemically reduced.

Amidſt the proſecution of theſe generally ſimple and eaſy experiments, which any exact and diligent perſon may repeat, the Doctor directs ſome proper circumſtances, as neceſſary to be obſerved in taking the blood which is to be analyſed. From the *craſſamen*, or coagulated red maſs, yielding more *ſerum*, and contracting its dimenſions by ſtanding longer, he concludes it, not improbably, a kind of ſpungy ſubſtance, whoſe pores are replete with *ſerum*. That this *craſſamen* does alſo conceal in its maſs a colourleſs tenacious ſubſtance (abſtracted from any morbid ſtate of it) he demonſtrates, by the very eaſy and ſimple experiment, of waſhing a piece of it repeatedly in cold water, till the redneſs entirely diſappears; and a looſe ſubſtance of pellucid membranes and fibres remains, in which we may readily conceive this *gluten*, or tenacious property of the whole maſs, principally to reſide. This is alſo evident in the warm water uſed in taking blood from the foot.

The entire maſs being thus plainly analyſed into *ſerum*, *gluten*, and red particles, he found the *ſerum*, which is the lighteſt, to exceed the other two in quantity: the *gluten* to

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be of a middle quantity: and the red particles, which are the largeſt and heavieſt, not to compoſe a fluid, when ſeparated from the *ſerum*; nor to be endued with ſufficient coheſion to form themſelves into a compact body, without the intervention of the *gluten*, this moderate glue, or cement, as it may be called. Of this laſt ſubſtance, as a conſtituent and eſſential principle of the blood, our Author claims the diſcovery: and, indeed, we do not recollect to have read of its formal demonſtration before, in this clear ſimple manner, by medical Writers. We are very certain, nevertheleſs, that ſome Practitioners have ſuppoſed it, reaſoned from it, and preſcribed in conſequence of admitting it; particularly in great and chronical hæmorrhages, in the bleeding ſmall-pox, and in a diſſolved *craſis*, or rather dyſcraſy of the blood, from whatever cauſes: and in all theſe caſes they have ſometimes called it the *gluten*, ſometimes the balſam, and at other times the fibrous part of the blood. In fact, the common appearances in warm water, after its receiving blood from the foot, was ſufficient to induce every Practitioner to infer ſuch a principle. We render at the ſame time its due merit to Dr. Davies's firſt formal exhibition and proof of this principle, as it very probably may have its uſeful and ſalutary conſequences.

Our Author ſubſequently gives us a ſhort table of the ſpecific gravity of the different principles of the blood; and of ſome fluids ſecreted, or excreted, from it, as calculated by other Authors, and by himſelf: having juſtly premiſed, that the ſpecific gravity of different ſubſtances may beſt aſcertain their natures. It ſeems ſufficient here, that this is generally true, though ſome ſubſtances, not greatly differing in weight, may have different qualities.

Through upwards of twenty ſubſequent paragraphs, diſtinguiſhed by numeral letters, Dr. Davies extends his reflections on the different ſtate and *craſis* of the blood in different diſeaſes, citing many caſes, from various Authors, and from his own practice, in a uſeful, illuſtrating, and entertaining manner; and he concludes this firſt Eſſay on the Blood (which, we imagine, will induce many to wiſh for the remainder) with ſome judicious directions and hints, under eight diſtinct heads, to thoſe Students who may be curious to proſecute ſuch farther analytical enquiries and experiments, as may tend to diſcover the ſtill latent compoſition of each of theſe three compounding principles: whence a more compleat and exquiſite analyſis of this compound vital fluid may gradually be deduced.

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Such an inveſtigation is doubtleſs very commendable; even though this great *Deſideratum* in Phyſics ſhould never be thoroughly attained, which indeed will, too probably, be the caſe: ſince, beſides the alteration that may unavoidably follow in the intimate texture and coheſion of the ultimate *minima* of the blood, ſo long out of their vital ſtate, even by ſuch experiments as have the leaſt poſſible tendency to alter them; it ſeems alſo too likely to ſuppoſe, on the cloſeſt reflection, that the atoms themſelves, in their laſt, their indiviſible, ſeries, will prove evaneſcent, beyond human inveſtigation; being objects adapted only to abſtracted intuition, and entirely evading the cognizance of human organs, with all their aſſiſtance from Optics. This, however, ſhould not prevent our utmoſt poſſible reſearches, which may be repaid with ſome uſeful and curious occurrences by the way,

Eſt quâdam prodire tenus, ſi non datur ultra.

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*A Defence of the Conduct of Barbadoes during the late Expedition to Martinique and Guadaloupe. In a Letter to the Right Hon. General Barrington**. By a Native, reſident in the Iſland. 8vo. 1s. 6d. Dodſley.

THE Preface to Capt. Gardiner's Account of the Expedition to the Weſt-Indies†, containing ſome very harſh and rude cenſures on the conduct of the inhabitants of the Leeward Iſlands, and particularly Barbadoes, the profeſſed deſign of this publication is, to refute thoſe cenſures, ſo far as they relate to the laſt-mentioned iſland.

After a no leſs genteel than ſpirited addreſs to the General, our Author juſtly obſerves, that 'If defamation be a crime 'forbidden by the laws of God, and puniſhable by thoſe of 'Man, in caſes where the character of a *ſingle perſon* only is 'affected, how much more heinous does the crime become 'when committed with a view to injure, nay deſtroy, the 'credit of a *whole community!* And if general reflections 'upon a nation be thought injurious, even where the miſbehaviour of ſome particulars ſhall afford a colour for ſuch reflections, how highly aggravating is the injury to a people,

* Bearing Date July 15th, 1760.

† For an Account of this performance, ſee Review, vol. XXI. page 423.

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Nature and End of the Sacrament of the
William Lord Biſhop of Glouceſter.
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ires into the *ſpecific nature* of the Lord's

Supper,

'Sovereign's favour, and the nation's love, as well as to ſink 'them into contempt with all the world beſide †.'

In the cloſe of his pamphlet, our Author, with equal ſpirit, confutes ſome other accuſations, mentioned in a private Letter from England, and ſuppoſed to have been laid before ſome great Perſonages at home, 'particularly one whoſe 'good opinion,' he declares, they 'have been uncommonly 'anxious to deſerve.'

The whole of this performance carries with it ſtriking evidences of truth and integrity; and tho' the Author appears to have ſufficient cauſe to be offended with the Accuſers of his country; tho' manifeſtly warmed with all the generous ardour which the *amor Patriæ* naturally inſpires, yet he never forgets himſelf, but every where behaves with temper and decency.

† Tho' in the pamphlet this quotation is applied to only one fact, yet it ſeems at preſent equally applicable to the whole: and with this view, ſome deviations from the original were neceſſary.

ODES *deſcriptive and allegorical.* 4to. 2s. Cooper.

THIS very agreeable Writer having premiſed, in a ſhort Preface, that Horace, who in precept limited lyric Poetry to the exploits of Heroes, the Cares of Love, and the ſocial Joys of Wine, has extended it, by his own practice, to moral and ſentimental topics; which cuſtom being alſo followed by Boethius, whoſe Odes differ eſſentially from the Pindaric, he makes theſe authorities a modeſt apology for the preſent publication: though we really imagine, it has no occaſion for any.

All the Odes, which are twelve, though of different merit, and varying in ſetiment as in ſubject, have in general a delicate purity and elevation of ſpirit, with a correſponding terſeneſs and elegance of diction. The verſe is, for much the greater part, melodious, and the ſtyle equally poetic and perſpicuous. The firſt Ode, addreſſed to the Dutcheſs of Leeds, exhibits our Author's notion of this ſpecies of poetry, thus modified, and a happy proof of his execution in it.

What tho' yon laurel richly dight
In vivid green its boughs expand,
Nor for its verdure dreads the blight
Of Winter's chilling withering hand;

To Titan's life-diſpenſing ray
  Its deathleſs pride the laurel owes;
With verdure ever freſh and gay
  He cloaths the branch that wreaths his brows.

So, artleſs Muſe, ſhall candid Fame
  Bear the ſwift ſtream of Time along
Thy honoured page, if LEEDS's name
  Protect the light deſcriptive ſong.

That page let no looſe hints profane,
  Nor Vice's paultry plaudit ſeek:
For ever periſh may the ſtrain,
  That wakes the bluſh in Virtue's cheek.

Tho' wild as Fancy rove the lay,
  Let Virtue guide thy vagrant flight,
Ee every thought thy tints pourtray,
  Pure as the lucid beams of light.

So may the chaſteſt Veſtal's ear
  No flaw in all thy numbers find;
So ſhall thy poliſhed page appear
  An emblem fair of LEEDS's mind.

The ſecond Ode, being an imitation of Ariſtotle's Pæan o Virtue, ſcars more of courſe, and is of a very arbitrary netre, each of its three ſtanzas differing from the others. The laſt of them may be no unſeaſonable quotation in our reſent juncture of military heroiſm, and, perhaps, inevitable ardſhips.

Eſtranged from Pleaſure's ſoft embrace,
Whoe'er aſpires in glory's race
By proof of many a noble deed
To win the prize for him decreed
  Who Virtue's height attains:
His name the Muſe, chaſte Virtue's friend,
Shall bid, emblazed in pureſt ſtrains,
To the bold arch of Heaven aſcend:
And whilſt the golden numbers flow,
Where all the Graces all their influence breathe;
Fair Fame with never-fading wreath
  Shall deck his lau'el'led brow.

Ode the fifth, to the Atheiſt—on a ſuppoſition that a few in ſpeculation, but ſurely very few, may be added to the many in practice, is very poetical, and thus awfully concludes.

Nature in every myſtic ſcene
Declares a plaſtic Author's reign:
  Above the Mornin_'s wings,

Beyond

Beyond the ſeas remoteſt tides,
Beneath the dædal earth reſides
Th' Almighty King of Kings.

The ſixth Ode, to the Memory of a deceaſed Friend—is no unhappy imitation of the fine deſcriptive manner, and poetical ſpirit of Spenſer. The Ode to Melancholy, reminds a Reader too naturally of Milton's *Il Penſeroſo*, to appear to advantage.

The laſt Ode—to Retreat—having given our ingenious Writer an opportunity of expoſing the follies and vices of the Metropolis, he thus bids adieu to it, in the true ſpirit of a philoſophical Poet.

Bear me, kind Powers, to ſtoried ſtreams,
And walks, that wake poetic dreams;
To fields, where haunt the Muſes' train,
Where Iſis pours ſome vagrant rill;
Or where the Graces love to reign
With GRENVILLE at Shrub-Hill.
Yet Envy's power ſhall ne'er diſtend
My breaſt, tho' reſt repoſed my head
'Mid ruder glades in ſome low ſhed,
Straw be the roof, the walls of clay;
Let but the good and virtuous ſay,
" Beneath that ſhed there lives a friend."

Our Readers may obſerve, we have printed and pointed exactly from the Author, who does not uſe the Apoſtrophe or mark of Eliſion, to thoſe Verbs or Participles which, eſpecially in verſe, ſeem one ſyllable ſhorter for omitting that mute or feminine *e*, conſtantly retained by this Gentleman, though the words ſtill read to an Engliſhman, as if it were omitted. The retaining it, however, in poetry, may create ſome difficulty to Learners of our language. But we generally chuſe to preſerve even the ſmall peculiarities in our citations from the works of a learned and elegant, or a very decent Writer; as we conclude ſuch are not without their reaſons for them.

A rational Account of the Nature and End of the Sacrament of the Lord's Supper. By William Lord Biſhop of Glouceſter. 12mo. 6 d. Millar.

IN this rational account, as the learned Author is pleaſed to call it, he enquires into the *ſpecific nature* of the Lord's

Supper, which, he tells us, is that of *a feaſt after a ſacrifice**. He has advanced nothing new in ſupport of this opinion, but employs the greateſt part of his performance in controverting the *plain account of the nature and end of the ſacrament of the Lord's Supper* †. But nothing can be more different than the two accounts; the one is clear, rational, and manly; written with great candour and judgment, and ſuited to the capacity of every ſerious and conſiderate enquirer after truth: the other is confuſed, and in ſome places ſcarce intelligible; is much better calculated to confound than to convince; and gives great reaſon, we are ſorry to ſay it, to call in queſtion the Author's candor and ingenuity. Let the Reader judge for himſelf by the following ſhort ſpecimen.

'Having now ſo largely enquired (ſays his Lordſhip to-
'wards the concluſion of his tract) into the *ſpecific nature* of
'this holy rite; we are enabled, in very few words, to ſhew,
'(which we propoſed as the principal end of the enquiry)
'what thoſe benefits are which we receive at the Lord's
'table; and what the obligations are, which we lie under,
'of frequenting it.

'Chriſt, by the ſacrifice of himſelf upon the croſs, purcha-
'ſed the *redemption* of mankind; and this rite being by its
'nature commemorative thereof, as it is a *feaſt upon ſacrifice*;
'each partaker receives, of conſequence, the ſeal of pardon,
'and conſequently of reſtoration to his loſt inheritance.

'But as this operates only on the terms of repentance, and
'newneſs of life, the gift would be defeated, by being be-
'ſtowed on a condition which our perverſe nature ſo much
'oppoſes, was not this nature ſoftened and ſubdued by the
'power of *grace*; that promiſed bleſſing, peculiar to the
'goſpel diſpenſation. Now as the influence of the *holy Spirit*
'conſtitutes the moſt intimate *communion of God with man*,
'what *time* can we conceive ſo highly ſanctified for the re-
'ception of it, as that in which we renew our federal union
'with our Lord and Maſter, in his laſt ſupper; called by St.
'Paul, the *communion of his body and blood.*

'This leads us to what only remains to be conſidered,
'the *obligation to frequent communion:* and this obligation will
'be beſt underſtood, by conſidering the reaſons of an inſti-
'tution

* See this notion of Dr. Warburton's refuted, in Vol. XI. of our Review, p. 441, *ſeq.*

† Written by Dr. Benj. Hoadly, Biſhop of Wincheſter.

'tution which procures us ſo high a prerogative as *an union* 'with the God of our ſalvation.

'We are, by the ſacrament of baptiſm, united, as mem-'bers of the myſtical body of Chriſt, his *Church*. And ſince 'Church-memberſhip is not only an outward but a public, 'rather than a private thing, one ſingle adminiſtration of ſuch 'rite is ſufficient to make that union laſting.

'But, by the ſacrament of the Lord's Supper, we are uni-'ted, as members to the ſpiritual body of Chriſt, his *grace*. 'This is an inward union, and a particular; and laſts no 'longer than the right diſpoſition of heart and affections ſhall 'continue: and this, by reaſon of our corrupt nature, and 'perpetual commerce with an evil world, being always im-'pairing, it has always occaſion to be ſtrengthned and renew-'ed. This, as we ſaid, is the office of the *Holy Spirit*; 'whoſe gracious influence more peculiarly ſanctifies that holy 'ſeaſon. Hence the uſe and neceſſity of frequent commu-'nion; intimated in the words of the inſtitution, *do this in* '*remembrance of me*; which imply, as we have ſhewn, more 'than *preſerving the memory of a dead benefactor*; they imply, 'the *continuing to receive his benefaction*; which is conveyed 'to us from time to time, and *as often as we ſhew forth the* 'Lord's *death till he come*. So true is the account given of 'this ſacred rite in the *articles* of our church, that *it is not* 'only the badge or token of a Chriſtian man's profeſſion, but ra-'ther a certain and ſure witneſs and effectual ſign of grace, and 'God's good will towards us; by which he doth *work inviſibly* 'in us, and doth not only quicken, but alſo ſtrengthen and confirm 'our faith in him. *Art.* 25.

'All this duly conſidered, we ſhall, I hope, be enabled to 'regain a proper veneration for this *holy myſtery*; which hath 'of late been ſo fatally impaired, as by other liberties, ſo 'principally by the proſtitution of it to *civil purpoſes*; not a 'proſtitution by the *legiſlature*; but by thoſe licentious men, 'who, contenting themſelves with the obſervance of the 'form and *letter*, neglect the end and *ſpirit of the law*.'

Now, to paſs by every thing elſe that this Right Reverend Author has advanced, we aſk in the name of common ſenſe, how he can, conſiſtently with candor and ingenuity, ſay that the *proſtitution* he complains of, is not a *proſtitution* by the Legiſlature? When the profeſſed Deiſt, the abandoned Libertine ruſh to the table of the Lord, and profane the ſacred rites of our religion; who is chargeable with the guilt of this profanation, the *Legiſlature*, or the Liber-

ne—Let every impartial judge determine this queſtion.—his Writer will no doubt ſay, that the *Libertine* is chargeble with the guilt, ſince he may refuſe to *qualify*. True, he *may* refuſe to qualify, but is it to be ſuppoſed that he *will*? s it to be ſuppoſed that a *Libertine* will ſacrifice his *all*, and ive himſelf up to want and beggary for a *religious* ſcruple?—And is not the Legiſlature highly culpable in laying men of he moſt corrupt principles, and abandoned characters, unler almoſt *invincible* temptations to the vileſt hypocriſy and profanation of *holy things*? In thruſting the moſt profligate akes and debauchees into the *moſt holy places* of the temple, to at at the Lord's table amongſt the children of his houſe, nd to partake of all the ſacred privileges and honours which elong only to his genuine diſciples?——

Tantum Religio potuit ſuadere!——

Of Juſtification by Faith and Works. A Dialogue between a Methodiſt and a Churchman. By William Law, M. A. 8vo. 1 s. Richardſon.

WE have read this dialogue with ſome pleaſure, and will venture (notwithſtanding the known character of this Gentleman's writings, in general) to recommend it as a ſenible and ſpirited performance. Now and then, indeed, we neet with a few ſtrokes of myſticiſm, in the old ſtrain, but, ipon the whole, it is written in a clear and rational, in a cool and diſpaſſionate manner. The Author, in the chaacter of a *Churchman*, ſhews, how abſurd and groundleſs his adverſary's notions are concerning *ſaving faith*. The *Methodiſt*, indeed, as is generally the caſe in dialogues of his kind, makes but a poor figure in the controverſy: however, were he a much abler antagoniſt than he really is, he would not be a match for the *Churchman*, who has excellent weapons, and uſes them with great dexterity.

'Would you come out of that thickneſs of darkneſs,' ſays Mr. *Law*, 'which a blind *Babyloniſh* ſpirit of diſpute, has in 'theſe latter ages brought into St. *Paul's* doctrine of faith 'without works, this muſt be your way.—You muſt take, 'or put faith for the whole goſpel-religion, when he oppoſes 'it to, or ſeparates it from works, and then you will rightly 'underſtand why he ſaith, by *faith* alone ye are ſaved.—'You muſt alſo put *Jewiſh* or heatheniſh to the works, 'which he excludes from faith, and then you will rightly

'underſtand *what works* he declares to have *no ſaevation* in 'them. This is the true, unerring key to all his whole doc-'trine about faith without works.'

Speaking of imputed righteouſneſs, he ſays,—'The righte-'ouſneſs of Chriſt we muſt have, or he can be no Saviour to 'us. This is granted on both ſides.—But you, for the great 'glory of God, and the great good of man, are for having 'it only *outwardly* imputed to us; which is juſt ſuch a glory 'to God, and would be ſuch a good to a blind man, as if 'inſtead of opening his own eyes, only the good, far-ſeeing 'eyes of an angel were outwardly imputed to him.——

'And now let me tell you, that two or three old hereſies 'joined together, would not more abuſe and contradict the 'goſpel, than your three doctrines, 1. Of faith without 'works, 2. Of a righteouſneſs of Chriſt only *outwardly* im-'puted to us, 3. Of abſolute election and reprobation. 'Theſe are the ſcandal and reproach of the Reformation, 'wherever they are found, and have nothing to ſupport 'them, but that implicit adherence, and ſyſtematic obſti-'nacy, which keeps Romiſh Scholars ſteady to a *Trent-'Creed.*

'Goſpel-ſalvation, is on God's part, a covenant of free 'grace and mercy, and cannot poſſibly be any thing elſe; 'on man's part, it is wholly a covenant of works, and can-'not poſſibly be any thing elſe.—For the ſake of works, 'man was that which he was by his *creation*; for the ſake 'of works, he is all that he is, by his *redemption.*—Works 'are the life of the creature, and he can have no life better 'or worſe than his works; that which he does, that he is.

'THIS DO AND THOU SHALT LIVE, is the *law of works*, 'which was from the beginning, is now, and always will be, 'the *one law of life.*—And whether you conſider the Adami-'cal, patriarchal, legal, prophetic, or goſpel-ſtate of the 'church, DOING is ALL. Nothing makes any change in 'this. Nay, it is not only the one law of all men on earth, but 'of all Angels in heaven.—And this, as certainly, as our 'beſt and higheſt prayer is this, *thy will be done on earth as 'it is in heaven.*'——

'What is the reaſon that ſin and wickedneſs overflow, 'like a flood, the whole Chriſtian world? It is becauſe 'Popiſh, and Proteſtant churches, have been age after age, 'wholly taken up in hewing out of the goſpel-rock their 'ſeveral opinion-ciſterns. The Pope has his infallibility, and 'therefore his ciſterns can have no failure, or crack in 'them.—

public of his being a *real* Proteſtant, he may have ſometimes ſuffered his zeal to ſuperſede his judgment. The picture here exhibited of Roman Catholic principles, and Jeſuitical doctrines, which we do not think in the leaſt exaggerated, is ſuch, as it is hoped will prevent their being able to add to the number of their proſelytes; but let us be permitted to obſerve, that in order to make converts from Popery, or to reclaim ſuch as are prejudiced in favour of its ſuperſtitions, the appeal ſhould be made to the underſtanding, rather than to the paſſions.

The Apologiſt mentioned in the title appears to be the Author of a pamphlet called a Satyrical Review, &c. which was treated with due contempt in the Monthly Review, Vol. XIV. p. 583. and who, according to our Letter-writer, is a Popiſh 'prieſt, ſent hither to convert his heretic countrymen, and 'chief director of a chapel belonging to a certain foreign 'miniſter; whom, if fame is to be credited, he ſerves in a 'double capacity, that is to ſay, both of a chaplain and a 'ſpy;'—he is commonly known by the name of Bl—the. —This Satyriſt our Letter-writer condeſcends to anſwer *particulatim*, and though perhaps he may have ſomewhat over-rated the courteſy, modeſty, and humanity of his countrymen, candour will aſcribe it merely to his ambition of approving himſelf a true-born Engliſhman.

A point particularly laboured in theſe letters, is to vindicate Mr. A. Bower from the heavy charge of impoſture, which has been brought againſt him. It is inſiſted that his accuſation is drawn from Popiſh fountains, and that his accuſers are rank, avowed Jeſuits, and that therefore neither the one nor the other deſerve credit; it is farther alleged that their enmity is not levelled ſo much againſt Mr. B— for his defection, as on account of his being the author of the hiſtory of the Popes; a work that our Letter-writer believes to have already produced ſome ſalutary effects, and which, he thinks, 'likely to produce more.'—'The point in queſtion,' ſays our Letter-writer, 'is not whether Mr. Bower has borrow-'ed from Tillemont, or any other Author, but whether he 'has not ript up old ſores, and revived ſuch paſſages as do 'little honour to the apoſtolic ſee'—and 'however con-'temptuouſly ſome may affect to ſpeak of the Hiſtorian's per-'formance, one of the ſtrongeſt proofs of its merit is, that 'the whole body of Papiſts inveigh ſo bitterly againſt it.'—Whether what is here offered will be thought ſufficient to exculpate Mr. B. from the charge of prevarication, or evince the ſincerity of his converſion; is left to the deciſion of the public;

public; the intrinſick merit of his hiſtory is ſtill a matter of diſpute.

As to Mr. B's Proteſtant antagoniſts, the Letter-writer is content to obſerve, 'that they might have employed their 'time much better than in pleading the cauſe of Popiſh prieſts 'and Jeſuits;' and of the principal of theſe antagoniſts, he ſays, 'all the information he can give of him is, that he has 'deſervedly acquired the eſteem of the learned world by de-'tecting certain impoſtures, wherein neither the church nor 'religion had any concern.'—Here we tax the Letter-writer with a want of ingenuity: by knowing ſo much it is apparent, he might have known more of this learned Writer; he might have known him an able champion in defence of genuine Chriſtianity; a judicious combatant of ſuperſtition, as well as a ſucceſsful detector of impoſture and hypocriſy.

Our Letter-writer admits Mr. B. to have been guilty of ſome imprudent ſteps, and that his whole conduct 'will not 'bear the ſtricteſt ſcrutiny:' but theſe peccadillos, he thinks, ought not to impeach the integrity of his profeſſions. Nevertheleſs nothing is more certain than that every man honours or diſgraces the ſcheme of religion, of which he profeſſes himſelf a member, in proportion to the conſiſtency or inconſiſtency of his private character*.—It may perhaps appear more than a little whimſical to obſerve the ceremony and reſpect with which the Letter-writer treats Mr. B. as if only an occaſional acquaintance; but the more intelligent Reader will moſt probably conjecture the real Writer here, according to the old adage—*ex pede Herculem.*

The *recent* inſtance of the execrable practices of the Jeſuits in England, relates to the affair of Mr. Arnold†, the whole of which is too indecent to be admitted into the Review. We ſhall therefore only obſerve, that our Author ſeems to have acquitted himſelf more ſatisfactorily in defence of this Gentleman, than of Mr. B.

Towards the concluſion our Author gives ſuch an account of the progreſs of Popery in theſe kingdoms, as ought to alarm every ſincere well-wiſher to religious and civil li-

* Such of our Readers as are not thoroughly acquainted with the conteſt between Mr. Bower and his antagoniſts, may receive full ſatisfaction by referring to the Review, Vol. XV. XVI. XVII. and XVIII.

† For an account of Mr. Arnold, ſee Review, Vol. XVIII.

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berty, and has deſcribed the aſſiduity and artifices of the Romiſh prieſts in making proſelytes, in a manner that ſeems to claim the moſt ſerious attention.

ACCOUNT *of* FOREIGN BOOKS.

Arretez, Princes Guerriers, ſuſpendez le Glaive fatal, n'achevez pas de nous exterminer. Ou Requete addreſſée aux puiſſances belligerentes. Par un Citoyen du Monde. *Au nom de tous les Peuples de l'Europe.* 8vo. 59 Pages. A La Haye. Imported by Becket and Co.

THIS little piece contains a moſt pathetic remonſtrance to the belligerant powers. The Author writes in the character of a citizen of the world; which he has not aſſumed in vain: for his reflections are indeed extremely liberal and impartial, and betray no ſymptoms of that extravagant patriotiſm, which is incompatible with humanity.

He aſſerts the right which every individual has of declaring his ſentiments with regard to the public concerns of Europe: and he obſerves that it was an antient privilege of the people to preſent petitions to their Sovereigns in the time of general calamity. This privilege he claims, and exerts it with becoming ſpirit. 'From the centre of obſcurity,' ſays he, 'I raiſe my voice. I ſpeak in the name of all the people of 'Europe. My letters of credence are, the rights of the na'tions, which I defend. I am not the Embaſſador of any 'particular people, but of all. My miſſion is founded on 'humanity: and I ſtipulate for all human kind.'

This introduction is followed by a very animated and affecting deſcription of the various miſeries in which the preſent war has involved the far greateſt part of Europe. 'They 'who by choice or conſtraint become ſoldiers, are from that 'time conſidered as dead to their country. They periſh by 'the cannon, by hunger and thirſt, or by the fatigues and 'hardſhips attached to a ſtate of life, for which nature ne'ver intended mankind. Out of a thouſand citizens, ſcarce 'one ever returns.——There is no avoiding our misfortunes. 'In the countries which are the theatre of war, we are 'burnt in our houſes. In thoſe which are diſtant from ſuch 'bloody ſcenes, we are robbed of our harveſt. In the for'mer, we are oppreſſed by contributions. In the latter, we

'are

'are ruined by taxes. There we are plundered, here we 'are pillaged. In one place we are quickly diſpatched; in 'another, we die a lingering death. At the diſtance of 'three hundred miles from the ſcene of action, we ſuffer all 'the inconveniences of ſieges and battles.'

'O chriſtian Princes! Will you ſuffer ſo many mortals to 'periſh, without being moved with Compaſſion? Will you 'permit ſo many men, formed after the image of God, to be 'buried beneath the ruins of war? If our misfortunes do 'not affect you, at leaſt have ſome regard for your fame. 'Reflect that poſterity may one day reproach you, with hav-'ing exceeded the Neros in barbarity. Our modern wars 'bear a ſtamp of ferocity, not to be diſcovered among the 'moſt ſavage nations upon earth.

'We muſt not ſuppoſe that the evils which war has pro-'duced are confined to the belligerant powers. Their influ-'ence extends throughout. Such is the chain of ſecondary 'cauſes which combine the ſyſtem of Europe, that two or 'three nations cannot wage war, but the whole body will 'feel it's effects. The reaſon is, that the people are con-'nected by arts, induſtry and commerce, which wars occaſion 'a general ſtagnation, which is more fatal to Europe, than 'ſieges and battles. It might eaſily be demonſtrated, that it 'deſtroys more citizens, than the ſword or the cannon. 'Not only ſtates in general, but every man in particular ſuf-'fers by theſe means. The moſt inconſiderable individual 'comes in for his ſhare of the general calamity.

'In the midſt of all the miſeries we ſuffer, it would be 'ſome conſolation, to find that by ſacrificing our lives and 'fortunes, we enabled you to accompliſh the end you pro-'poſed by taking arms; but we are ſtripped and plundered, 'and you reap no advantage from our ruin. One would 'ſuſpect, O Princes! That the reſpective plans you formed 'at the beginning of the war were impracticable, ſince none 'of you have been able to execute your deſigns.

'In the actual ſtate of affairs in the preſent war, we may 'venture to ſay that England is the only power who has com-'paſſed at leaſt part of her intentions, by the utter deſtruction 'of the French Marine—A grand ſtroke, which we may con-'ſider as the conſummation of her vaſt plan of policy: and 'by which we may determine that ſhe has made real acquiſi-'tion. But, notwithſtanding theſe advantages, if we reflect 'on the price it has coſt her, the heavy burdens ſhe has been 'obliged to lay on her people, her depopulation, the gene-

'ral diſorder of her finances, the interruption of her credit 'among foreigners, and the decreaſe of induſtry, we ſhall 'find that the power who has gained moſt, is that which 'has loſt leaſt; and that the beſt war, if we may be allowed 'the expreſſion, is not comparable to an indifferent peace.

'The reaſon is obvious. Our modern wars are infinitely 'more deſtructive than thoſe of the antients. To conquer 'one little ſtate, we ruin ten great ones. We are continual-'ly weakened even by our victories. We may affirm that the 'policy of the preſent age, acts in oppoſition to it's own 'views, by deſtroying that very power which every one graſps 'at with eagerneſs. They cruſh that ſtage to pieces on 'which every one is ambitious of playing the capital part, 'and which ought to ſerve as a pedeſtal to their grandeur. 'They put every thing to fire and ſword, they deſtroy all 'power whatever; and they vainly endeavour to open a way 'to ſovereignty, through the paths of annihilation. Three 'or four potentates diſpute the poſſeſſion of a large territory, 'and in the meantime by diſpeopling it, by reducing the 'country to a deſart, and by making it a ſcene of fire and 'ſlaughter, they operate to their own impoveriſhment. 'This, in ſhort, is the hiſtory of our modern great wars.'

Our Author then takes a view of the impoveriſhed ſtate of the ſeveral belligerant powers, of which the beſt of them, heaven knows, is in a deplorable condition. This melancholy deſcription leads to the following reflections.—'Moſt 'renowned Heroes, you have given an incurable wound to 'your greatneſs, by weakening your power in a part where 'it is irreparable, I mean the deſtruction of your ſubjects! 'The ſtate of your finances may be eaſily re-eſtabliſhed. 'Commerce and induſtry may acquire freſh vigor: but the 'loſs of men is not to be repaired. It requires a ſucceſſion 'of generations: and it frequently happens that the policy 'of many ages cannot make amends for the havock of ſix or 'eight campaigns.'

'But,' ſays he, 'you have no juſt account of the number 'of ſoldiers ſlain on each ſide in battle. And if you had au-'thentic liſts, they would not afford you much real informa-'tion. It is not in battle, that you loſe ſo great a number 'of your ſubjects. There is a war in the midſt of war, 'which is more deſtructive than battle. The elements make 'greater ſlaughter than bombs and cannon. Every army 'has within it another army, compoſed of clerks, domeſticks, 'valets, &c, who periſh by fatigues and diſtempers. It is 'true they are not ſoldiers, but they are men.

'It

'It is in the general ſtate of your military hoſpitals, that you will diſcover your real loſſes. If you look into thoſe new bills of mortality, you will find that the amount of the dead, ſince the beginning of the war, is upwards of twelve hundred thouſand ſouls. If to this account we add about eight hundred thouſand ſoldiers and officers killed, wounded, invalids or incurable, the whole will make up two millions of men loſt to Europe, which muſt in proportion diminiſh your reſpective powers.

Our Author, in the next place, enters into ſome nice ſpeculations concerning the probable conſequences which would attend the ſucceſs of the principal parties in the preſent war. If,' ſays he, 'France who has furniſhed conſiderable ſuccours to the houſe of Auſtria, had contributed to the utter deſtruction of the King of Pruſſia, what would have been the event? The Houſe of Auſtria, by aggrandizing her power on the ruin of the enemy's forces, would have gained a ſuperiority in Europe, formidable even to France herſelf.

'Let us ſuppoſe, on the other hand, that England, by aiding the King of Pruſſia with vaſt ſupplies of men and money, had enabled him to cruſh the power of the houſe of Auſtria, (an extraordinary event it muſt be confeſſed, but which Europe nevertheleſs was very near ſeeing accompliſhed), what good would reſult from thence to Great Britain? She would have ſeen all the North in the hands of one potentate: and it may be preſumed that the firſt uſe he would make of his new power, would be to paſs the Rhine; and by his conqueſt in Europe, become more formidable to England than France herſelf.

The preſent moment, he obſerves, is the proper time for accommodation; when none of the belligerent powers is in that diſtreſsful condition, as to be obliged to receive the law from the reſt. If, ſays he, you wait till ſome power is entirely cruſhed, and forced to ſubmit to any conditions, the conſequence will be that the general balance will incline ſo much on one ſide, which will excite freſh alarms among the neutral powers, who will then probably take the field in order to raiſe up the fallen potentate. But the ſtrongeſt motive to peace is, the general inability to continue the war.

Such is the general ſcope of this little piece, which, upon the whole, bears evident marks of genius. The Writer has ſhewn great power of deſcription, and has omitted

omitted no circumſtance of diſtreſs, in the melancholy ſcene his pencil traces. But alas! We all know too well, and we who ſuffer leaſt feel too much, the miſeries and calamities of this deſtructive war. The queſtion is how to put an end to them? Our Author exhorts to peace. Certainly every man of cool reflection, muſt be ſenſible of the neceſſity of a general pacification: but how ſhall we perſuade the belligerant powers, fired by ambition, inſtigated by animoſity, inflamed by various paſſions, divided by different intereſts, to yield to this apparent neceſſity? Vain exhortations will tend little to this purpoſe, unleſs ſeconded by propoſals, which may in ſome degree, flatter their pride, or gratify their intereſt.

In ſhort, to draw a ſtriking picture of our diſtreſſes, without propoſing the means of relief, is only to quicken our ſenſe of miſery, by the moving repreſentation. It is fretting the wound which pains us, inſtead of adminiſtring balſam to heal it. To tell us that peace is the only remedy, is to give us no information. We all know the remedy; but we ſhall be obliged to him who tells us where or how to procure it.

MONTHLY CATALOGUE,

For FEBRUARY, 1761.

MISCELLANEOUS.

Art. 1. Aſtronomia Accurata: *Or the Royal Aſtronomer and Navigator.* By Robert Heath, a military Officer. 4to. 15s. in Sheets. Sold by Bird in Ave-Mary-lane.

TO review this work, and give a juſt and competent account of it, would fill up one of our monthly numbers; the title itſelf would take up a whole page.

This author ſeems poſſeſs'd of no very happy talent for explaining either his tables or calculations, ſo as to make them intelligible, by examples or by precepts. His examples indeed are many, but ſo ſcattered throughout the whole book, that they can hardly be found but by chance, or by turning over above 400 formidable pages. His precepts are few, ſhort, and penned in ſuch an abſtruſe manner, that we cannot tell what to make of them: and whoever has ſeen the *Palladium* (a ſort of ephemeris, by the ſame author) may thence form a very juſt idea of the *Aſtronomia Accurata.* All the tables for finding the places of the ſun and moon, in the former, are copied into the

latter, to which many more (called ſupplemental tables) are added. In this, we find great numbers of calculations not at all explained, and the order of the whole (or rather the diſorder) is ſo very particular, that we never yet met with any thing like it.——In other authors, we find very good tables of the ſun's place, as in HALLEY and *Brent*: and in the *Connoiſſance des Temps*, for the year 1761, we have MEYER's lunar tables, with plain inſtructions how to compute by them. The voluminous Heath, has only given us tables of the places of the ſun and moon, but none for finding the places of the primary planets, or the eclipſes of *Jupiter*'s Satellites.——ſo far as we have been able to underſtand him, by following his dictates, we muſt imagine he has ſet up his own opinion above the judgment of all who wrote before him, not even NEWTON and HALLEY excepted; for, towards the end, he directs us to uſe contrary ſigns (as + for — and *vice verſâ*) in ſome of the equations of the moon, which he allows to be according to Sir ISAAC's theory.——The perpetual time tables in the *Palladium*, are alſo in this large book.

In many places, he has ſo ill-treated authors of great reputation, and inveighed againſt them with ſo much ſcurrility, and low abuſe, that we chuſe rather to refer the reader to the book itſelf, than to defile our paper with tranſcripts. Here indeed his language is extremely perſpicuous, and it ſeems to be the only ſtrain in which he is properly qualified to write.

This extraordinary author ſeems mightily afraid leſt his book ſhould be pirated; he offers a handſome reward to thoſe who will detect any thing of that ſort; and to this he has ſet his hand and ſeal. We imagine he might have ſpared himſelf this trouble, with regard to any thing that is his own; and as to ſome things which he has manifeſtly helped himſelf to from other authors, without doing them the common juſtice to mention their names, thoſe who have a mind to pirate, will probably rather have recourſe to theſe authors, than to Mr. Heath's book; ſeeing it is always beſt to deal with *principals*.

Art. 2. *Ovid's Metamorphoſis epitomized in an Engliſh poetical Style. For the Uſe and Entertainment of the Ladies of Great Britain.* 12mo. 2s. 6d. in boards. Horſfield.

Such is our general regard to the ladies of Great Britain, and our particular reſpect for the noble lady (Lennox) to whom this epitome is dedicated, and by whom, the dedicator ſays, it was commanded, that we truly with her commands had been better executed. What poetry there may be in the ſtyle, is evidently taken from former poetical tranſlations of Ovid. The beginning of the book ſufficiently demonſtrates this.

"Of bodies chang'd to various forms I write. Ye Gods from whom theſe wonders ſprung aſſiſt my labours; grant me to rehearſe in flowing ſtyle a chain of miracles from Chaos down to Cæſar's times."

Of bodies chang'd to various forms I ſing;
Ye gods, from whom theſe miracles did ſpring,
Inſpire my numbers with celeſtial heat;
'Till I my long laborious work compleat;
And add perpetual tenour to my rhymes,
Deduc'd from Nature's birth, to Cæſar's times.—DRYD.

It

iat in ſome of the firſt notes, this editor acknowledges, are chiefly borrowed from Dryden, Addiſon, Pope, hen as he had begun, he ſhould have continued their ithout blending ſo much of his own harſh inelegant ms to have prevented it, upon the whole, from being or verſe; and makes it appear ſomewhat like Ovid's us; thus demoliſhing Monſieur Jourdaine's Definition, is not verſe is proſe, and *vice verſâ*. Had this epi- ed a very flowery and poetical abridgement of this fineſt , he was at liberty to have aſſiſted his ear and his imagi- ie beſt poetical tranſlations of him. Had he propoſed a good proſaic tranſlation, which (at leaſt for the greater etamorphoſis) has been decently done already in an edi- in, with Engliſh notes, printed for Davidſon, in 1748; ld have been fluent and harmonious (for ſuch proſe there oſe monſtrous tumours of ſtyle, which render it ſo une- *ſibi*, and under this editor's motley operation, tranſ- ties of Ovid's fine tranſlators, into that tawdry ſort of hich Horace cenſures by his, *Purpureus, latè qui ſplen- lter Aſſuitur pannus.*

ır of proper literature and taſte had been employed on ork of Ovid, he would have obſerved the great proba- n the ſecond line, and firſt parentheſis of this poem, re- e frequent tranſformations the Gods had made of their in their numerous amours, and on other occaſions; *Nam* vos *mutaſtis et illas.* 'For you have changed your own ſhapes, and thoſe of others.'——The *ipſos*, naturally have been expreſſed in proſe, being omitted oetical *ellipſis*, or licence *. What fitter motive indeed for invoking the inſpiration of thoſe pagan deities, in oncerning the transformation of bodies, than the conſi- heir having been not only the effectors, but, frequently ects of them?

the whole plan and conception of this defective work, judicious. The ſolemn pathetic ſpeech of Orpheus to Pluto e, the noble and intereſting contention of Ajax and Ulyſ- ouſand beauties of Ovid, are all ſuppreſſed here. Now it ppoſed, that the ladies of Great Britain, though of a ſub- to the editor's patroneſs; in brief, all who might pro- idered as gentlewomen, would not, with infinitely more more information too, have read Ovid in thoſe elegant inſlations, which this epitomizer has mangled and ſcatter- wn: theſe *diſjecti membra poetæ*. Had he ſpoke out, and his intention of publiſhing a cheap Ovid for the uſe and t of the *minor ladies*, the ſempſtreſſes, &c. (there being *man* left on the iſland even in Mr. Addiſon's days) we ſcovered ſome conſiſtence in his attempt, and perhaps have t tolerably executed, for all the *real uſe* it can be of to them;

* conſtruction of *et* by *etiam*, or *even*, is, at the ſame time, much y feeble in this place.

moſt of the inchantments and changes having been preſerved, and the abundant power of love, both in theory and practice, being thoroughly exemplified. In this view, it may be thought, a leſs elegant paper might ſuffice: but when we conſider its near relation to linen ſeems highly probable, theſe ladies are no indifferent connoiſſeurs either of colour or fineneſs.

Art. 3. *Memoirs of the Revolution in Bengal, A. D. 1757. By which Mir Jaffier was raiſed to the Government of that Province, together with that of Bahar and Orixa.* 8vo. 2s. Millar.

Nothing can be more juſt than the remark made by the very judicious author of this well-pen'd narrative, 'That the people of 'Britain are as well entitled to know, and will with equal pleaſure 'read, what has been effected for their ſervice at *Bengal*, as at *Goree*; 'and accept, as kindly, the laurels brought them from Aſia, as 'thoſe that came from Afric, or America.' And equally true are his profeſſions, that, 'The following pages will ſhew how one of our 'fineſt ſettlements in the Eaſt-Indies was ſuddenly ſacked * and ſub-'verted by the impetuoſity of a young man, intoxicated with ſove-'reign power; in what manner it was recovered; the peril to which 'it was again expoſed from the ſame perſon; and the means by 'which it was not only reſcued from a ſecond deſtruction, but the 'cauſes of theſe calamities removed; the Britiſh intereſt placed in a 'more ſolid baſis than ever; with additional advantages that were 'never hoped.'——Theſe are the intereſting ſubjects of this little hiſtory; wherein the ingenious writer has acquitted himſelf in a manner, that, in our opinion, can hardly fail of anſwering the expectations which will be naturally excited in the mind of every one who rightly conſiders the import of the two ſhort paragraphs we have here extracted from the preface to theſe memoirs.

* Here the dreadful fiery of the Black-hole, will probably occur to every reader. Thoſe, however, who may not recollect the circumſtances of that horrid tranſaction, are referred to Mr. HOLWELL's *Narrative*; of which mention is made in the XVIIIth. Vol. of our Review, p. 183.

Art. 4. *Thoughts on Education.* By the late Biſhop Burnet. *Now firſt printed from an original Manuſcript.* 12mo. 1s. 6d. Wilſon.

'There can be no doubt, ſays the editor in his preface, of the 'authenticity of this little piece, ſeeing the manuſcript is entirely and 'evidently the biſhop's own hand writing, as appears by comparing 'it with a receipt granted by him for a year's ſtipend, in 1665, 'when he was miniſter of Saltoun; in the body of which receipt he 'declares the ſame to be written with his hand: and in verification 'of this voucher, nothing more need be ſaid, than that it was furniſhed 'by the Right Honourable the Lord Milton, one of the ſenators of 'the college of juſtice, keeper of his majeſty's ſignet in Scotland, and 'the repreſentative of the great Andrew Fletcher, Eſq; of Saltoun.

'The

'The original MS. together with this proof of its being the genuine 'work of Bishop Burnet, was put into the publisher's hands, [where 'any person of curiosity may have the satisfaction of seeing and com-'paring them] by Sir Alexander Dick of Prestonfield, Baronet; who 'found the manuscript among the papers of his grandfather, Sir 'John Cunninghame of Caprington, Baronet, a very learned man 'and eminent Scotch lawyer in the reign of King Charles II.'

The essay appears plainly to have been written at the desire, and for the use, of some very considerable personage, about the latter end of the year 1668, when the author was not quite twenty-five years of age; he having been, as appears from the account of his life, at Edinburgh, in 643.

He gives directions for education from the lisping state of infancy, up to that of ripe manhood; and his directions, in general, are very sensible and judicious, and will give pleasure to those who have ever exercised their thoughts on the subject. It will be matter of agreeable surprize to the attentive reader, to observe such strong marks of solid judgment, and of an enlarged and liberal turn of mind, at so early a period of life; some rules, indeed, are laid down, which few, we apprehend, will be disposed to follow, and which the author himself, in his more advanced years, would, probably have disapproved. Upon the whole, however, every parent, and tutor, may derive benefit from an attentive perusal of the essay; and, as the editor observes, the curious will be pleased to see how such an author as Bishop Burnet wrote so long ago as 1668.

Art. 5. *The Scotch Portmanteau opened at York.* 12mo. 2s. 6d. Thrush.

A compound of dulness and scurrility. When this scribbler *nailed* his *ear* * to the wainscot to listen to what did not concern him, he deserved a cudgel for his impertinence; and should he continue his subject, as he seems to threaten, he may probably meet with his desert, by having his *ear nailed* to *something*, to which he may be less willingly connected, than with the *wainscot*.

* P. 29.

Art. 6. *A Letter from Miss F—d, addressed to a Person of Distinction.* 8vo. 1s. 6d. Davis.

Miss F—d is the daughter of a gentleman belonging to the law, who is well known in the city of London. Her uncommon proficiency in music, and fine voice, having procured her many admirers in private, she was, at length, induced to try her success in public: and her subscription-concerts have been so well filled as, we doubt not, fully answer'd her most sanguine expectations. It happened, however, that a noble lord, who had given her particular marks of his regard, disapproved this *public* step; and, as the young lady avers, not only refused her his own subscription, but endeavoured to hinder others also from serving her, in this respect. Resentment of such ill usage, has given birth to the publication of this letter; wherein Miss F. charges his l———p with behaving very ungene-

greatly towards her; and moreover, reveals some particulars concerning the nature of the noble L—d's former attachment to her: in the detail of which, she has not spared even her own S——r's character. On the whole, we are sorry to see the peace and reputation of families thus exposed; and are equally surprised that the young lady was not prevented from making so indiscreet a publication. It was not, we are told, a sudden resolution, hastily executed. There was, it appears, time enough to have diverted her intention; and, according to her own account, she might have been very easily prevailed on to drop it——but all seems to have proceeded upon wrong principles; and it is pretty manifest, that PRUDENCE was never of the party.

Art. 7. *A Letter to Miss F—d.* 8vo. 6d. No Publisher's Name.

It is plain, from the publisher's suppressing his name, that a man may possess some degree of modesty, when honesty is out of the question. This letter is intended to pass for Lord J——y's.

Art. 8. *A Dialogue, occasioned by Miss F—d's Letter, addressed to a Person of Distinction.* 8vo. 6d. Williams.

Pert and dull, and nothing to the purpose.

Art. 9. *A full Refutation of a libellous Pamphlet, entitled, A most circumstantial Account of Miss Bell.* (*See Art.* 17, *of the Catalogue in our Appendix to Vol.* XXIII.) 8vo. 1s. Seymour.

An imposition on the public.

Art. 10. *An additional Scene to the Comedy of the Minor.* 8vo. 6d. Williams.

Mr. Foote is the object of this dramatic satire. That facetious gentleman is here pretty smartly animadverted upon, for making it his practice to expose the harmless peculiarities of private persons, upon the public stage.---This may be styled *paying a man with his own coin.*

Art. 11. *The Way to keep him. A Comedy in* five *Acts, as it is performed at the Theatre-royal in Drury-lane.* By Mr. Murphy. 8vo. 1s. 6d. Vaillant.

Our Readers have been already made acquainted with *The Way to keep him*; a comedy, in three acts: see *Reviews*, vol. XXII. p. 140. This is the same play, extended to five acts, by means of the additional parts of Sir Bashful Constant, his lady, and their servants. Sir Bashful is a new character on the English stage. He is in love with his own wife; but afraid to let her, or any one else know it, lest

leſt he ſhould be laughed at, as an uxorious, old-faſhioned huſband. This foible involves him in a moſt abſurd miſunderſtanding and quarrel with his lady: till at length his ſecret comes out, through the falſhood of a pretended friend, who endeavours, by taking advantage of his folly, to ſeduce the affections of his wife: but being timely detected, Sir Baſhful is cured of his weakneſs, and convinced, that when a huſband is aſhamed of loving a valuable woman, he muſt not be ſurprized if other people take her caſe into conſideration, and love her for him.---This character has been objected to, as out of nature. We believe it is not a common one; in this country particularly: but it has not been deemed altogether unnatural on the foreign ſtage, from whence our Author has borrowed it. It is, at leaſt, a very ſuppoſable character; and, if not fraught with any ſtriking, or generally uſeful moral, it however ſerved to furniſh ſome innocent entertainment, and to render *The Way to keep him*, upon the whole, a more compleat, and more conſiderable performance, than it was before.

Art. 12. *Anecdotes concerning the famous John Reinhold Patkul: Or an authentic Relation of what paſſed between him and his Confeſſor, the Night before his Execution. Tranſlated from the original Manuſcript, never before printed.* 8vo. 1s. Millar.

Contains ſome particulars more than are to be found in Voltaire's life of Charles XII. in his hiſtory of Peter the Great, and in other hiſtories of thoſe times. Patkul's *murder*, as Voltaire juſtly ſtyles it, was certainly a moſt horrid and cruel piece of tyranny, for which all the ſufferings which Charles XII. afterwards experienced, and even his own untimely death, could not ſufficiently atone. But he was a brute, and a madman: which laſt circumſtance may poſſibly be conſidered as ſome alleviation of his crimes.

N. B. Leſt the aſſertion in the title-page---'*never before printed*' ſhould miſlead the reader, we think it proper to obſerve, that this tract has been more than once printed before, with additions not to be met with in this tranſlation; and that a third edition of it is added to the fourth edition of that truly curious and valuable book, entitled, "An Account of Denmark, as it was in the year 1692." Written by Lord Moleſworth. Printed for Longman, 1738.

Art. 13. *Edgar and Emeline; a Fairy Tale: In a dramatic Entertainment of two Acts. As it is performed at the Theatre-Royal in Drury-lane.* 8vo. 1s. Payne and Cropley.

A very pretty entertainment.

Art. 14. *A modeſt, loyal, and unanſwerable Apology for not complying with the Orders (firſt or laſt) of the Lord Marſhal, relating to a general Mourning.* 8vo. 1s. Cooper.

This we do not underſtand. It appears to have ſome ſome covert-meaning; but, if ſo, the Author has ſo effectually wrapped, or ra-

ther locked it up, from vulgar apprehenſion, that he is in no danger of having his ſecret diſcovered, till he himſelf chuſes to furniſh the Key.

Art. 15. *Two Dialogues on the Man-Trade.* 8vo. 1s. Waugh.

The interlocutors in theſe dialogues are Mr. Philmore, a private gentleman, and Mr. Allcraft, a merchant. The buſineſs of the former is to ſhew the inhumanity, injuſtice, and iniquity of the ſlave trade, and to convince the latter that he has been acquiring a fortune by means repugnant both to divine and moral laws. Mr. Allcraft is a mere man of ſtraw, very eaſily convinced, and having already got a good eſtate by it, reſolves to leave off the Man-trade. If Mr. Philmore's arguments ſhould be thought concluſive, it will behove the government not only to prohibit entirely the ſlave-trade for the future, but alſo to give liberty to all the negroes that are now ſlaves in our colonies, even 'tho' we were never any more to ſee an ounce 'of tobacco or ſugar in Great Britain.'

But Mr. Philmore has not duly conſidered the inconvenience, nay, the cruelty that would attend his ſcheme of humanity. What is to become of theſe three hundred thouſand emancipated ſlaves? It is more than probable they would be as unwelcome gueſts in their own country, as to their *quondam* maſters. Should they be permitted to ſtay where they are, the European inhabitants muſt ſoon become ſlaves to them. Idleneſs, perfidy, and barbarity, are the genuine characteriſtics of all the Africans, and are more particularly exemplified in the inhabitants of that part of Guinea called the Slave-coaſt. In what manner they would exerciſe their power, if poſſeſſed of any, is eaſier to be conceived than expreſſed. Neither reaſon, juſtice, nor religion, can vindicate the giving liberty to a people, who, it is morally certain, would employ that liberty in the deſtruction of thoſe who gave it. Without intending to impeach Mr. Philmore's philanthropy, or diſintereſtedneſs, it may be preſumed, that if he was poſſeſſed of a plantation in which two hundred ſlaves were neceſſary, he would be induced to think the *generoſity* of that legiſlature *cruelty*, which, by emancipating theſe ſlaves, reduced himſelf and family to the utmoſt degree of diſtreſs and poverty.

Had we either leiſure or inclination, nothing would be more eaſy than to prove this Writer's ſcheme equally inconſiſtent with the laws of God and of nature, as with the eſtabliſhed practice of nations. It would be a ſubject worthy the pen of humanity, to perſuade the owners of ſlaves, to avoid the reproach of cruelty, with which it is to be feared too many of them are but too juſtly reproached: could they be prevailed on to render the yoke of the unfortunate more eaſy, and their burthens lighter; theſe truly pitiable creatures might by degrees be brought to conſider their American bondage only as a happy deliverance from African barbarity *.

* Before the ſlave-trade commenced, it was cuſtomary for the negroes, who were perpetually at war with one another, to murder all their priſoners, after having made them undergo the moſt excruciating torments.

We

We are willing to believe our Author meant well, but as his doctrines have an evident tendency to promote a ſpirit of ſedition in the colonies, he ſhould have remembered that the latter can never be diſtreſſed, without affecting the peace of the parent country. To ſpeak as charitably as poſſible of this performance, ſuffice it to ſay, that it rather ſhews the piety than the judgment of the Writer.

Art. 16. *Theſaurus Ellipſium Latinarum, ſive vocum quæ, in Sermone Latino ſuppreſſæ, indicantur, et ex præſtantiſſimis Auctoribus illuſtrantur, cum Indicibus neceſſariis. Auctore* Elia Palairet, *Reverend. in Deo Patri, Joanni Bangoræ Epiſcopo, a Sacri, et in Regia Æde Vicario.* 8vo. 7 s. Nourſe.

Qui literas humaniores modo a limine ſalutarunt, (ſays the Author) perſpectum habent, quantum ad linguam latinam probé callendam *Ellipſium* cognitio conducat. Id in Græcis Clariſs. *Lambertus Bos*, Muſarum Ocellus, cujus opuſculi, vere aurei, luculentiſſimam editionem, deo dante, parabimus, invictè demonſtravit. Idem in Latinis præſtare nobis viſum fuit. Eo magis, partim quod plerique ex putidis grammaticæ regulis, prout hodie juventuti obtruduntur, in ſtudio præſtantiſſimæ linguæ magis cæcutiant, quam proficiant: partim quod viri, vel doctiſſimi, *Ellipſes* non animadvertentes, toto cælo in illuſtrandis vel edendis priſcis auctoribus aberrent, et invita Minerva temerarias emendationes pro genuinis lectionibus propinent. Id aliquando ſpeciali diſſertatione evincemus, ubi plena manu iſtius temeritatis exempla profundemus.--- As to the merit of this work, it is executed with judgment upon the whole, and may be of great uſe to thoſe who ſtudy the Latin language.

Art. 17. *The Riſe and Progreſs of the Foundling Hoſpital conſidered: And the Reaſons for putting a Stop to the general Reception of all Children.* 8vo. 6d. Sandby.

Senſibly and clearly ſhews, by a ſeries of juſt obſervations, on circumſtances and eſtimates apparently authentic, that (conſidering the great mortality * of the Foundling-Hoſpital, the effect it muſt have on the morals of the people, by encouraging idleneſs, and checking matrimony, the detriment it may prove to the ſtate to breed up a ſet of people ſo unconnected by any ties of relation or friendſhip, and alſo the great expence they have been to the public) the advantages which have ariſen, or are likely to ariſe, from the hoſpital, are by no means ſufficient to counterbalance all theſe inconveniences. From whence he concludes, that there was wiſdom and humanity in the reſolutions of parliament, laſt ſeſſions, to prevent more children being taken in at the public expence, as well as in thoſe which paſſed in

* It appears that the children have generally died in the ſhocking proportion of 48 out of 100, in three quarters of a year; whereas in the country villages, from whence multitudes of theſe hapleſs innocents were draughted, the proportion has been leſs than 13 out of an hundred.

favour

favour of the hoſpital, from the ſame good motives, before the experiment was tried.

Art. 18. *A Journal of the Travels of Nathaniel Snip, a Methodiſt Teacher of the Word; containing an Account of the many marvellous Adventures which befel him, in his Way from the Town of Kingſton upon Hull to the City of York.* 8vo. 6d. Briſtow.

A ridicule of the journals of Meſſ. Whiteſield and Weſley; in which there is but too much foundation for burleſque. This pamphleteer is, himſelf, however, equally reprehenſible; for he has made ſuch frequent and irreverent mention of the name of the LORD, as cannot but give offence to every decently pious ear: notwithſtanding he puts this prophanation into the mouth of a wretched fanatic.—If the ſacred name of God ought never to be *lightly* uſed, on any pretence whatever, how much leſs ſo in a piece of *buffoonry*?

POETICAL.

Art. 19. *Poems on ſeveral Occaſions.* By William Hamilton of Bangour, Eſq; 12mo. 3s. 6d. Edinburgh printed by Gordon, and ſold by Becket, &c. in London.

Moſt of theſe pieces have already appeared in print; but this is the firſt compleat edition of Mr. Hamilton's works. He himſelf prepared it for the preſs; but did not live to compleat the publication. He was a Gentleman of conſiderable fortune, and of an ancient and honourable family in Scotland. He appears to have been a man of a ſocial turn, well bred, had travelled, and acquired a thorough knowlege of mankind. As to his genius, tho' not greatly elevated, it was by no means inconſiderable: ſomewhat upon a par with our Pomfret's; or Dean Parnel's. His verſes are very unequal: ſome harmonious and pleaſing; others rugged, and difficult to repeat. His turn was chiefly for a ſong, verſes to a Lady, an imitation of Horace, an Ode from Anacreon, an Epitaph, a familiar Epiſtle to a Friend, and ſuch like ſhort and unlaboured productions: written, we apprehend, purely as the French ſay, *pour paſſer le tems*—for the amuſement of a Gentleman, whoſe acquired *taſte*, perhaps, rather than native genius, led him to make theſe occaſional addreſſes to the Muſes.

The following imitation of Milton's *L'Allegro* will be no unfavourable ſpecimen of Mr. Hamilton's poetical abilities.

Begone, purſuits ſo vain and light;
Knowlege, fruitleſs of delight;
Lean Study, fire of ſallow doubt,
I put thy muſing taper out:
Fantaſtic all, a long adieu;
For what has Love to do with you?
For lo, I go where beauty fires,
To ſatisfy my ſoul's deſires;

For lo, I ſeek the ſacred walls
Where Love, and gentle Beauty, calls:
For me ſhe has adorn'd the room,
For me has ſhed a rich perfume:
Has ſhe not prepar'd the tea?
The kettle boils—ſhe waits for me.
I come, nor ſingle, but along
Youthful ſports, a jolly throng!
Thoughtleſs joke, and Infant wiles;
Harmleſs wit, and virgin ſmiles;
Tender words, and kind intent;
Languiſh fond, and blandiſhment;
Yielding curtſey, whiſper low;
Silken bluſh, with cheeks that glow;
Chaſte deſires, and wiſhes meet;
Thin clad Hope, a footman fleet;
Modeſty, that turns aſide,
And backward ſtrives her form to hide;
Healthful Mirth, ſtill gay and young,
And Meekneſs, with a Maiden's tongue;
Satire, by Good-humour dreſs'd
In a many colour'd veſt:
And enter leaning at the door,
Who ſend'ſt thy flaunting Page before;
The roguiſh boy of kind delight,
Attendant on the Lover's night,
Fair in his ivory ſhuttle flies
Through the bright threads of mingling dies,
As ſwift his roſy fingers move
To knit the ſilken cords of Love;
And ſtop who ſoftly ſtealing goes
Occasion high on her tiptoes,
When Youth with watchful look eſpies,
To ſeize the forelock e're ſhe flies,
E're he her bald pate ſhall ſurvey,
And well-ply'd heels to run away.
But anxious Care be far from hence;
Vain ſurmiſe, and alter'd ſenſe;
Miſhapen doubts, the woes they bring;
And Jealouſy, of fierceſt ſting;
Deſpair, that ſolitary ſtands,
And wrings a halter in his hands;
Flatt'ry falſe and hollow found,
And Dread, with eye ſtill looking round;
Avarice, bending under pelf;
Conceit, ſtill gazing on herſelf:
O Love! exclude high-creſted Pride,
Nymph of Amazonian ſtride:
Nor in theſe walls, like waiting-maid,
Be Curioſity ſurvey'd,

That

That to the key-hole lays her ear,
Liſt'ning at the door to hear;
Nor father Time, unleſs he's found
In triumph led, by Beauty bound,
Forc'd to yield to Vigour's ſtroke,
His blunted ſcythe and hour-glaſs broke.
But come, all ye who know to pleaſe;
Inviting Glance, and downy Eaſe;
The heart-born Joy, the gentle Care;
Soft breath'd Wiſh, and pow'r of Prayer;
The ſingle Vow, that means no ill;
Believing Quiet, Submiſſive Will;
Conſtancy, of meekeſt mind,
That ſuffers long, and ſtill is kind;
All ye who put our woes to flight;
All ye who miniſter delight;
Nods, and wreaths, and becks, and tips;
Meaning winks, and roguiſh trips;
Fond deceits, and kind ſurprizes;
Sudden ſinks, and ſudden riſes;
Laughs and toys, and gameſome ſights;
Jolly dance, and girds and ſlights;
Then to make me wholly bleſt,
Let me be there a welcome gueſt.

Art. 20. *Verſes on the Demiſe of the late King, and the Acceſſion of his preſent Majeſty. Moſt humbly addreſſed and preſented to his Majeſty at St. James's.* Folio. 6d. Dodſley.

If in this performance, Mr. Lockman cannot be ſaid to have excelled every other Bard that hath tuned the lyre on the late general *condoling* and *congratulating* occaſion, neither can we allow him to be the meaneſt of the melodious throng.—This courteous Gentleman is a kind of Voluntier-Laureat, on ſuch like courtly occaſions.

Art. 21. *The Antiquarian School: Or the City Latin Electrified. A Ballad. Dedicated, by Permiſſion, to Sir Nicholas Nemo, Knt.* By Eraſmus Hearne, A. M. F. A. S. Folio. 6d. Stevens.

This ballad of fifteen ſtanzas, is leſs diverting and lively than the proſe pamphlet that occaſioned it: but, perhaps, the tune and the *derry down* were intended to compenſate for ſuch defects. The ſole thought that runs, or rather hobbles, through it, is the flogging attitude of this formidable modern *Buſby Birch*: whence we ſuſpected at firſt, as the bard of *Goſcony* abſolutely affirmed of Horace, that this balladiſt had ſtole our* fine thought, untill we reflected, that the very ſound of *Buſby* muſt neceſſarily excite the ſame image. Though the ditty ſeems rather ironically levelled at the ſaid Buſby, yet as different ſtanzas ſquint ſtrangely between him and the City Latiniſt, perhaps

* See the Article of *City Latin*, in our laſt.

the

the chief purpoſe of this merry Grig, was to put in for his tune in the ſquabble, no matter what the words were; ſince your fineſt fingers diſguiſe them ſufficiently, to curſe their hearers with impunity all the while; if ſo inclined. Beſides, as he has dedicated it to Sir Nicholas Nemo, he might ſuppoſe there was ſome propriety in making nothing of it. Nevertheleſs, as he does not appear to value himſelf highly on his ſtrains, we ſhall adopt his own character of his ſong, and join our intereſt with Dr. *Buſby* (not to call him Dr. *Birch* only) to his own ſupplication, for being let off this time.

Now ending my ſong in the language of *France*,
With fam'd *Edward*'s motto, *honi ſoit qu' mal penſe*;
A meer triſle this, ſome few moments to kill,
Dear Doctor! don't flog me for writing ſo ill.

POLITICAL.

Art. 22. *The Hiſtory of the Proceedings in the Caſe of Margaret, commonly called Peg, only lawful Siſter to John Bull, Eſq*; 12mo. 2s. 6d. ſewed. Owen.

A very unequal imitation of, or rather a ſequel to, the admirable Hiſtory of John Bull. It has neither the humour nor the ſtyle of the original; and, indeed, it is ſometimes not even common Engliſh. The Author is evidently a North-Briton; not ſufficiently acquainted with our language, to expreſs himſelf decently in print: how great then muſt have been his preſumption, in pretending to imitate ſo excellent a Pattern!

Art. 23. *Things as they are. Part the Second.* By the Author of the Firſt. 8vo. 1s. 6d. Kearſly.

The Things which are in this pamphlet, are, falſe repreſentations, hackneyed obſervations, malicious inſinuations, malignant invectives, and bombaſt expreſſions. As a ſpecimen of this Writer's very candid reaſoning and elegant phraſeology, we will do him the juſtice to ſelect one of his beſt paragraphs.—'If it is allowed,' ſays he, 'that, 'every thing conſidered, Britain might, without too much hazard, 'have ventured to have ſtood upon her own ſtrength, and upon that 'of the treaties already exiſting, the conſequence is evident of the '*needleſſneſs* of a recourſe to an expenſive burdenſome ally, *that* could 'only *unſimplify* our cauſe, diſtract our councils, and, by the tenor 'of a joint and ſeparate engagement, take our own fair honeſt points 'of view from us, to give us, what? his, of which it is impoſſible 'to ſay what they were, or what they would be.'

If our Readers have ſufficient acuteneſs to *ſimplify* this compound of ſophiſtry, we give them joy of their ſuperior diſcernment. For our parts, we own ourſelves not equal to the taſk; neither, indeed, do we think it material to determine the leading queſtion, viz. 'Whether Britain, ſingly oppoſed to France, be a match for France 'or not?' A man muſt be ſimple, indeed, who can imagine that France and Britain will ever oppoſe each other, without ſeconds. We may venture to ſay therefore, that the Pruſſian alliance did not *unſimplify*

unſimplify our cauſe, for it was evident from the French intrigues at the court of Vienna and elſewhere, that they had no intentions of purſuing any ſuch ſimple operations.

Art. 24. *Reaſons in Support of the War in Germany. In Anſwer to* Conſiderations on the preſent German War. 8vo. 1s. 6d. Woodfall.

Though the reaſons here urged, have been moſt of them publiſhed already in former anſwers, yet this pamphlet is not without its merit. The compoſition is ſpirited, yet without any mixture of acrimony: and if the writer has advanced nothing new upon the ſubject, he has nevertheleſs illuſtrated the arguments he has adopted, with great force and perſpicuity.

RELIGIOUS *and* CONTROVERSIAL.

Art. 25. *St. Paul no Antinomian: or a Vindication of that Apoſtle's Doctrine from the groſs Charge of Hereſy, Fanaticiſm, and Licentiouſneſs. In a Letter to the Rev. Mr. Dodd, Lecturer of Weſt-Ham in Eſſex, &c.* By Robert Elliot, A. B. late of Benet-college, Cambridge. 8vo. 6d. Keith, &c.

This methodiſtical Wrangler ſeems inclinable to enter into a controverſy with the Gentleman to whom his pamphlet is addreſſed, about the doctrines of *Repentance*, *Faith*, and *imputed Righteouſneſs*; but we are glad to hear, that Mr. Dodd is very little diſpoſed to enter the liſts with this virulent Champion: for which inſtance of his prudence, we think he deſerves the thanks of every Well-wiſher to Religion, which has ever been a ſufferer by ſuch conteſts. He has, moreover, the hearty acknowlegements of the Reviewers, who deſire to hear no more of Mr. Elliot, and his writings.

Art. 26. *An Addreſs to Perſons of Faſhion, containing ſome Particulars relating to* Balls: *And a few occaſional Hints concerning* Play-houſes, Card-tables, *&c. In which is introduced the Character of* Lucinda, *a Lady of the very beſt Faſhion, &c.* By a Gentleman of the Univerſity of Oxford. 8vo. 6d. Keith.

A pious invective againſt the faſhionable amuſements mentioned in the title-page; but, we doubt, it will not prove very efficacious; for the injudicious Author has hurt his cauſe by running violently into the oppoſite extreme: as if there were no medium between downright diaboliſm and perfect purity.

Art. 27. *Two Diſcourſes delivered October the 25th, 1759, being the Day appointed by Authority, to be obſerved as a Day of public Thankſgiving, for the Succeſs of his Majeſty's Arms, more particularly in the Reduction of Quebec, the Capital of Canada.*

With

With an Appendix, containing a brief Account of two former Expeditions againſt that City and Country, which proved unſucceſsful. By Jonathan Mayhew, D. D. in Boſton. 8vo. 1 s. 6d. Millar.

Theſe Diſcourſes are principally to be conſidered in an hiſtorical and political view, and as ſuch we recommend them to our Readers. In the firſt, the Doctor takes a view of our military ſucceſſes which preceded the reduction of Quebec; in the ſecond, he illuſtrates the importance of the acquiſition, and ſhews the great advantages ariſing from it, both to Great Britain and her American Colonies.—The Appendix conſiſts chiefly of a narrative of facts, and ſome material circumſtances, collected from Sir Hovenden Walker's *Journal*, and the *Appendix* thereto; from Campbell's *Lives of the Admirals*, and Maſher's *Life* of Sir William Phipps.

Art. 28. *Letters to Correſpondents. Containing Anſwers to A. and B. relative to the Liberty of the Preſs; and Anſwers to poſthumous Letters written by C. in the Year* 1742, *wherein the genuine and Apoſtolic Manner of adminiſtring an Inſtitution of Jeſus Chriſt, is debated with Freedom and Candor.*—By the Author of a new Office of Baptiſms, formed on the Plan of the New-Teſtament *. 8vo. 1 s. Henderſon.

In a ſhort addreſs, by way of preface, Mr. Harriſon (the Author) informs the public, that this Collection of Letters is intended, *to aſſert his independency—to diſcountenance the management he has undergone—to expoſe its inefficacy—and to place himſelf in a true light before thoſe to whom he has been induſtriouſly miſrepreſented.*

How far the publication of theſe Letters may be likely to anſwer his intention, we ſhall not take upon us to foretel. It appears, from thoſe in the *firſt* part, that Mr. Harriſon once propoſed to have publiſhed (as anonymous) a number of Letters, which he formerly received from a friend, now deceaſed, on the ſubject of baptiſm; together with his own anſwers to them. It ſeems, however, that he has, though with difficulty, been, at laſt, prevailed on to lay aſide this intention, in conſequence of the ſtrong remonſtrances made againſt it, by two other of his, and the deceaſed's friends.—But what is all this to the public? Mr. Harriſon, indeed, ſeems to think it of great importance: but we ſhould apprehend that a debate ſo entirely perſonal, will ſcarce appear at all intereſting to any, beſides the parties themſelves.—The relation which any of theſe Letters have to the *liberty of the Preſs*, we own ourſelves utterly unable to perceive.

In the *ſecond* Part we have Mr. Harriſon's anſwers to the above-mentioned Letters of his deceaſed friend. From which anſwers, it appears that Mr. Harriſon was formerly a Preſbyterian miniſter;—that his firſt heſitation in adminiſtering infant-baptiſm, and by the

* For an account of this New Office, See Review, Vol. XXI. p. 577.

mode

mode of ſprinkling, was occaſioned by reading Wall's hiſtory;—and that he afterwards became a ſtrenuous Antipedo-baptiſt.

Here we cannot help repeating a very common remark, (ſtrongly confirmed in the preſent inſtance) That new converts, to any controverted opinion, are generally its warmeſt and moſt zealous advocates. But, indeed, this is very natural; for thoſe who act upon principle, as ſincere converts do, will, doubtleſs, expreſs more concern and zeal, than thoſe who *think* only by *hereditary right*; and quietly hold the opinions of their grandmothers, without the leaſt ſcruple or enquiry.

But though Mr. Harriſon's zeal may, perhaps, by ſome, be thought to out-run his knowlege; yet he ſeems to have given very evident proofs of his integrity. Neither do we think that what he has ſaid in defence of immerſion, as that genuine and apoſtolic manner of adminiſtring the Chriſtian ordinance of baptiſm, will be looked upon as either trifling, or unimportant, by many who turn their thoughts to the inveſtigation of this ſubject.

At the end of theſe Letters we meet with an addreſs to the Readers of the *New Office of Baptiſm*, wherein the juſtneſs of our ſtrictures upon the ſtyle of that performance is *acknowleged* in ſuch a manner, as ſhews that *all* Writers do not think themſelves *wronged*, when they happen to be *blamed*.—With regard to the ſtyle of the preſent pamphlet, truth obliges us to ſay, that it is more agreeable to the requiſite eaſe of epiſtolary correſpondence, than the peruſal of the above-mentioned *Office* encouraged us to expect.

SINGLE SERMONS.

1. Preached at the Ordination of the Rev. Mr. Samuel Buncombe, at Crediton, Devon. Nov. 26, 1760. By James Rooker, of Bridport. Together with Mr. Buncombe's Confeſſion of Faith, and an Exhortation to him. By Jonathan Wheeler, of Axminſter. 1s. Field.

2. —At the Charter-houſe, December 12, 1760. The Day appointed for the commemoration of the Founder. By W. U. Wray, M. A. Rector of Wexham. Bathurſt.

3. *The charitable Man the beſt Oeconomiſt, Patriot, and Chriſtian.* —at St. Thomas's, Southwark, January 1, 1761; for the benefit of the Free-ſchool in Gravel-lane. By E. Radcliffe. Henderſon.

SERMON *on the King's Death.*

4. *Britain in Tears* for the Loſs of her *Sovereign*; *or the Character of a worthy Magiſtrate, and the Reſpect due to him:* preached at South Petherton, Somerſet. November 9, 1760. By J. Kirkup. Buckland.

The remainder of the Sermons *in our next.*

THE MONTHLY REVIEW,

For MARCH, 1761.

Continuation of the Modern Univerſal Hiſtory. See Review for laſt Month.

The Remainder of Vol. XXI. *and Vol.* XXII.

THAT we may the ſooner arrive at the concluſion of our account of this voluminous work, we ſhall, without farther preface, or formality of introduction, proceed to lay before our Readers, a ſummary view of the contents of the remaining volumes.

Iſabella, ſiſter of Don Henry King of Caſtile and Leon, was declared preſumptive Heireſs of thoſe kingdoms, in 1468; and the year following was married to Ferdinand, who had the title of King of Sicily, and who was the immediate Heir of Don Juan King of Arragon and Naples. Upon the death of Henry, in 1474, Ferdinand and Iſabella were proclaimed King and Queen of Caſtile and Leon; and by the demiſe of Juan, in 1478, they became poſſeſſed of the kingdoms of Arragon and Naples*. From hence may be dated the junction of theſe extenſive and powerful dominions, to which we, per-

* In aſcribing the dominion of Naples to Don Juan, we only copy our Hiſtorians, who in this point are manifeſtly miſtaken; for Don Juan, excluſive of his hereditary kingdom of Arragon, was only King of Sicily; which title he conferred on his ſon Ferdinand, in order to facilitate his marriage with Iſabella.—Naples was conquered by Ferdinand, in 1505. See Monthly Review, vol. XII. p. 201.

ıps ſomewhat too haſtily, had referred the third Epocha of ıe Spaniſh Hiſtory; ſeeing this Monarchy cannot be prorly ſaid to have been compleatly united before the acceſſion f Charles the firſt.

'The firſt care of their Majeſties was to reſtore the inteor peace of their realms, which was happily effected by ıeir condeſcenſion in ſome reſpects, and by their firmneſs in thers.—The kingdom of Granada was all that remained in ıſſeſſion of the Moors in Spain: this had been the moſt ouriſhing of all their principalities,' 'as having under its juriſdiction thirty-two cities, and ninety-ſeven walled towns, excluſive of innumerable villages, the inhabitants of which paid an annual tribute of ſeven hundred thouſand crowns in gold. In its moſt flouriſhing ſtate, the city itſelf contained upwards of ſixty thouſand houſes, and four hundred thouſand inhabitants.'

Ambition, religious zeal, and private reſentment, combinl to animate Ferdinand and Iſabella to ſubdue this kingdom. he war commenced in 1481, and was continued with variıs ſucceſs for ten years. In 1491 the capital was taken, and ıe power of the Moors effectually reduced; the honour of hich event may juſtly be aſcribed as much to the prudence, economy, and reſolution of the Queen, as to the fortitude f the King, or the valour of his troops.

Our limits will not permit a detail of particular circumances; ſuffice it then to obſerve, that in the courſe of this ign the Pope was humbled, France obliged to ſubmit, Naes and Navarre were conquered, Africa acknowleged the ower of the Spaniſh arms, and what was of greater conſeıence, the weſtern world was diſcovered by Columbus.

Fortunate as theſe Princes appear to have been in their pubc tranſactions, they were leſs happy in their private concerns. October 4, 1497, they loſt their only ſon Don Juan, in the ventieth year of his age; and the next year their eldeſt ughter Iſabella, the wife of Emanuel King of Portugal. oanna their ſecond daughter, was the wife of Philip Archke of Auſtria. By the death of her brother and ſiſter ſhe came preſumptive heireſs of the Spaniſh Monarchy: the rchduke ſeems not to have been the moſt complaiſant huſand, nor the moſt dutiful ſon-in-law; and the Princeſs had e misfortune to have her underſtanding viſibly impaired durg a lying-in. This ſeries of calamity greatly affected the ueen, and brought her to the grave, in 1504.

Queen Iſabella by her will, called her daughter to the ſucceſſion [of Caſtile], and after her, the Prince Don Carlos; but appointed her huſband Don Ferdinand Regent of the kingdom, till her grandſon ſhould attain the age of twenty. Philip refuſed to ſubmit to this appointment; he demanded and obtained the regency as huſband of the Queen; but, during the ſhort time he held it, he behaved in ſuch a manner as entirely alienated the affections of the Caſtilian Nobility and People, and might have been productive of tragical conſequences, had they not been averted by his death, which happened on the 25th of September 1506.

Ferdinand had retired to his paternal kingdom of Arragon; but upon the deceaſe of Philip, was recalled to the regency, which he held during the remainder of his life, and exerciſed with ſuch prudence and moderation, as afforded entire ſatisfaction to the people he governed. He died the 23d of January 1516; having declared, by his laſt will and teſtament, his 'daughter, Queen Joanna, the ſole Heireſs of all his 'dominions; and, after her, his grandſon, Don Carlos.' Cardinal Ximenes was appointed Regent of Caſtile, and the Archbiſhop of Saragoſſa Regent of Arragon.

Ferdinand was undoubtedly the Founder of the Spaniſh Monarchy; nevertheleſs, the union of the Spaniſh dominions cannot properly be ſaid to have been compleat in him, ſeeing the kingdoms of Caſtile and Arragon were ſeparated by the death of his Queen Iſabella, and that to his death he only governed the former kingdom with the title of Regent, on account of the incapacity of his daughter, and the minority of his grandſon. The acceſſion of the latter introduced a new family to the crown of Spain, and eſtabliſhed this Monarchy on a ſolid baſis. We mention this to correct, what we judge, an error of our own; nor ſhall we ever be aſhamed of acknowlegeing any others, upon due conviction.

As our Readers will here have an opportunity of ſeeing clearly in what manner the government of all Spain devolved upon the Houſe of Auſtria, it is hoped they will not be diſpleaſed with our enlarging a little on this head, as it is one of the moſt remarkable Epochas in modern Hiſtory.

It has already been mentioned, that Cardinal Ximenes was appointed Regent of Caſtile; Ferdinand had for many years experienced his abilities and integrity; and from thence was induced to repoſe in him this important truſt. Nor did he prove himſelf unworthy that confidence: to his management

it was principally owing, that Charles was permitted to aſſume the title of King of Spain, while his mother was alive. By his prudent and vigorous conduct he preſerved Navarre; he regulated the finances; and he conciliated the affections of a people naturally averſe to the government of a foreigner: he carefully endeavoured to make the Crown ſit eaſy on the young King, and to render the people happy. Concurrent Hiſtory ſpeaks him a faithful Miniſter, an able Stateſman, and a ſteady Patriot. Envy created him ſome enemies, his ſervices to his Prince many more: he was diſgraced; nor was that ſufficient to ſatisfy the implacability of thoſe who equally dreaded his power and his probity. It might be apprehended that his integrity might gain him an aſcendancy over his King; it might be feared, by thoſe whoſe buſineſs it was to plunder a rich country, that he would be an invincible obſtacle to their wiſhes; but from whatever motive it happened, it is generally agreed, that he was poiſoned in his journey to meet the King,—for whoſe uſe it is alſo ſaid, he had drawn up ſome very ſalutary inſtructions for his better governing a people to whom he was a ſtranger.

After having ſo freely given this Cardinal's public character, we ſhall not heſitate to add, from our Authors, ſome particulars of his private life.

'The greateſt part of the Spaniſh writers agree, that 'though his father was in low circumſtances, yet the family 'of Ciſneros was of ancient Nobility: if ſo, the Cardinal 'took care not to diſcredit them by the addition of any mo'dern titles, of which he beſtowed ſome upon men of merit, 'but left his relations nearly in the ſame ſtate in which he 'found them. In all probability this proceeded from a ſet'tled perſuaſion that it was beſt for them. In the midſt of 'his greatneſs, he went one ſummer to the village where he 'was born, viſited his kindred, and entertained them with 'all the marks of kindneſs and affection poſſible. Amongſt 'the reſt, there was an old man who lived very decently upon 'a narrow income, and took great pains in breeding up his 'children. He was baking his bread in little cakes when 'the Cardinal came, on which he ran up ſtairs to change his 'cloaths; but he made him come down immediately: "Your "dreſs, and your buſineſs, ſaid he, very well become your "ſtation; take care that your bread don't burn; we can diſ"courſe together while you are turning it." 'He enquired 'afterwards into the number and circumſtances of his fami'ly; and when he took his leave, gave him wherewithal to 'provide for them.

'His

'His humility was very unaffected, and broke out ſometimes very unexpectedly; he was preſent once when Doctor Nicholas de Paz was explaining the Philoſophy of Raymund Lully; and, in ſpeaking to the queſtion, whether that famous man had the Philoſopher's Stone, or not, he took notice of a paſſage in the Pſalms, which has been thought to look that way: "He raiſeth up the poor out of "the duſt, and lifteth the needy out of the dunghill, that "he may ſet him with the Princes, even with the Princes "of his people." 'That portion of Scripture, ſaid the Cardinal, may be much more naturally interpreted; for inſtance, in my own caſe; and then ran out in a long detail of his own meanneſs, and the wonderful manner in which he had been exalted, and this in ſo pathetic a manner, that it drew tears from all who were preſent. Thoſe who lived in and near his time, believed that he had the gift of prophecy, which aroſe chiefly from the two brothers, Charles and Ferdinand, ſaying frequently, on the great events of their life, "This was foretold me by Cardinal Ciſneros." It is very certain, that he adviſed Charles to ſend his brother out of Spain, and to divide his dominions with him. "This, ſaid he, will conſtitute two great houſes, and in "your turns you may be both Emperors;" 'which, as he took his advice, actually came to paſs. But what came nearer to this point was, the agreement he framed between Ferdinand the Catholic and his ſon-in-law Philip. He took the the oaths of each of them, and, at the time he took them, he ſaid, "Remember what I tell you, if you break this "oath, you will not long ſurvive it;" which was actually the caſe with reſpect to Philip, who broke it, and died ſoon after. He had a great contempt for what were ſtiled the Arts of a Court, and would never uſe them. Don Pedro Porto Carrero, who was with King Charles in Flanders, wrote to him, that he had many enemies there, and adviſed him to make uſe of a cypher. He thanked him for his intelligence and his friendſhip, but rejected the expedient. "I have nothing, ſaid he, that I deſire to conceal; "and, if I write any thing that is amiſs, I will not deprive my "enemies of their evidence." 'He behaved ſternly himſelf to the Nobility, but he adviſed both Ferdinand and Charles not to treat them with rigour. "Ambition, ſaid he, is "their common crime, and you will do well to make ſub-"miſſion their only puniſhment." 'His Coadjutor Adrian, was miſerably diſturbed at the libels that flew about; but Ximenes, who was as little ſpared, bore them with great temper. "We act, ſaid he, and we muſt give others

" leave to ſpeak; if what they ſay is falſe, we may laugh; " if true, we ought to mend." ' However, he ſometimes ' ſearched the Printers and Bookſellers; but, as he gave pre- ' vious notice, it may be preſumed he did not often meet ' with things that could give offence.

' The great object of his care was the revenue of his ' Archbiſhoprick; with which, however great, he did ſuch ' things as could ſcarce have been expected from it, more ' eſpecially as one half of it was conſtantly diſtributed in ' alms, about which he was ſo circumſpect, that no fraud ' could be committed. He was very plain in his habit and ' in his furniture; but he knew the value of fine things, ' and would ſometimes admire them. He once looked upon ' a rich jewel, and aſked its price; the Merchant told him: " It is a very fine thing, ſaid he, and worth the money, but " the army is juſt diſbanded; there are many poor ſoldiers, " and with the value of it I can ſend a couple of hundred of " them home, with each a piece of gold in his pocket." ' All his foundations, and other acts of generoſity, were out ' of the other moiety. His univerſity of Alcala was a moſt ' ſtupendous foundation, begun and finiſhed in eight years; ' he endowed there forty-ſix Profeſſorſhips, and at his death ' left it a ſettled revenue of fourteen thouſand ducats per an- ' num. His regulations muſt have coſt him at leaſt as much ' thought as his buildings and endowments. He ſaw clearly ' that ignorance was the bane of religion, and the only thing ' that made the Inquiſition neceſſary; for, if men under- ' ſtood the Chriſtian religion, there could be no need to fear ' either Judaiſm or Mohammediſm. Cardinal Granvelle, ' when he came into Spain, and had attentively conſidered ' this foundation, delivered his opinion in theſe words: " Time delights in hiding the origin of things; though we " know it not, this man muſt have been of royal race, or " at leaſt the ſoul of a Prince lodged in his private boſom." ' His granaries were likewiſe ſo amazing, ſo well built, that ' they are not yet in decay; ſo well contrived, that they are ' always full: thoſe at Toledo hold twenty thouſand mea- ' ſures of corn; thoſe at Alcala ten thouſand, thoſe at Tor- ' delaguna, where he was born, five thouſand; thoſe at Ciſ- ' neros, where his family was ſettled, the ſame quantity. ' His Hoſpitals and his Nunneries, in conjunction with theſe ' Granaries, have baniſhed want from his dioceſe. It was ' ſuppoſed that he would have left the direction of all theſe ' to his own Order, and it was intimated to him. " By no " means, ſaid the Cardinal; out of the revenue of the ſee

" of

" of Toledo have I done all this, God forbid I ſhould de-
" prive the Prelates my ſucceſſors of their right, or their re-
" ward for ſeeing them duly applied."

'He was, however, no flatterer of Prelates; for, upon
' viſiting his dioceſe, and finding in the church of the Fran-
' ciſcans at Toledo a marble tomb near the altar, for Don
' Troilo Carillo, the ſon of his predeceſſor, he ordered the
' inſcription to be effaced, and the tomb to be removed.
" It is better, ſaid he, that the remains of this child of ſin
" ſhould lie in ſome obſcure place, than this mark of a Bi-
" ſhop's incontinency ſhould ſtare here mankind in the
" face."

'He was very learned himſelf, and the great Patron and
' Protector of learning; he wrote ſeveral pieces of Divinity,
' that were never printed, as alſo the Life of King Wamba,
' and ſome Notes upon the Scripture, which are yet preſerved.
' He cauſed the works of Toſtatus to be printed at a vaſt ex-
' pence at Venice. The Complutenſian edition of the holy
' Scriptures, which was the firſt Polyglot ever printed, coſt
' him a prodigious ſum, beſides the maintenance of all the
' learned perſons employed in it, the manuſcripts he pur-
' chaſed at immenſe rates, and the pains he took himſelf in
' reviſing and correcting. He was alſo at great charge in pub-
' liſhing the Mozarabic Liturgy *, for which he had ſo high a
' veneration, that he eſtabliſhed a chapel with twelve Ca-
' nons for reviving this Office; and, with regard to other
' foundations, we have no room to enumerate them.

'Upon the whole, we have great reaſon to believe that he
' ſpoke truth when he ſaid upon his death-bed, that, to the
' beſt of his knowlege, he had not miſapplied a ſingle crown
' of his revenue. Philip the fourth was at great pains to have
' procured his canonization with the Popes Innocent the
' tenth and Alexander the ſeventh; but we have never been
' let into the reaſons why they did not ſucceed.'

Charles met with many difficulties on his acceſſion to the Spaniſh Monarchy, all which might probably have been prevented, if the Cardinal had lived; as theſe difficulties ſeem to have been principally owing to the rapacity of his Flemiſh Courtiers, and his ignorance of the Spaniſh conſtitution. He was elected Emperor, upon the death of his grandfather Maximilian, in the year 1519; and from that time he is

* The Mozarabic Liturgy comprehended the ancient Gothic Offices. See Review for laſt Month, p. 100.

more generally known by the ſtyle of Charles V. His reign may, ſtrictly ſpeaking, be called a military reign. Italy, France, Germany, and Africa, experienced the force of his arms. In the firſt* he was victorious, in the other countries he could not boaſt of great ſucceſs.—Worn out with care and diſappointments, his Crown grew too weighty for him; he reſigned that and his hereditary dominions to his ſon Philip II. in 1556: and retired to a monaſtery, where he breathed his laſt, in 1558.

When Philip aſcended the throne, the monarchy of Spain was at the ſummit of its glory. Italy acknowleged its ſway; Charles had added the Netherlands to the poſſeſſions he derived from Ferdinand; and immenſe treaſures were brought from the Indies. This Prince was well verſed in the political intrigue, and had formed very extenſive ſchemes of power, but ſucceeded in very few. Tho' he annexed Portugal to his dominions, yet he was deſpoiled of moſt of his poſſeſſions in Africa: the Netherlanders revolted; he was diſappointed in France; and his attempts upon England ended in the ruin of the Spaniſh marine.

As our Authors have attempted the characters of moſt of the Princes whoſe actions they have deſcribed, their picture of Philip II. may ſerve as a ſpecimen of their colouring.—'He 'was ſtiled Philip *the Prudent*, and with juſtice; for he was 'in all things a Politician. Thoſe who magnify his piety, 'by which they mean his zeal for the church of Rome, ſeem 'thereby to offer an exception; but they only ſeem to offer 'it; for Philip was only a political Bigot. When Philip 'began his reign, he was only upon bad terms with the 'Court of Rome; he was therefore no Perſecutor in England, but ſhewed rather a compaſſion for thoſe that ſuffered 'here for their ſincerity in the faith. He introduced and 'ſubjected the Spaniſh church to the decrees of the Council 'of Trent, but it was in his own way, and by his own authority; and though, through his whole reign, he was 'preſſed to baniſh the Moreſcoes for the ſecurity of religion, 'his conſtant anſwer was, "You muſt find ſome other way; '"for this is impracticable." The truth of the matter is, the 'church was the great inſtrument in his government, and he 'made great uſe of Churchmen in his adminiſtration; and 'thus his zeal is accounted for on political principles. In

* With reſpect to this Prince's conqueſts in Italy, our Readers are referred to the Review, vols. XI. XII. XIII. XIX, &c. under the article of Guicciardini.

's point

'point of ſyſtem, if ever a modern Prince aimed at univerſal 'Monarchy, it was Philip II. He was diſappointed in his 'ſchemes; but thoſe ſchemes were equally bold and well 'contrived. He was near being King of the Romans; he 'bid fair for making his daughter Queen of France; and his 'projects for the conqueſt of England were defeated by Pro-'vidence, but by competent Judges were never derided. 'As his plans were very extenſive, ſo he had great fertility 'of invention, and was never at a loſs for expedients to piece 'them together again when broken, till his treaſure and his 'power were equally exhauſted, and then as he began, ſo he 'ended, his reign, with endeavouring to eſtabliſh peace. In 'his domeſtic adminiſtration, he has been juſtly commended 'for encouraging and promoting men of abilities; but he 'depreſſed the Nobility too much, and therefore he adviſed 'his ſon to a contrary courſe, that of careſſing the Grandees, 'and curtailing the revenue and power of the Clergy; and 'this he did from his obſervation, that new men were turbu-'lent, and being raiſed from nothing, nothing could con-'tent them. It is very certain, that he had not much af-'fection, and leſs of pity, in his compoſition; but it is as 'certain, that he has been repreſented as more cruel than he 'really was; for however ſevere he might be when his ſcheme 'of policy required it, he was never wantonly ſo, and could 'not therefore be ſaid to delight in blood.

'In private life he was vicious, and therefore his pretences 'to religion were certainly political; for true piety appears 'in the conduct of a man's life, and is not to be taken from 'exterior actions, which may have another motive, and muſt 'have it, when, with high pretenſions to piety, a perſon is 'corrupt in his morals. He had great haughtineſs in his na-'ture; and it was ſaid, that though in his perſon and his com-'plexion he reſembled the Flemings, his temper and beha-'viour were entirely of the growth of Spain. Thoſe who 'had audience of him, ſpoke upon their knees, which he 'excuſed from the lowneſs of his ſtature, pretending he did 'it to avoid being overſhadowed by thoſe who addreſſed him. 'He not only held the Nobility in ſubjection, but at a diſ-'tance; and, to qualify theſe apparent ſigns of pride, he 'was very eaſy of acceſs to perſons of meaner rank, but 'without departing from his dignity, unleſs he might be ſaid 'ſo to do in converſing familiarly with Peaſants. He uſed the 'like condeſcenſion to Churchmen, to his Miniſters, and to 'the Ladies. He acquired by habit ſuch an equality of tem-

'per,

'per, that ſucceſs, or the want of it, made no alteration in 'his behaviour. He was never reputed brave, but he had a 'great firmneſs of mind; and tho' leſs active than his father 'in his perſon, who executed all his great deſigns himſelf, 'yet he was at leaſt equal to him in abilities; for he gave 'his enemies more diſturbance by the factions and inſurrec-'tions he excited by his intrigues, than the Emperor had 'ever done by his arms.

'Upon the whole, his ambition and his policy made him 'great and terrible during the major part of a long reign; 'but at the ſame time it made him odious, and exhauſted his 'power. He ſaw this when it was too late, ſubſcribed to the 'advice given by his father, and penned a cenſure of his own 'conduct for the uſe of his ſon.'

This Monarch died in 1598; the affairs of Spain continued to decline under his ſucceſſors Philip III. Philip IV. and Charles II. A greater proof of the imbecility of the Spaniſh government cannot be offered, than the repeated attempts in the reign of Charles II. to parcel out his dominions among a variety of Princes, without the conſent, and even againſt the inclination of the poſſeſſor.

Charles II. died in 1700; having firſt been prevailed on to make a will, by which Philip of Anjou, grandſon of Lewis XIV. was called to the throne of Spain: the diſputes which immediately aroſe in conſequence of this will, are ſo recent, that they may be preſumed generally known; ſuch as are not well acquainted with thoſe tranſactions, may in this work meet with a ſuccinct and methodical account of them.—Our Authors conclude their Hiſtory of Spain, with the eſtabliſhment of Philip V. in that Monarchy, by the Peace of Utrecht.

Vol. XXII. contains the Hiſtory of Portugal and Navarre. —Upon the revival of the Chriſtian power in Spain, Portugal was, by degrees, delivered from the tyranny of the Moors, and became an independant Sovereignty, in the year 1145. Tho' we have not room to ſpecify the actions of the ſeveral Portugueſe Monarchs, whoſe hiſtories are here continued to 1714, yet, with a view of contributing to the entertainment of our Readers, we ſhall ſelect a few of the moſt memorable particulars.

Pedro the firſt was the eighth King of Portugal; he aſcended the throne in 1357. While only Prince, he was unfortu-

nate

nate in his amour with the famous Donna Agnes de Caſtro*, who was murdered by the command of his father. Pedro diſtinguiſhed his reign by a ſteady and impartial adminiſtration of juſtice, by which he rendered his people no leſs happy than himſelf. The following inſtances both of his equity and inflexibility in this reſpect, are preſerved by our Hiſtorians.

'An Eccleſiaſtic, in a high fit of paſſion, killed a Maſon whom he had employed, for not executing ſomething agreeable to his mind. The King diſſembled his knowlege of the crime, and left it to the cognizance of the proper Courts, where the iſſue of the buſineſs was, that the Prieſt was ſuſpended from ſaying Maſs for a year. At this ſlight puniſhment the family of the deceaſed were highly offended. The King cauſed it to be hinted to the Maſon's ſon, that he ſhould kill the Prieſt; which he did; and falling into the hands of Juſtice, was condemned to ſuffer death: but as no capital ſentence could be executed without the King's conſent, this was laid before him among the reſt; upon which he aſked, what was the young man's trade? It was anſwered, that he followed his father's; then ſaid the King, I ſhall commute this puniſhment, by reſtraining him from meddling with ſtone or mortar for a twelvemonth. But after this he puniſhed capital crimes in the Clergy with death; and when they deſired that his Majeſty would be pleaſed to refer their cauſes to a ſuperior tribunal; he anſwered very calmly, that is what I mean to do; for I ſend them to the higheſt of all tribunals, to that of their Maker and mine.

'A woman of intrigue, whoſe name was Eleanor, having corrupted a young girl for his Admiral Lanſorata Peſania, the King condemned the old woman to the flames, and the Admiral to loſe his head. It is, indeed, true, that at the requeſt of the republic of Genoa, he pardoned him; but it was ſome years before he was ſuffered to appear again at Court. Complaint being made to the King, that an Officer of Juſtice having delivered a ſummons to a perſon of diſtinction, he in a rage gave him a box on the ear, and pulled him by the beard; the King, turning to the Sheriff who was near him, ſaid, ſuch a one, naming the perſon of diſtinction, gave me at ſuch a time a box on the ear, and

* Mrs. Behn has celebrated this Lady in a Novel, and her misfortunes have been the ſubject of ſome dramatic pens.

'pulled

'pulled me by the beard, for which he was immediately apprehended, and loſt his head. If this inflexibility of his had ever digreſſed from the road of ſtrict juſtice; if he had ever reſpected perſons, or been leſs ſevere to thoſe about him than to the reſt of his ſubjects, he had certainly become odious; whereas the rectitude of his conduct rendered him, in ſpite of his ſeverity, revered; inſomuch that his ſubjects ſaid unanimouſly of him on his death-bed, that ten ſuch years of government had never been ſeen before, nor would be ſeen again.'

Of all the Kings of Portugal not one deſerves to be more honourably mentioned than Emanuel, who became poſſeſſed of the crown in 1495: he was ſirnamed the *Fortunate* with great propriety; for his neighbours, as well as his ſubjects were partakers of his good fortune. To his ſagacity and management muſt be attributed the diſcovery of a direct navigation to the Eaſt-Indies, by which means a new channel of commerce was opened, and a ſpirit of diſcovery diffuſed throughout Europe. He was diſtinguiſhed for being frugal without parſimony, and generous without prodigality. When his miniſters propoſed any new taxes, 'Let us,' he would ſay, 'be firſt clear, that the raiſing of money is neceſſary.' When that point was determined, he would add, 'Now let us ſee what expences are unneceſſary.'—'He rewarded all ſervices with his own hands, and that without delay, but withal moderately; and he uſed to ſay upon thoſe occaſions, "I would give more, but I muſt give to many."—By his neighbours he was always courted and revered; for though he loved peace, his troops were kept full and in conſtant exerciſe, a ſtrong ſquadron at ſea, and an exchequer never empty; which precautions deterred inſults, and in caſe of accidents procured immediate ſatisfaction.'—He had a taſte for architecture, and built and endowed ſeveral hoſpitals and religious houſes; the moſt remarkable of which is the famous monaſtery of Bethlehem, commonly called Belem. 'There is a town, a monaſtery, and a fort, all of this name, which lie between four and five miles from Liſbon, on the river Tagus; but the monaſtery gave its name to the other two. The church, which at a diſtance appears a moſt ſtupendous fabric, is allowed to be a moſt correct and finiſhed ſtructure, when ſurveyed with the greateſt care. It is not ſo much worthy of the great Emanuel from its beauty and magnificence, though there can be ſcarce any thing more ſplendid, as from the boldneſs of the deſign, and the ſucceſs

'ſucceſs with which it is executed. It is the true picture 'of its founder, ſublime and ſtriking, but at the ſame time 'regular and harmonious. His tomb, and that of the queen 'Donna Maria, are very fine; as are indeed all the monu-'ments that adorn this ſacred ſtructure, which are many in 'number, princes and princeſſes of the blood being interred 'here, as well as kings and queens; with this difference, 'that the tombs of the latter are ſupported by elephants, 'and adorned with crowns and eſcutcheons. The cloiſter 'belongs to the order of St. Jerom, capable of holding two 'hundred monks, who have very ſpacious and airy apart-'ments, which look either upon the ſea, or upon beautiful 'orange gardens, that equally charm the ſight and ſmell. 'The revenue of this convent amounts to about eight thou-'ſand ducats; and beſides thoſe vaſt and elegant gardens, that 'ſerve for pleaſure and amuſement, there is a very large park ca-'pable of ſupplying them with corn, wine, and fruits of every 'kind. This park is compleatly walled round; and not only the 'church and convent, but every building dependent on them, 'is of hewn ſtone. There is in its vicinity another building, 'large, neat, and wonderfully convenient, into which are 'received all ſuch gentlemen as have ſpent their lives in the 'King's ſervice, without acquiring wherewith to maintain 'themſelves. At their admittance they receive the order of 'Chriſt, which is the moſt noble in Portugal; and, during 'the remainder of their lives, enjoy every thing that can ren-'der their decline comfortable; a good table, pleaſant apart-'ments, ſuitable diverſions, chearful converſation, with 'ſtrict attendance; and in caſe of ſickneſs the aſſiſtance of 'phyſicians, ſurgeons, and nurſes, all of whom treat them 'with a reſpect due to perſons honoured with the expreſs pro-'tection of the crown, according to the ſolemn inſtitution 'of Don Emanuel, whoſe deſign it was that they ſhould not 'be relieved there, but rewarded. Over againſt the church 'and cloiſters, but in the middle of the river, there ſtands 'a large ſquare tower, which may be conſidered as the ci-'tadel of Liſbon, as all ſhips that paſs are obliged to ſalute 'it, and to produce their bills of health at their arrival, and 'proper certificates when they depart. The place of arms 'is extremely well fortified, and ſupplied with artillery. The 'lower ſtories of the fort are employed as magazines, and 'the upper furniſh apartments for priſoners of ſtate. The 'village or town of Bellem, has riſen from the great reſort 'to the places already deſcribed.'

We

We have already taken notice of the reduction of Portugal under the power of Spain by Philip II. to which we ſhall only add, that if the Kings of Spain had been contented with a willing obedience from their Portugueſe ſubjects; inſtead of endeavouring to make them ſlaves, it is more than poſſible, they would have preſerved their allegiance. But the kingdom they had uſurped unjuſtly, they governed with tyranny; and brought on that revolution which ſurprized all Europe in favour of John Duke of Bragenza, whoſe deſcendents ſtill remain in poſſeſſion of that crown.

From what has been ſaid of the kingdoms of Spain and Portugal, our Readers may be partly acquainted with the manner in which our Authors have conducted this hiſtory: for which reaſon we ſhall be more conciſe with reſpect to Navarre, and content ourſelves with only mentioning that while this kingdom was governed by its native Princes, under whoſe dominion they continued 427 years, it was reſpectable, and powerful. In 1285, it was annexed to France, and from that time to the conqueſt of it by Ferdinand, it was perpetually embroiled in diſputes with its neighbours. What is moſt remarkable under all their difficulties, and various revolutions, 'the people of 'Navarre have preſerved their laws and liberties entire; and 'though the King of Spain ſends a Vice-Roy, while the 'French King keeps the title, yet they are alike benefited 'in point of revenue, not a ſingle crown paſſing out of Na-'varre except it may be what a Vice-Roy can ſave, whoſe 'ſalary is but ſix thouſand pieces of eight, and the whole 'revenue amounts but to forty thouſand, which is about a 'piece of eight for every family.'

[*To be continued.*]

The Hiſtory of the Roman Emperors from Auguſtus to Conſtantine. By M. Crevier, Profeſſor of Rhetoric in the College of Beauvais. *Tranſlated from the French.* Vol. VIII. 8vo. 4 s. 6 d. in boards. Knapton.

IN the laſt volume of the Review, p. 497, our Readers may ſee an account of the preceeding volume of this work. We have hitherto found a ſeries of Emperors follow each other, chiefly by regular hereditary ſucceſſion or adoption: while on the one hand the oppreſſion of the degenerated Romans called for a humane concern, when we beheld them under

under the dominion of wretches who diſgraced the form of man; our pity was intereſted on the oppoſite ſide of the queſtion, when we peruſed the reigns of Nerva, Antoninus, and Aurelius; and conſidered what ſubjects *they* had to govern! Monarchs of ſuch rational and philoſophic diſpoſitions, had proved wiſe reſtrainers of that almoſt ſavage impetuoſity of heroiſm, which actuated the *early* Romans. But in the more profligate days wherein theſe worthy Princes lived, the calm dictates of philoſophy were too weak to correct and controul the licentiouſneſs which then prevailed. Thus, as we before obſerved, rulers of their amiable complexion were of no laſting advantage to a people ſo circumſtanced: for a ſhort reſpite from imperial tyranny, only gave them leiſure to tyrannize over each other; and decline into that barbariſm which quickly followed.

Commodus being murdered at the concluſion of the laſt volume, this begins with the reign of Pertinax; whom the conſpirators againſt the laſt Emperor, in conjunction with that audacious body of ſoldiers well known by the name of the Prætorian guards, exalted to the purple. So judicious a choice atoned ſufficiently for the violence perpetrated againſt that unworthy head of the commonwealth; but as the Praetorians were frequently gainers by the rapines committed by him, they were quickly diſguſted with the reſtoration of diſcipline attempted by his ſucceſſor: they therefore aſſaſſinated Pertinax, after a ſhort reign of three months.

The Praetorian bands who made a grant of the Roman empire after the death of Commodus; had no ſooner murdered Pertinax, than they openly put it up to ſale by auction! It was purchaſed by Didius Julianus; to the conſternation and horror even of this debauched people. Thus the imperial dignity, the aſſumption of which, was at firſt a violation of the Roman conſtitution, became contemptible by the baſe hands through which it occaſionally paſſed, and was ſtill farther proſtituted by being publicly ſold for a pecuniary conſideration by the ſoldiery. Didius enjoyed his purchaſed royalty but a little time, being killed at the inſtigation of Severus, after a ſhort reign of ſixty-ſix days.

This precarious empire was then contended for by three powerful competitors, Severus, Niger, and Albinus; which conteſt was decided in favour of Severus, after a great effuſion of blood; the channels of which were not ſtopped by the victor. From Severus, the empire deſcended to his ſons Caracalla

Caracalla and Geta: the former of which, murdered the latter, to enjoy the entire ſovereignty. Caracalla, who is remembered only for his vices, enjoyed the fruits of his brother's murder but a ſhort time; being killed in turn, at the inſtigation of Macrinus: who then ſucceeded him, and obtained a good character when compared with his predeceſſor and ſucceſſor. Macrinus after a ſhort taſte of empire, yielded his dignity and life to the infamous Heliogabalus: who having no ordinary character, we ſhall exhibit a view of it, from our Author.

'Hiſtory affords no example more capable of ſhewing the 'dreadful dangers and inconveniencies of a military govern-'ment, and of leaving the election of a ſovereign to the 'caprice of the ſoldiery, than the elevation of Heliogabalus 'to the throne of the Cæſars. A child of fourteen, by birth 'a Syrian, and having in him nothing Roman, whoſe ſtrong-'eſt recommendation was his being reputed the baſtard of 'one of the worſt Emperors that ever lived; ſuch was the 'perſon whom the unbounded licentiouſneſs of the military 'people placed at the head of the Roman empire, and to 'whom the fate of the fineſt and nobleſt portion of the uni-'verſe was committed.

'What followed ſhewed the imprudence of this raſh, un-'worthy, choice. Heliogabalus was ſuch a monſter of im-'pudicity, that he holds, to this day, the firſt rank of in-'famy among the worſt and moſt abominable of princes, by 'a luxury carried to the greateſt exceſs of extravagance, by 'a contempt of all laws, and, which may ſeem ſurprizing in 'ſuch a character, even by cruelty. Young as he was, he 'had already given ſpecimens of ſome of theſe vices, and 'the ſovereign power enabled him to diſplay them without 'reſtraint.'

'Heliogabalus took upon him, at Nicomedia, a conſul-'ſhip, which he called his ſecond, becauſe he had attri-'buted to himſelf that of Macrinus. Dion Caſſius obſerves, 'that this Prince, holding in contempt all decency and 'decorum, appeared, contrary to eſtabliſhed cuſtom, on the 'day of the annual vows of the Romans, which was the 'third of January, cloathed with the triumphal robe. He 'deſpiſed all the dreſſes and all the ſtuffs of the Greeks and 'Romans. Wool was too mean for him: nothing leſs than 'ſilk could pleaſe him, and that dyed in purple, and 'broidered with gold. It is well known how ſo 'precious ſilk was in thoſe days. Even the

‘ faced luxury did not then dare to uſe it, but by mixing it
‘ with other materials; except a few women who had ſome-
‘ times, though very ſeldom, worn dreſſes made entirely of
‘ ſilk. Heliogabalus was the firſt man among the Romans
‘ that ever adopted this effeminacy: nor was the ſhape of his
‘ cloaths leſs repugnant to the manners of the Romans.
‘ He dreſſed himſelf like a prieſt of the ſun, and not like an
‘ Emperor; wearing a robe after the faſhion of the Phœni-
‘ cians, a necklace, bracelets, and a kind of tiara, or crown,
‘ of gold ſet with jewels. In this garb he celebrated
‘ publickly the feaſts of his favourite god, and performed
‘ the dances which were part of the ceremony.’

‘ He had nothing more at heart, from the moment of his
‘ reaching Rome, than to eſtabliſh there the worſhip of his
‘ favourite god, upon the ruin of all other religious cult.
‘ Not ſatisfied with preferring him before the other gods, not
‘ excepting even Jupiter Capitolinus; nor with degrading
‘ them all to the humble ſtations of ſtewards, ſecretaries,
‘ ſervants, &c. to his deity; he would have no other god
‘ worſhipped in Rome but this new comer, and to that end
‘ he removed all the moſt ſacred objects of the veneration
‘ of the Romans, to the temple which he built for him on
‘ mount Palatine. The ſtone of Peſſinontum, called the
‘ grandmother of the gods, the Palladium, the perpetual fire
‘ of Veſta, and the ſhield of Numa, were carried thither.
‘ To theſe he deſigned to add the religious ceremonies of
‘ the Jews and Samaritans, and, with a madneſs not to be
‘ conceived, the rites of Chriſtianity, irreconcilable to pro-
‘ phane worſhip. He could not ſucceed in this laſt point:
‘ but the Pagans were more tractable; and he had the ſatiſ-
‘ faction of aſſembling round his god all that was greateſt
‘ and moſt conſpicuous in the empire, the ſenate and the
‘ order of knights forming a ſemicircle about him, and the
‘ Prætorian guards accompanying him whilſt he performed
‘ the functions of his prieſthood. The minds of all were
‘ indeed embittered againſt him; but their reſentment gave
‘ way to policy.

‘ I ſhall not here attempt to deſcribe the luxury and pro-
‘ fuſion of the temple, the pomp of the ſacrifices, the heca-
‘ tombs of bulls, the heaps of perfumes, the moſt exquiſite
‘ wines laviſhed by whole tuns, and running in ſtreams with
‘ the blood of the victims, the entrails of which were borne
‘ in baſons of gold by the moſt illuſtrious perſonages of the
‘ ſtate, who were forced to reckon theſe vile offices an ho-
‘ nour conferred upon them. Heliogabalus himſelf, forget-

'ting all decency, appeared in his Phœnician ſacerdotal robe, 'painted round his eyes, and his cheeks coloured with ver- 'million, diſgracing, ſays Herodian, by that artificial daub- 'ing, the fine and graceful face he had received from nature. 'In this condition he danced and ſung, marching with back- 'ward ſteps before the ſtatue of his god when it was carried 'in proceſſion. Public rejoicings, illuminations, largeſſes 'of victuals, live animals, veſſels of gold and ſilver, and rich 'ſtuffs, crowned the feſtival.

'Theſe farces were not entirely a ſport or affectation of 'the Prince. Real perſuaſion, or, to ſpeak more juſtly, 'ſuperſtition, had a great ſhare in them. Many obſer- 'vances to which he ſubmitted, and the law he preſcribed 'to himſelf never to eat pork, cannot be imputed to any 'other motive. I know not whether we ought to credit what is 'ſaid of his thinking of being caſtrated, in order to imitate the 'prieſts of Cybele: but there is no reaſon for not believing 'the teſtimony of hiſtorians who aſſert, that he always 'wore about him a prodigious number of all kinds of 'amulets; that he practiſed magical ceremonies; and 'that joining, as is common, cruelty to impiety, he ſacri- 'ficed children, with a view of diſcovering futurity in their 'entrails.

'A thing leſs odious, but ridiculous and extravagant to 'the higheſt degree, was his reſolution to marry his god. 'He firſt thought of wedding him to Pallas: but that mi- 'litary goddeſs was not a fit match for an all-pacific and 'even voluptuous god. He therefore laid aſide that project, 'and fixed upon the celeſtial Venus of Carthage, a goddeſs 'originally of Phœnicia, where ſhe was worſhipped under 'the name of Aſtarte. Beſides, ſhe paſſed for the ſame di- 'vinity as the Moon; and nothing could be more ſuitable 'than to marry the Moon to the Sun. The ſtatue of the 'celeſtial Venus was accordingly brought from Carthage to 'Rome, and Heliogabalus took for her dower all the riches 'that were in her temple. He celebrated the marriage of 'the god and goddeſs with all poſſible magnificence, and 'ordered all the nations and all the cities of the empire to 'make them preſents on their wedding.

'He practiſed the like extortions on account of his own 'marriages, in which he ſhewed the ſame folly, madneſs, 'and want of ſhame, as in all the reſt of his behaviour. In 'leſs than four years, which he reigned, he married four 'wives. The firſt was Cornelia Paula, a lady of great

'beauty

'beauty and high birth. She had been married to Pomponius Baſſus, whoſe condemnation and tragical end I mentioned before. One of the crimes of that unfortunate Senator was his having a handſome wife. He was no ſooner put to death, than Heliogabalus married Paula, without even giving her time to finiſh her mourning for her huſband. He gave her the title of *Auguſta*, and ſpent a prodigious ſum at this wedding. Not only the Senators, but their wives and the Roman knights received all of them valuable preſents. The Emperor likewiſe diſtributed ſix hundred ſeſterces a-piece to the citizens, and a thouſand to each of the ſoldiers. He alſo gave combats of gladiators, and fights of wild beaſts, in which fifty-one tygers were killed at a time. After all theſe rejoicings, Heliogabalus repudiated Paula with ignominy, reducing her to a private ſtation, and diveſting her of all the honours he had given her.

'He afterwards conceived, or pretended to have conceived, an unbounded paſſion for a veſtal called Aquilia Severa. What prompted him moſt to this, was, undoubtedly, the illegality and impiety of the deed. He went in perſon to the temple of Veſta, forced away his prey by downright violence, and then wrote to the ſenate, "That a high-"prieſt like him, and a prieſteſs, ſhould beget children that "would delight the Gods." Thus, ſays Dion Caſſius, did he pride himſelf upon an action for which he ought to have been whipped through the ſtreets of Rome, and afterwards ſtrangled in a priſon.

'He did not keep this diſhonoured veſtal long; but ſoon took a third wife, then a fourth, and afterwards returned to Severa.

'Great as theſe enormities are, they ſtill fall infinitely ſhort of the monſtrous crimes Heliogabalus was guilty of in other ſhapes; crimes ſo abominable, and of ſuch a nature, as to procure him this advantage, that no modeſt writer can think of entering into any detail of them. With what words could he relate the actions of a Prince who perſonated the character of a courtezan, who married as if he had been a woman, and who, dreſſed like a female, and following the occupations of that ſex, took a pleaſure in being called *Madam* and *Empreſs?*

'His huſband was one Hierocles, originally a Carian ſlave, and a chariot-driver in the circus. This wretch acquired a power greater than that of the emperor himſelf.

Whoever wanted a favour, was forced to buy it of him: he promiſed ſome, menaced others, and drew money from all by deceiving them. "I have ſpoken to the Emperor "about you," ſaid he to the greedy courtiers, "your re- "queſt will be granted;" or, on the contrary, "you have "much to fear." Frequently, there was not the leaſt foundation for a ſyllable of what he ſaid; but yet he always inſiſted on being well paid. He ſold ſmoke, to uſe the common expreſſion of the Romans of thoſe days, and made an ample revenue of his influence over the prince: an artifice which ſucceeds, ſays the hiſtorian, not only with bad princes, but alſo with thoſe who, though they mean well, neglect their affairs. His mother, who was ſtill a ſlave when he firſt began to be in favour, was carried to Rome in great pomp, eſcorted by a body of troops, and ranked among the ladies whoſe huſbands had been conſuls. Heliogabalus was ſo thoroughly ſubmiſſive to Hierocles, that he ſuffered him to beat and buffet him even ſo as to leave marks of violence. He boaſted of this ill treatment, as a ſign of his friend's great regard for him, and intended to reward him for it by creating him Ceſar. But his attachment to this infamous wretch proved one of the principal cauſes of his ruin.'

A perſon thus actuated could retain no great reliſh for buſineſs: he was therefore induced by his grandmother, to adopt his couſin; who ſucceeded him by the name of Alexander Severus. This youth being naturally well diſpoſed, and carefully tutored by his mother, ſoon gave Heliogabalus diſguſt, by the diſſimilitude of their characters. When once this came to be the caſe, it will readily be preſumed that he would quickly endeavour to free himſelf from ſo diſagreeable an aſſociate. But the contraſt between them was too conſpicuous to be overlooked even by thoſe lordly diſpoſers of the empire, the Prætorians: theſe, alarmed for the danger of the young Prince, at laſt peremptorily inſiſted on his being produced in their camp; whither Heliogabalus was conſtrained to carry him in his chariot; and in the violence of the ſedition, was himſelf killed (with his mother) after he had fled for refuge to a place the moſt proper for ſuch a miſcreant to expire in.

'Thus even the precautions he had taken in order to die with luxury, were rendered uſeleſs. For, conſcious that his end would not be natural, he had provided cords of ſilk to ſtrangle himſelf with, ſwords with golden blades to ſtab himſelf, and vaſes of great price to drink poiſon out of,

'of, in caſe he ſhould chuſe to end his being by that means. He 'is likewiſe ſaid to have built a very high turret, the foot of 'which was paved with precious ſtones, that by throwing 'himſelf down upon them, he might daſh his brains out in 'the midſt of magnificence. Such was the extravagance of 'this wretch, whoſe throat was cut in a bog-houſe.

'His head was cut off, as was alſo that of Soæmis, a 'princeſs not leſs criminal than unfortunate, and who, to 'ſum up her character in one word, was worthy to be the 'mother of ſuch a ſon. Their naked bodies were dragged 'through the city with every kind of ignominy. We are 'not told what became of that of Soæmis. As to the car-'caſe of Heliogabalus, the outrageous populace tried to cram 'it into one of the ſinks of Rome; but the entrance being 'too narrow, it was thrown into the river: a ſepulture full 'as honourable as he deſerved.

'Heliogabalus was but eighteen years old when he periſh-'ed. He had reigned three years, nine months, and four 'days, reckoning from the day on which he gained the battle 'againſt Macrinus. Conſequently he was killed on the 'eleventh of March.

'This Prince has never been ſpoken of but with horror 'and contempt. The ſenate ordered his name to be eraſed 'out of the Roman annals. Neither Dion Caſſius nor Lam-'pridius ever give him the name of Antoninus, which he 'diſhonoured by his vices. Dion calls him Pſeudo-Antoni-'nus, Aſſyrian Sardanapalus: and after his death, by an in-'ſulting alluſion to the laſt fate of his dead body thrown 'into the *Tiber*, he was ſirnamed *Tiberinus*.'

Young Alexander Severus, guided by the wiſe dictates of his mother, reſtored the majeſty of the Senatorian meetings, by forbidding the preſence of women at them: an indignity to which they had been ſubjected by Heliogabalus, in favour of his mother, and grandmother; who even aſſiſted in their debates. They likewiſe formed a council of ſixteen from the moſt illuſtrious Senators to aſſiſt the Emperor in his adminiſtration; without whoſe concurrence, nothing was ever tranſacted. The officers in every department were compoſed of ſuch whoſe merit was their recommendation. The encomiums on this Emperor, which are collected by Monſ. Crevier, are entitled to a greater degree of credit, when we are informed, that the Chriſtian ſentiment of doing to others as we would they ſhould do to us, was ſo much admired by

him, that he cauſed it to be engraved in his palace, and inſcribed upon public buildings.

Though neceſſary deductions are to be made from ſtudied panegyrics, yet this Emperor's regard for virtue, is farther conſpicuous in the following inſtance.

'A Prince ſo virtuous as Alexander, was perſonally intereſted in honouring virtue. We have ſeen how he protected and rewarded it in the living. He reſpected it equally in the dead, and the glory of the great men of former ages was dear and precious to him. He collected in Trajan's ſquare the ſtatues of the deified Emperors of Rome, and of the moſt famous Roman commanders, which were before diſperſed in different parts of the city, and adorned them with inſcriptions ſetting forth their great exploits and eminent virtues. He had two chapels in his palace, in which the principal objects of his veneration were ranged in two claſſes, the one deſtined to virtue and the other to talents. In the firſt of theſe were placed the good Emperors, among whom he ranked Alexander the Great; and next to them the wiſe men by whoſe uſeful leſſons mankind had been benefited, Abraham, Orpheus, Apollonius Tyanæus, and Jeſus Chriſt: a ſtrange mixture! but which however ſhews the inclination of this Prince to venerate virtue, wherever he thought he found it. The ſecond chapel was for military heroes and men conſpicuous in the Republic of Letters, Achilles, Cicero, Virgil, whom he calls the Plato of the Poets, and ſome other famous names. He offered ſacrifices every day in each of theſe chapels. It was with this act of religion that he began his day, the remainder of which was divided between buſineſs and the indiſpenſable neceſſity of ſome relaxation.'

This Prince too excellent for the times he lived in, experienced the general fate of the Roman Emperors. He was murdered in Germany, after a reign of thirteen years, at the command of Maximin a ſoldier of fortune; whoſe ambition aſpired to the purple: which after the death of Alexander-Severus he aſſumed. Crevier has furniſhed us with an entertaining private hiſtory of Maximin, from his birth.

From the death of Alexander Severus, a calamitous event to the empire, to the time of Dioclesian, an interval of fifty diſorderly years; hiſtorians reckon more than fifty perſons who claimed the title of Emperor: not in regular ſucceſſion, but confuſed by divers criminal competitions for that dangerous pre-eminence.

pre-eminence. It would be impracticable, within our bounds, as well as unneceſſary, to trace out ſuch intricate mazes of ſhort-lived ſovereignty: it muſt ſuffice to mention their ſucceſſion in general. This volume includes the hiſtory of Maximin, and the three Gordians: we ſhall therefore, after having being tempted to ſwell our account beyond its intended ſpace, conclude with obſerving, that we have exhibited ſpecimens ſufficient to enable our Readers to judge concerning both the method of the Author, and the language of the Tranſlator.

*** *The remainder of this work will be compriſed in two more volumes; which, we underſtand, are now in the Preſs.*

Vol. X. *of the Chevalier Goddard's Tranſlation of Guicciardini's Hiſtory of the Wars in Italy, which concludes that Work.* [See Review, Vol. XIX. p. 622.]

THIS Volume relates the tranſactions of five years, the moſt remarkable of which are the ſiege of Naples, the revolution and eſtabliſhment of a new form of government in Genoa, and the ſubverſion of the liberties of Florence.

Our account of the immediately preceding volumes concludes with taking notice that the affairs of France in Italy began to wear a favourable aſpect, and that the French had inveſted Naples. Lautrech had the command and direction of the ſiege. This French Commander was, according to our Author, 'the principal General in the kingdom of 'France, of long experience in war, and of very great 'authority in the army; but of a haughty and imperious 'nature, who, truſting to himſelf alone, while he deſpiſed 'the counſels of all others, while he would hearken to 'nobody, while he thought it a diſgrace that men ſhould 'diſcover that he was not always governed by his own 'judgement, omitted thoſe proviſions which, had they been 'employed, would, perhaps, have ſecured the victory; but 'being deſpiſed were the occaſion of reducing the enterprize, 'begun with ſuch great hopes, to the utmoſt ruin.'

The ſiege continued ſeveral months, but the reſolution of the beſieged was more than equal to the vigour of the aſſailants: Lautrech died, ſoon after which the French were

obliged to raiſe the ſiege, and not long after to abandon Italy, which ſubmitted to the Emperor Charles V.

Guicciardini aſſigns two principal cauſes for the diſappointment of the French before Naples: 'One was the 'ſickneſs occaſioned in a great meaſure by cutting the aque-'ducts of Poggio Reale to deprive thoſe in Naples of the 'the means of grinding their corn. For the water diſperſing 'itſelf over the plain, and having no vent, ſtagnated and 'corrupted the air. Hence the French who were intem-'perate, and impatient of heat, contracted diſtempers; to 'theſe was added the plague, the contagion of which was 'communicated by ſome infected perſons ſent out of Naples 'into the army, for that very purpoſe. The other cauſe 'was that Lautrech, who had carried with him from France 'the greater part of the officers experienced in wars, being 'more ſanguine in his hopes than was convenient, and for-'getting that he had, not much to his honour, when he 'was employed in defending the ſtate of Milan, written to 'his King that he would prevent the enemy from paſſing 'the river Adda, had, during this ſiege, often written to 'him that he would take Naples. Wherefore, not to make 'himſelf the falſifier of his own judgement, he was obſti-'nately bent not to raiſe the ſiege, contrary to the opinion 'of the other Generals, who ſeeing the camp full of diſ-'eaſes, counſelled him to retire to Capua, or ſome other 'place of ſafety; for being in poſſeſſion of almoſt the whole 'kingdom, he could neither want money nor proviſions; 'and would have conſumed the Imperialiſts, who were in want 'of every thing.'

We ſhall paſs over our Author's account of the revolution in Genoa, and refer to the fifth volume of the Review*, in which may be found an ample detail of this memorable tranſaction.

As to the concerns of Florence, it may not be amiſs to remind our Readers, that in our ſurvey of this hiſtory, notice has been already taken of the diſguſt conceived by the Florentines againſt the houſe of Medici, and the occaſion of their reſentment†; which ended in the expulſion of that family out of the Tuſcan dominions. The great object of the Pope's moſt ardent wiſhes was the reſtoration of the Medici, to their Authority in Florence: with this view he deſerted his former allies, and entered into a negociation with

* p. 297. *ſeq.*

† See Review, Vol. XI. p. 24.

the

the Emperor, who, at that time, was abundantly ſuperior in Italy. A treaty was concluded and the imperial arms were employed to reduce the Florentines, who, notwithſtanding they made a vigorous defence, were at length obliged to comply with ſuch a form of government as ſhould be appointed by the conqueror. The terms impoſed were, 'that the city 'ſhould be governed by the ſame magiſtrates, and after the 'ſame manner, by which it uſed to be governed when the 'Medici held it; and that Aleſſandro, who was the Pontiff's 'nephew, and the Emperor's ſon-in-law, ſhould be the head 'of the government, and in default of iſſue ſhould be ſuc-'ceeded one after another, by the children, deſcendants, and 'neareſt of the ſame family. He reſtored to the city all 'the privileges granted at other times by himſelf or by 'his predeceſſors, but on condition that they ſhould be for-'feited whenever the citizens ſhould make any attempt 'againſt the grandeur of the family of the Medici; inſerting 'in the whole decree ſuch words, as ſhewed that it was 'founded not only in the power granted him by the parties 'but alſo on the imperial authority and dignity.'

This hiſtory concludes with the death of Clement, and the elevation of Paul the third to the papal chair. The character of the former is thus drawn by our Author.—'This Pope was 'exalted from a low degree with wonderful felicity* to the 'Pontificate, but in it he experienced a great variety of for-'tune, though, upon the ballance, his bad fortune greatly out-'weighed the good. For what felicity can compare with the 'infelicity of his impriſonment; his having ſeen the ſackage 'of Rome with ſuch horrible ravages, and his being the 'cauſe of ſo great a ruin to his country? He died hated by 'the court, ſuſpected by the princes, and with the character 'of being rather of a moroſe and diſagreeable than of a 'pleaſant and affable temper, being reputed avaricious, 'hardly to be truſted, and naturally averſe from doing a kind-'neſs. Wherefore, though in his pontificate he created 'one and thirty Cardinals, he created not one for his own 'ſatisfaction, but, on the contrary, was always in a manner 'neceſſitated to it, except the Cardinal dé Medici, whom 'he created rather at the ſollicitations of others, than of his 'own ſpontaneous choice, at a time when he laboured under 'a dangerous diſorder, and if he had died would have left 'thoſe who belonged to him beggars, and deſtitute of all 'relief. He was, however, very grave and circumſpect in 'his actions, much maſter of himſelf, and of a very great

* Query, Whether the Author did not intend *facility*?

'capacity,

'capacity, if timidity had not frequently corrupted his judge-'ment.'

The Chevalier Goddard has ſubjoined two paſſages which ſome inſiſt upon to be ſpurious, while others maintain their authenticity, and contend that they have been purpoſely expunged on account of the reflections upon the honour and majeſty of the Roman Pontiffs contained in them. The Chevalier holds the former opinion, and therefore, has refuſed theſe paſſages a place in the body of his work; but he aſſigns no other reaſon for his diſbelief of them, but that they were diſavowed by the family of the Author, ſtill ſubſiſting in Florence. On the contrary, the preſumption in favour of their genuineneſs is ſtrong and poſitive.

The firſt edition of Guicciardini's hiſtory appeared, according to our Tranſlator, in 1561; within no more than eight years afterwards were publiſhed at Baſil the paſſages alleged to have been ſuppreſſed *; in 1593 they were republiſhed at Geneva, with remarks by De la Noue; in 1629 they were annexed to Brent's tranſlation of F. Paul's hiſtory of the council of Trent, with the addition of a third mutilated paſſage; and in 1663 they were adapted by the Publiſher of *Thuanus Reſtitutus*.

Conſidering how ſoon after the firſt publication of the hiſtory they appeared, and how often they have been repeated, is it not ſurprizing, nay does it not amount to a tacit acknowlegement of their authenticity, that they have not been authoritatively contradicted? Shall a doubtful negative, for it is no more, at the diſtance of two hundred years, by perſons who can be preſumed to know no more of the original copy, than a ſtranger, be admitted againſt poſitive teſtimony ſupported by many corroborating circumſtances?

It is more than probable that in the earlieſt editions, this work was more mutilated than in thoſe which have been

* As this publication is now very ſcarce, we ſhall tranſcribe the whole title.—Franciſci Guicciardini Patricii Florentini loci duo, ob rerum quas continent gravitatem cognitioni digniſſimi; qui ex ipſius hiſtoriarum libris iii. & iv. dolo malo detracti in exemplaribus hactenus impreſſis non leguntur.

Nunc tandem ab interitu vindicati et *Latinè*, *Italicè*, *Gallicè*que editi.
Nihil occultum quod non reveletur. Luc. xii.
Baſileæ, 1569.

lately

lately publiſhed, if we may be allowed to conclude from our Tranſlator; who has himſelf admitted the greater part of the firſt of theſe ſecluded paſſages. In his ſecond volume, p. 176, we read as follows.—'But he [Pope Alexander VI.] 'was ſeverely puniſhed with domeſtic misfortunes, and beheld 'in his family ſuch tragical examples of luſt and cruelty, as 'are not to be paralleled in the moſt ſavage regions. For ha-'ving from the very beginning of his pontificate bent all his 'thoughts on augmenting the temporal greatneſs of the 'Duke of Candia, his eldeſt ſon, the Cardinal of Valenza, 'whoſe ſpirit being totally averſe from the ſacerdotal pro-'feſſion aſpired to the exerciſe of arms, not enduring that 'his brother ſhould fill the place, for which he thought 'himſelf ſo well qualified; and, beſides, impatient at 'his having a greater ſhare in the affections of *a* Lady *, 'with whom they were both in love; incited by luſt and 'ambition, powerful incentives to the commiſſion of any 'ſhocking piece of villainy, cauſed him one night, as he was 'riding through Rome unattended, to be aſſaſſinated, and 'then to be thrown ſecretly into the Tiber.'—Had not all this been once expunged, however it happens to be reſtored, it would ſcarcely have deſerved more particular notice from the above mentioned Editors, than what immediately ſucceeds, but which our Tranſlator is deſirous ſhould be believed ſurreptitious.—'It was alſo reported, if we ought to believe 'ſo great an enormity, that not only the two brothers but 'alſo the father was concerned in the love of Lady Lucre-'tia; and, that having taken her away as ſoon as he was 'made Pontiff, from her firſt huſband, as become inferior to her 'degree, and married her to Giovanni Sforza, Lord of Peſaro, 'not enduring to have a rival even in a huſband, he diſſolved 'the matrimony already conſummated, having before judges 'appointed by himſelf, proved by falſe witneſs, and after-'wards got it confirmed by ſentence, that Giovanni was of 'a cold conſtitution and impotent.'—The connection between theſe paſſages is natural, and does not the reſtoration of the former ſerve to confirm the genuineneſs of the latter?

† Why this mincing of the matter? Did not the Chevalier know who this Lady was? By conſulting the original, he might have found the words *di Madonna Lucretia Sorella commune*, Madam Lucretia their joint ſiſter.—An Hiſtorian ſhould conſider, that he ſtands at the bar of the public, in the ſame circumſtances which attend an evidence in a court of judicature. It is not ſufficient that he merely tell *the* truth, but he muſt alſo tell the *whole* truth, as well as nothing but the truth.

As

As to the other paſſages, our Tranſlator's Florentine correſpondent contents himſelf with obſerving that, 'if what 'by Guicciardini, it might have been prudently omitted, as 'there was a ſtrong correſpondence between the courts 'of Rome and Florence, when the firſt edition of his hiſtory 'was publiſhed.' This paſſage contains a regular and ſpirited deduction of the means by which the Roman Pontiffs arrived at ſo large a ſhare of temporal power, and the miſchievous conſequences ariſing from the abuſe of their authority. The whole is too long for our inſertion, but the following extract from the concluſion will ſufficiently ſhew why it has been rejected.

'On theſe foundations, and by thoſe ſteps, being exalted to earthly power, and having by little and little laid 'aſide the remembrance of the ſalvation of ſouls, and of the 'divine precepts, turned all their thoughts on worldly great'neſs, nor any longer uſing the ſpiritual authority, but as 'inſtrumental and ſubſervient to the temporal, they [the 'Popes] came to appear more like temporal Princes than 'Pontiffs, and their care and buſineſs became no longer the 'exerciſe of religion, no longer fervent affection towards 'their neighbours, but armies, but wars againſt Chriſtians, 'handling the myſteries with bloody thoughts and hands, 'how to multiply pecuniary laws, to invent new arts, new 'ſnares for taking the unwary, and accumulating money 'from all quarters, for this end to employ without diſtinction the ſpiritual arms, for this end to make promiſcuous 'ſale, without ſhame, of things ſacred and profane. The 'riches in which they abounded as well as their whole court, 'were followed by pomp, luxury, indecency of manners, 'with abominal luſts and pleaſures, no regard to ſucceſſors, 'no thought of perpetuating the majeſty of the pontificate, 'but inſtead of this an ambitious and plaguy deſire of exalting their ſons, nephews, and relations, not only to immoderate wealth, but to principalities, to kingdoms, no 'longer diſtributing dignities and emoluments to the well-'deſerving and virtuous, but almoſt conſtantly either ſelling 'them at the deareſt rate, or laviſhing them on perſons adminiſtring to their ambition, avarice, or ſhameful plea'ſures.

'By ſuch works as theſe the pontifical reverence being 'utterly extinguiſhed in the hearts of the people, the author'rity was however ſupported in part by the name, and by 'the majeſty, ſo wonderfully powerful and efficacious, of re-

'ligion,

ligion, and greatly aſſiſted by the faculty which the Popes have of gratifying great Princes, and thoſe who have moſt intereſt with them, by means of dignities and other eccleſiaſtic grants. Hence knowing themſelves to be in the higheſt reſpect with men, and that whoever takes up arms againſt them incurs great reproach and frequent oppoſition from other Princes, and at all events gains but little, and that when they are conquerors, they uſe their victory at diſcretion, and when conquered obtain what conditions they pleaſe, and being ſtimulated by an immoderate deſire of advancing their relations from a private rank to principalities, they have for a long time paſt been very frequently inſtrumental in ſtirring up wars and new combuſtions in Italy.'*

Whoever reflects with what freedom Guicciardini has treated all the Pontiffs he has had occaſion to mention, whoever conſiders that he is at this time writing the tranſactions of the worſt man that ever was inveſted with a ſacerdotal habit, whoever is at all acquainted with his ſtyle and manner, will find little difficulty in accepting this paſſage as genuine. Tho' the whole tenor of his hiſtory, declares the Hiſtorian's zeal for ſpiritual authority, yet from his enmity to ſpiritual tyranny, he appears to have paid every decent reſpect to religion, without forgetting his duty to his country.

Before we bid a final adieu to the Chevalier Goddard's performance, we muſt obſerve, that though his apology for the indifference of his language, might be at firſt accepted, yet it was hoped he would have improved his acquaintance with his vernacular tongue; ſo far from which it really happens that his laſt volumes are more defective than his firſt. One thing at leaſt was in his power, and it was equally his duty to his noble and generous ſubſcribers, that is, to have taken care to have the ſheets properly corrected from the preſs: for want of which the ſenſe is frequently perplexed and obſcure. However, the Tranſlator, we underſtand, is no more; and in all probability his work will ſoon follow him.

* Our Readers are deſired to remember that, theſe extracts are given from the Chevalier's tranſlation, though the original was before us.

Critical

Critical Eſſays on Dramatic Poetry. By Monſieur de Voltaire; *with Notes*, by the Tranſlator. 12mo. 3s. Davis and Reymers.

THIS Publication conſiſts of Letters, Dedications, Prefaces, and Advertiſements, originally prefixed to Mr. Voltaire's dramatic Poems. They turn altogether on literary and theatrical topics, and prove the Author to be poſſeſſed of the moſt happy talents for criticiſm: the Eſſays before us diſplaying as much genius and taſte, as are to be found in any, or in all our Author's other writings; and are no leſs agreeable and entertaining, than, on the whole, ſenſible and judicious.

The ingenuity of Mr. Voltaire is, however, on moſt occaſions, more conſpicuous than his judgment; as the brilliancy and elegance of his ſtyle exceed the ſolidity of his arguments. He is ſo far happy, indeed, in the preſent work, that the ſubjects of them are ſuch as, of all others, he is beſt acquainted with. It is not to be wondered at, therefore, if, on this occaſion, he appears to the utmoſt advantage; as no man in the world is a better judge of what will pleaſe on the French ſtage, or more capable of putting his precepts in practice than Mr. Voltaire. Such an Author has an indiſputable right to criticiſe, according to the opinion of a favourite Writer, who, like Voltaire, had equal pretenſions to the character of Poet and of Critic:

"Let thoſe judge freely who have written well:"

We cannot help thinking, nevertheleſs, that our Author falls ſometimes into miſtakes, in paſſing his judgment on matters relative to Engliſh poetry, and in particular in his cenſures of our countryman Shakeſpear; whoſe pretended faults he has, notwithſtanding, condeſcended to imitate. But this diſingenuouſneſs has been retorted on him frequently by Engliſh Writers; and it would engage us too far, to enter on a reply to many others, wherein we conceive he is equally miſtaken. We ſhall juſt make a curſory remark on two, however, on his compariſon between Engliſh and French Verſe; as we think the greater facility, with which he preſumes the former is made, injurious to the character and dignity of Engliſh poetry; which he repreſents as admitting ſo much licentiouſneſs, that an Engliſh Poet may ſay what *he will*; whereas a French one muſt ſay what *he can*.

W

'We, ſays he, [the French] inſiſt that rhyme ſhould not be at the expence of thought; it muſt be neither trivial nor far-fetched. We require the ſame purity and exactneſs in our poetry as in our proſe. We do not ſuffer the leaſt licenſe. An Author muſt never diſcontinue to wear his chains, and yet he muſt always appear as if free from them. We acknowlege for Poets only ſuch as have fulfilled all theſe conditions. On this account it is eaſier to make an hundred verſes in any other language, than four in French.'

On what authority doth our Author here inſinuate that rivial, far-fetch'd, empty rhimes are licenſed in Engliſh Poery? We hope he does not take the maxim ſeriouſly, that

One line for ſenſe, and one for rhyme,
Are held ſufficient at one time.

That there are mere Rhimers in our language, as well as in thers, is certain; but we are as far from ſetting them down in he rank of Poets as the French can be. If Engliſh verſe admit lſo of more licence than the French, what it wants inpurity and orrectneſs, it requires to be made up in dignity and ſtrength; that the difficulty of writing what the Natives of each ountry would call good verſe, tho' not of the ſame nature, ay be of the ſame degree. That the French language is ot ſo well adapted to poetry as ours, is obvious; ſince the ry beſt of their verſification is mere proſe, when compared ith the Italian and Engliſh: but then the French Reader has a ry inferior notion of the metre and harmony of verſe, to that the Italian and Engliſh. Nay, there are many, perhaps oft, of the lines in the *Henriad*, that paſs for good verſifiation with Frenchmen, which, to Critics of other nations, ppear mean, proſaic, and unharmonious: and, tho' we muſt llow the French to be the beſt Judges of their own poetry, that is, in comparing the different verſes in their own language) they can with no more juſtice pretend to compare theirs with the verſification of other nations, than other nations can compare theirs with the French. If French poetry be difficult to write, the Readers of it are not ſo difficult in their poetry: and if Engliſh be more eaſy, Engliſh Readers are not ſo eaſily pleaſed.

But we ſhall leave our Author's criticiſms, to do an act of juſtice to his character; which the many ſarcaſms, that have been lately thrown out againſt him, both on account of his principles and morals, render at this time peculiarly neceſſary. We ſhall let him ſpeak for himſelf, therefore, by inſerting his preliminary diſcourſe to the tragedy of Alzira.

'The Author has endeavoured, in the following tragedy, ſays he, 'which is of pure invention, and wrote in a new manner, to ſhew how much the true ſpirit of religion is ſuperior to the virtues of nature. The religion of a barbarian conſiſts in offering to his gods the blood of his enemies. A Chriſtian ill inſtructed, is often as unjuſt: to be a ſtrict obſerver of uſeleſs ceremonies, and negligent of the real duties of man; to repeat certain prayers, and preſerve his vices; to faſt, but continue to hate, to cabal, to perſecute; ſuch is his religion. That of a true Chriſtian, commands him to look upon all men as his brethren, to do them all the good he can, and to pardon them when they offer him an injury.

'Such is Guſman at the hour of his death; ſuch is Alonzez in the whole courſe of his life; ſuch have I repreſented Henry the fourth, even in the midſt of his weakneſſes. Moſt of my writings reſpire this humane diſpoſition, which ſhould be the chief character of a thinking Being: they all ſhew, if I may ſo expreſs myſelf, the deſire of the happineſs of mankind, the horror of injuſtice and of oppreſſion; and it is this alone which has reſcued my writings from that oblivion to which their many faults naturally condemned them. It is on this account that the Henriad has held up againſt the repeated efforts of ſome jealous Frenchmen, who were abſolutely reſolved that France ſhould not produce an epic poem.

'There are always a few Readers who ſuffer not their judgment to be biaſſed by the venom of cabal or intrigues, who love truth, and who look for the Man in the Author. ſuch are the perſons in whom I met with favour. To ſuch I offer the following reflections; I hope they will forgive the neceſſity I am under to publiſh them.

'A foreigner one day in Paris, expreſſed his ſurprize at the load of libels which continually appeared in public, and the cruel outrages that were daily levelled againſt one man. It is probable, ſays he, this is ſome ambitious perſon, who would fain poſſeſs himſelf of one of thoſe employments which ſtir up the common deſires and envy of mankind. No, it was anſwered him, he is an obſcure ſubject, retired from the world, who lives more with Virgil and Locke, than with his countrymen, and whoſe face is as little known to ſome of his enemies, as to the man who pretended to engrave his picture. He is Author of ſome pieces which have forced tears from your eyes, and of ſome other works, in which, notwithſtanding their many defects, one is

'pleaſed

pleaſed with that ſpirit of humanity, of juſtice, and of liberty, which runs thro' them all. Thoſe who calumniate him, are men that pretend to diſpute with him for a little ſmoke, and who will perſecute him while he lives, for no other reaſon, but for the pleaſure he has given you.' The foreigner felt ſome indignation againſt the oppreſſors, and ſome good-will towards the injured Author.

'I think it hard, I muſt own, not to obtain from one's cotemporaries and countrymen, what may be expected from foreigners, and from poſterity. It is cruel, it is diſgraceful to human nature, that literature ſhould be tainted with theſe perſonal animoſities, theſe cabals and intrigues, which ſhould be confined to the ſlaves of Fortune. What do Authors gain by reviling each other? They diſhonour a profeſſion which it was in their power to render reſpectable. Muſt the art of thinking, man's beſt attribute, become the ſource of ridicule; and men of parts, who have made themſelves, by their quarrels, the ſport of fools, be the jeſt of a public, when they ought to have been their Maſters?

'Virgil, Varius, Pollio, Horace, Tibullus, were intimate; the monuments of their friendſhip ſubſiſt to this day, and will ever ſhew, that ſuperior minds ſhould be united together. If we cannot attain to the excellence of their genius, cannot we poſſeſs their virtues? Theſe men, on whom the eyes of the univerſe were fixed, who had to diſpute among them, the admiration of Aſia, Africa, and Europe, yet loved each other, and lived like brothers; and we, who are confined on a narrow theatre, whoſe names are ſcarce known in one corner of the world, are as tranſient as our faſhions; we cruelly attack each other for a flaſh of reputation, which, beyond our little horizon, ſtrikes the eyes of none. We live in a time of famine, we have but little, and we tear one another aſunder for it. Virgil and Horace, who *were* in a time of plenty, diſputed nothing.

'A book has been wrote *de morbis artificum:* of the diſeaſes of artiſts. The moſt incurable of all is, this meanneſs and jealouſy. But what is ſhameful, is, that intereſt is generally the motive of theſe little ſatyrical libels which are publiſhed every day. Not long ago, a man who had wrote ſome low pamphlets againſt his friend and benefacto, was aſked what puſhed him to that exceſs of ingratitude? he anſwered coldly, "I muſt do ſomething to live." Whatever is the ſource of theſe outrages, it is certain,

'that a man whoſe writings are attacked, ſhould never re
'ply; for, if the criticiſms are good, he has nothing to d
'but to correct his faults, and if they are ill-founded, the
'fall of courſe. Let us remember Bocalini's fable: "A
"Traveller, ſays he, was ſo peſtered with the noiſe of gra
"hoppers in his ears, that he alighted from his horſe i
"great wrath to kill them all. He gave himſelf much tro
"ble, and did not ſucceed: but had he purſued his journ
"without taking notice of them, the troubleſome inſe
"would have died of themſelves in a week's time, and h
"would have ſuffered nothing from them."

'The Author muſt always forget himſelf; but the man
'never. *Se ipſum deſerere turpiſſimum eſt.* Thoſe, indeed,
'who want parts to criticiſe our writings, are apt to throw
'out aſperſions againſt our perſons; but though ſhameful i
'is to anſwer ſuch, yet it ſometimes may be more ſo, not t
'make any anſwer.

'I have been treated in twenty libels as a man without re-
'ligion; and one of the grand proofs alledged in favour of
'this aſſertion, is, that in Oedipus, Jocaſta *ſays* theſe lines:

Les pretres ne ſont pas ce qu'un vain peuple penſe.
Notre credulité fait toute leur ſcience.

Prieſts are very different from what they appear to be to the igno-
rant vulgar. Our credulity is the ſource of all their knowlege.

'Thoſe who reproach me in this manner, were full as
'reaſonable as theſe who declared, that the Henriad *ſmelt*
'*ſtrongly of the ſemipelagian hereſy.*

'This accuſation of irreligion is often renewed, becauſe
'it is the Slanderer's laſt reſource. What anſwer ſhall I
'make, what comfort can I have, except in the remem-
'brance of the number of great men, from Socrates down to
'Deſcartes, who have undergone the ſame falſe imputations?
'I ſhall only aſk one queſtion: Who has moſt religion, the
'Calumniator who perſecutes, or the accuſed who forgives?

'Theſe libels treat me alſo as a perſon jealous of the re-
'putation of other men; I know envy only by what I have
'ſuffered from it. I have baniſhed ſatyr from my pen, and
'it is impoſſible for my heart to be envious.

'I appeal to the Author of Rhadamiſtus and of Electra,
'whoſe dramatic works firſt raiſed in me a deſire of *entering*
'the ſame career. His ſucceſſes have never coſt me any other
'tear. But thoſe that terror and pity drew from my eyes, at
'the

'the repreſentation of his plays. He knows he *never in-*
'*ſpired me* BUT with emulation and friendſhip.

'I can ſay with confidence as with truth, that I am more
'zealous for the liberal arts than for my own writings.
'Exceſſively ſtruck, from my very infancy, with every thing
'that bears the character of genius, I look upon a great Poet,
'a good Muſician, a good Painter, an able Sculptor, (if he
'is an honeſt man) as a perſon I am bound to cheriſh, as a
'brother the Arts have given me. Young men, whoſe minds
'are turned for literature, will find in me a friend; ſeveral
'have found a father. Theſe are my ſentiments; and they
'who have lived with me, know I entertain no others.

'I thought myſelf obliged to addreſs the public, for once
'in my life, in my own behalf. As to my tragedy, I ſhall
'ſay nothing about it. Confuting criticiſms is a vain ſelf-
'love, which we ſhould get the better of; but confounding
'calumny, is a duty we are bound to perform.'

As to the tranſlation of theſe Eſſays, and Diſcourſes, it is like the generality of thoſe we have lately ſeen. Beſide many ſuch inaccuracies as ſome which we have marked in the foregoing extract, by printing in *Italic*, it is alſo obſervable, that the French idiom is too cloſely followed throughout. What does the Reader underſtand by the following paſſage? 'Such was the caſe of Zara. Every body that frequents
'plays aſſured me, that if ſhe had been merely converted,
'the audience would have been but little affected; *but ſhe*
'*was up to the eyes in love, and that's what has made her fortune.*'
Will not the mere Engliſh Reader be apt to think, by Zara's having *made her fortune*, that ſhe had got a good huſband, as the Heroine of the play? or that the Actreſs who played the part, had, like the firſt Polly Peachum, captivated a Duke? Whereas, it only means, that by Zara's being repreſented deeply in love, the play *took* with the audience, or *had a run:* and that, indeed, may be ſuppoſed to have contributed ſomewhat toward making the Poet's fortune.

Inſtitutes of Health. 12mo. 1s. 6d. Becket.

THE title-page of this performance is not a little intereſting, and ſo ſolemn too, that it were not unworthy the labours of a medical Profeſſor dictated from his academi-

cal chair; or of a very ſage and experienced Practitioner, was about to bequeath the world a treaſure of ſalutary cepts and Regulations. It happens, however, to be wit a name, which no ways leſſens any notion we might e tain of the prudence of this anonymous Author.

This firſt and ſuper-excellent page then, not over-cro as too many are, is ſucceeded by an Introduction, of than twenty very different pages, in which the Autho neceſſarily aſſures us, he is no Phyſician; though he ſay 'holds the purpoſe of the Profeſſion in the higheſt eſte but affirms at the ſame time, that 'after having omitted 'ing very few of the moſt eminent medical Writers, 'have diſappointed him in his expectations, being 'boldly repeat it, (ſays he) *all*, lamentably deficient, 'in the inveſtigation of the cauſes, and in the curative 'cations.' His Readers, therefore, have the leſs right to plain of his book, if they find themſelves no wiſer afte ruſing it, than he confeſſes himſelf to have been after ing moſt of the beſt Writers in phyſic; which we ch ſuppoſe, he alſo made a ſhift to underſtand.—Having nex ſerved, in this ſame Introduction, that Sydenham died ſeventy, and Boerhaave before eighty years of age; brevity of life he conſiders 'as the conſequence of thei 'having ſtudied rather to prevent people from being ſick, 'to recover them from ſickneſs;' he concludes this def theirs 'a ſufficient motive for his dictating and publiſhin 'preſcriptive treatiſe.' There is not the leaſt doubt, i ſuch is his wonderful philanthropy, but that he really it to be read by all perſons who find themſelves well, tha may learn to *continue* ſo, by *changing* their preſent and manner of living, for that recommended by our Au who, having thus diſcharged his duty, and exonerat conſcience, cannot be ſuppoſed anſwerable for any which thoſe who neglect to read or obey him, may by continuing any other way of living that might onl to agree with them; by whatever degree of ſtrength, reſt, good appetite, digeſtion, and every other ſuch *fal* appearance of health and vigour.

The ſolemn Inſtitutes of Health themſelves advance in thirty-two pages, which make about one fifth of the In this circumſtance, perhaps, our extraordinary medic thor might deſign a gracious nod of approbation at the l and aphoriſtical manner of Hippocrates; for on ſo gr occaſion it is not likely he ſhould deign to think of Ho —*Quicquid praecipies eſto brevis.*—However, upon the

we do not complain of its brevity, having really found it long enough: and as our method of exhibiting the notion or likeneſs of any book, is generally executed in miniature, we had at firſt a deſign of giving, inſtead of the titles of the thirteen articles or heads*, into which theſe Inſtitutes are divided, the moſt material precept on each head, in a ſingle word of command, as is often done in treatiſes of Tactics.—Thus, for inſtance, as our Author ſets out—Of the Mouth—and then proceeds to the Eyes and Head—we intended to have contracted theſe articles thus—*Waſh your Mouth!*—*Pick your Teeth!*—*Rub your Eyes!*—*Heat your Head!*—But having happily abridged theſe three ſhort ſections, on coming to the fourth, intitled *Daily Syſtem*, we found we had plunged unawares into our Author's *Hyſteron Proteron*, as the Schools term it; for he adviſes us here, 'the moment 'we awaken (tho' he has omitted preſcribing the critical healthy moment) 'to take a common brown biſcuit, as 'preferable to Captain's biſcuit preſcribed by Dr. Robinſon, 'and to chew two ounces of it;' which, we infer may alſo be ſwallowed, and which, he ſays, 'will contribute to wake 'us thoroughly.' Here, indeed, we have the reaſon for his beginning with the mouth, which, as we conceived, was to be exerciſed firſt; tho' this neceſſarily in time and order prefixes the precept of waking, (a moſt material one) next chewing, and then ſpringing up, to waſhing your mouth, &c. and with good reaſon too, as by this means you may alſo *ſcour* it, with the aſſiſtance of what minute and coarſe fragments of biſcuit may remain unſwallowed; a ſmall reſidue of which may be left, even after ſcouring, to exerciſe the teeth and tooth-pick. In our Author's firſt oral injunction—to keep the mouth *religiouſly* clean—perhaps he included a moral, at leaſt, as well as a phyſical precept; hinting this caution againſt lying, ſwearing, profaneneſs, detraction, and obſcene language,—which is no way inconſiſtent with the general ſanctity of Hippocrates himſelf.

But to come to the material point, to Dinner, our Author's ſection of—*Things* to be avoided in *Diet*—is not a very ſhort one, and includes not a few prohibitions. For example, 'ſalt and ſugar are to be totally rejected, with all com-'poſitions into which they enter. Honey is never to be 'taken, unleſs medicinally, and upon very good advice.' But until we are favoured with this Author's name and dwelling, where ſhall we purchaſe this good advice? for Hippo-

* Which, for their importance, ſhould have been each dignified with proper numeral Capitals.

crates, Sydenham, Boerhaave, and a multitude of other famous Doctors, have miſerably diſappointed him. 'Milk in 'general is to be avoided, with but few exceptions:' theſe few, perhaps, may include all ſucking children. 'Cheeſe 'is not to be allowed, unleſs very ſparingly; Butter as little 'as poſſible.' Nor has he made any exception in theſe articles, in favour of either Ploughmen or Dutchmen. 'Animal fat, Oil, Muſhrooms, and Cucumbers, unleſs ſtewed, 'are proſcribed without the leaſt exception. Vinegar, all 'Pickles, and in general all Acids, unleſs vegetable Acids, (which we imagined till now was a circumſtance of vinegar and pickles) 'are exploded; and even vegetable acids are 'allowed only in due proportion to the animal food.' This limitation of acids to thoſe of the vegetable kind, is wary and judicious; ſince his Readers might otherwiſe have indulged in very unwholſome liberties with oil of vitrol, aqua fortis, verdigreaſe, (which would make a beautiful garniſhing) and many other mineral acids.

Theſe prohibitions, however, might have been more laconically contracted thus. *Burn the Oil-ſhops!*—'All ſpices, 'or the ſtronger aromatics, being pronounced abſolutely an 'acrid poiſon:' and the ſame perſons who vend theſe having the ſhameleſs effrontery to ſell ſugar too, the marrow of this paragraph amounts to *Embalm the Grocers!*—All Soups, Jellies, and even Broths, unleſs in reſerved caſes, (which poſſibly may refer to an Author's venereal caſes) 'are forbid for 'common diet.' This may briefly mean—*Stew the Cooks!* at leaſt the French Cooks: and, in fact, we do not obſerve from the effects, that their maigre cookery makes a good military diet. Indeed, this Author's obſervation, 'that Soups 'and Broths, &c. ſeem rather to be drank than eaten,' is ſhrewd; though when he obſerves, 'that they defraud the 'ſtomach of that ſalivary juice of which it is ſo fond,' he ſeems, whether wilfully or not, to forget, that they may furniſh a large ſecretion of it by the ſalivary glands.

But farther, in regard to Soups and the like, as this Gentleman is no enemy to Gymnaſtics, he thinks ſuch diet does not exerciſe the ſtomach ſufficiently; which he probably ſuppoſes, ought to work, like its owners, for its ſubſiſtence; and ſo make a more *virtuous chyle*, as he terms it, out of ſtouter viands.

His ſtrict precept againſt eating or drinking any thing hot, ſhould have been attended with at leaſt one exception, in regard to poor Mr. Powell the Fire-eater, whoſe rigorous obſervance

ſervance of this injunction, muſt totally prevent him both from eating and drinking any thing: and this omiſſion is the more remarkable, as he talks in the ſame page, of ſwallowing liquid fire.

'All Pies, whether ſweet, or of animal meats, and all 'paſtry ware, and confectionary, being bad'—the plain vital precepts here are, *Bake the Paſtry-cooks! Candy the Confectioners!* Calves feet and Pig being reprobated as over phlegmatic and viſcous aliments; *let the Tripe and Pig-Merchants—be choaked with them!* Some compaſſionate, but unphiloſophical people here, may poſſibly object to the fatality of this practice, in regard to a few individuals. But when it appears, this is all *pro Patria*, a phyſical Patriot may conclude their fate but too good and too honourable for them. However, if the Oyſter-women could effectually freſhen their oyſters, both of them, it ſeems, might be tolerated. Sago is only good for nothing:—but we have diſpoſed of its Retailers already.

As to Drink, our Author allows us Water, for the beſt. Made Wines, he ſays, are execrable for the ſtomach. Now if thoſe, of whoſe compoſition we are certain, be ſo very pernicious, how ſhould we dread thoſe of whoſe mixture we are wholly ignorant! Upon the whole, nevertheleſs, the Vintners are omitted in his comminatory Liturgy. This reminds us of a ſocial catholic Prieſt, who carouſing with ſome of his flock on a maigre day, exhorted them to put the Mug about, "for the good God had put no Faſt upon the good "liquor."

Since it may be ſuppoſed, that whatever is not forbidden by our Author is eatable, we ſhall only remark on his article of *preferable Diet*, that notwithſtanding pig is bad, pork, hare, and gooſe, are good ingredients at dinner-time. Pudding muſt be made without milk, cream, or ſuet: and as eggs are allowed but ſometimes and ſparingly, we may have a more innocent pudding perhaps without them, by making them of flower and water only, as Sailors make Doughboys. But, ware ſalt!

In reſpect to the different Vegetables allowed to be eaten with fleſh or fiſh, in which red-cabbage boiled is recommended, and white, totally omitted; our elegant Author, who ſeems to admire many of them, has thought proper to dignify them henceforth with the general title of *Concomitants*. This, we hope, will obtain at all elegant tables; whence they will of courſe find their way into Dictionaries of Cookery, and there be

jointly recommended and paired, like Partners at a picture-ſale. Thus, for inſtance,—A diſh of coxcombs, with their *concomitant* capers; or whatever concomitant the faſhion ſhall authorize.

But all this while, throughout theſe extraordinary Inſtitutes of Health, there is not the leaſt diſtinction in point of diet or regulations, adapted to a diverſity of climate, age, conſtitution, temperament, cuſtom, or ſituation of life, if we juſt except, 'that a little butter may be uſed with the 'moſt ſafety by the conſtitutionally lean; and that horſe-'radiſh is excellent for pituitous conſtitutions.' In fact, we have ſometimes imagined, that our Author has regaled us with a liſt of what he likes himſelf; or what he chimerically, perhaps hypocondriacally, fancies has agreed beſt with him, without once attending to that juſt remark of, One Man's Meat being Poiſon to another.

Notwithſtanding he is ſo fond of ſleeping airily, (while he inſiſts on the head being kept warm) that he aſſerts, 'an 'Ægyptian hall, even in this cold climate, would be no bad 'contrivance for a dormitory,' p. 9; yet he tells us, p. 27, 'refreſhing an apartment in very ſultry weather, by intro-'ducing water or moiſture into it in any manner (which muſt exclude even waſhing your hands in it) 'is not without dan-'ger.'—But it were tedious to obſerve half the crudities and inconſiſtencies of this inſipid performance, which excludes all ſalt, whence there may be ſome propriety, perhaps, in its not affording a ſingle grain. *Ne mica quidem ſalis.* We muſt therefore conclude from his total interdiction of it, that he ſuppoſes it as great a poiſon as ſpices. It happens, however, to be ſo ſlow a one, that we are certainly apprized of ſeveral hundreds, who have been, to a hundred years and upwards, daily poiſoning themſelves with ſalt, and ſugar too, before they have thoroughly accompliſhed it. Aſclepiades, it ſeems, and our Author's other favourite Writers, never led him to reflect, that the maſs of blood, without its ſalts, would be in a morbid, ſluggiſh, and even in an unvital ſtate. For want of this ingredient, ſo wholeſome in its due quantity, the Indians ſometimes find themſelves reduced to reliſh their food with wood-aſhes, which contain a lixivial ſalt, that is, in ſome degree, alſo a cauſtic one: and the poor French Canadians were ſo feelingly ſenſible of wanting it, that they very generally refuſed, of late, to ſell their freſh proviſions to their Conquerors, for ready money, without a certain proportion of the price being paid in ſalt, or ſalted proviſions.—But we feel ſome conſciouſneſs of our own inconſiſtence, in oppoſing phyſical reaſoning

reaſoning and facts to ſuch a Phyſiologiſt! He may perhaps congratulate himſelf here, on finding his prognoſtic fulfilled, 'of having ſome miſerable witticiſms (a ſort of damaged ſalt) 'thrown away upon his dietetical injunctions.' But if he has diſcovered a *Noſtrum* to prevent Readers of common ſenſe from laughing at many modern publications, he will have attained an extraordinary, though perhaps not a very ſalutary purpoſe: ſince laughing is allowed to be fattening; whence, perhaps, his great averſion to it; and it appears to us a very wholeſome exerciſe of the breaſt, while it generates a friendly expanſion of the ſpirits.

Juſt at the tail, however, of theſe Inſtitutes, their Author attempts to give them a little zeſt or ſeaſoning (under the article *of the Paſſions)* by concluding them with a moſt curious paragraph of modeſt, moral, and even ſentimental obſcenity, all coarſe terms and aſteriſms, being decently avoided. In this he has diſcovered 'that the ſentimental principle of enjoy-'ment (which we muſt ſuppoſe conjugally, or at the worſt, but concubinally, exerciſed) 'muſt, even in point of health, 'be ſomething more than metaphyſically preferable'—that is, to vague, immoral love. Indeed, on this head our Author expreſſes himſelf with no ordinary feelings; and as it ſeems, from no little experience, which is alſo ſufficiently implied in his Introduction.

To theſe thirty-two pages of Inſtitutes, ſucceed a hundred of Appendix; in which having premiſed, 'that it would be 'impertinent and vain in him to add any enforcement of re-'commendation to his foregoing rules,' p. 33,—the modeſt Gentleman endeavours to enforce and recommend them, throughout a ſtrange, long, and declamatory medley of ſenſe and nonſenſe; in the expreſſion of which there is much affectation, and ſuch an arrangement of words, as we are certain is very often not the preſent Engliſh manner, whatever his authority, on his being known, may render it hereafter. For inſtance, in ſpeaking of the ſervitude of the Romans under the Cæſars, he ſays, 'That was not *too* their only puniſh-'ment. Luxury betrayed that *alſo* to the murderous havoc 'of Empiricism, that ſo worthy and conſequential Miniſter 'in the train of Intemperance.' Introduc. p. xvi. 'It were '*indeed* and *perhaps* to be wiſhed, that Galen,' &c. p. xviii. which is very little better than if he had affirmed—It were *certainly* and *poſſibly* to be wiſhed. 'This laſt melancholic 'light,' p. 52. 'A nation *of which the people* are ſo ingrate-'ful,' ib. 'It will reduce it, with ſo far from any injury 'to their conſtitution,' 57. 'From the leſſened diſguſt to

'him

'him ſo natural to encounter,' 61. But ſuch uncouth, unidiomatical expreſſions, (notwithſtanding ſome evident concord between his manner of thinking and writing) being irkſome and grating to a right Engliſh ear, our Readers, and perhaps the Author, may readily agree to our ſuppreſſing ſeveral dozen of the like.

We acknowlege at the ſame time, this Gentleman has evinced in the Appendix, that he has dabbled in ſeveral medical books; but then he has alſo proved his crude and ſuperficial acquaintance with that real, tho' limited, knowlege, to which the profeſſion of Phyſic may honeſtly pretend. Any farther than his Inſtitutes recommend general temperance, and ſimplicity of diet, they are ſenſeleſs and whimſical. His diſguſts are frequently abſurd and unreaſonable, eſpecially when he is taſting for others; and all that has any value in his performance, was well known long before he thought of enlightening the world by his learned labours.

Upon the whole it appears, there might be an urgent occaſion, that a book ſhould be *made* and printed: but as it was equally expedient that it ſhould be vended too, a vendible ſubject and title were material objects. Theſe intereſting points being attained, the whole univerſe, if they purchaſed, might know, what ſomebody or other admoniſhed them to eat and drink: whence ſuch Admoniſher himſelf might be ſtill farther qualified to eat and drink in the ſame manner, if he liked it, which may be the real caſe:—and ſo we wiſh him a happy digeſtion of his *Modicum*; for he ſeems to dread being feaſted up with Horace, into an *Epicuri de grege Porcum*.

Select Fables of Eſop and other Fabuliſts. In three Books. Small 8vo. 3 s. Dodſley.

WE have now before us a very ingenious, a very elegant, and what is of ſtill greater importance, a very uſeful work. It is, indeed, in our opinion, a claſſical performance, both in regard to the elegant ſimplicity of the ſtile, and the propriety of ſentiments and characters.

Mr. Dodſley's principal aim, he tells us, has been to ſelect from the works of the earlier and later mythologiſts ſuch fables as he thought were beſt adapted to make the ſtrongeſt and moſt uſeful impreſſions on the minds of youth; and then to offer them in ſuch unaffected language, as might have ſome tendency to improve their ſtile. Both parts of his ſcheme

he

he has executed in ſuch a manner as does him honour; his choice is judicious, and his language clear, eaſy, and unaffected. He has diſtinguiſhed, by two ſeparate books, the reſpective compoſitions of antient and modern Fabuliſts: the third book conſiſts entirely of original fables, ſeveral of which, he tells us, are not written by himſelf, but by Authors, with whom it is an honour to be connected.

The life of Eſop is prefixed to the collection, taken from Monſ. de Meziriac, a very learned and ingenious Frenchman; and Mr. Dodſley has added notes from ſeveral Authors, particularly from Boyle's and Bentley's controverſy on the ſubject. There is likewiſe prefixed, a very ingenious and judicious eſſay on fable, wherein the Author treats of the moral, the action, the incidents, the perſons, the characters, the ſentiments, and the language of fable.

In the introduction to this Eſſay he obſerves, that whoever undertakes to compoſe a fable, whether of the ſublimer and more complex kind, as the epic and dramatic; or of the lower and more ſimple, as what has been called the Eſopean; muſt firſt endeavour to illuſtrate ſome one moral or prudential maxim. To this point, we are told, the compoſition in all its parts muſt be directed; and this will lead him to deſcribe ſome action proper to enforce the maxim he has choſen. In ſeveral reſpects therefore the greater fable and the leſs agree. It is the buſineſs of both to teach ſome particular moral, exemplified by an action, and this enlivened by natural incidents. Both alike muſt be ſupported by appoſite and proper characters, and both be furniſhed with ſentiments and language ſuitable to the characters thus employed.

'I would by no means however infer,' continues our Author, 'that, to produce one of theſe ſmall pieces requires 'the ſame degree of genius, as to form an epic or dramatic 'fable. All I would inſinuate, is, that the apologue has a 'right to ſome ſhare of our eſteem, from the relation it bears 'to the poems before mentioned; as it is honourable to 'ſpring from a noble ſtem, although in ever ſo remote a 'branch. A perfect fable, even of this inferior kind, ſeems 'a much ſtronger proof of genius than the mere narrative of 'an event. The latter indeed requires *judgment*: the former, together with judgment, demands an effort of the '*imagination*.——Having thus endeavoured to procure theſe 'little compoſitions as much regard as they may fairly claim, 'I proceed to treat of ſome particulars moſt eſſential to their 'character.'

The

The Essay consists of four sections, in the first of which Mr. Dodsley considers the truth or moral of a fable. He observes that it is the very essence of a fable to convey some *moral* or *useful* truth, under the shadow of an *allegory*. It is this chiefly that distinguishes a *fable* from a *tale*; and indeed gives it the pre-eminence in point of use and dignity. A tale may consist of an event either serious or comic; and, provided it be told agreeably, may be excellent in its *kind*, though it should imply no sort of moral. But the action of a fable is contrived on *purpose* to teach and to imprint some truth; and should clearly and obviously include the illustration of it, in the very catastrophe.

The *truth* to be preferred on this occasion, we are told, should neither be too obvious, nor trite nor trivial. Such would ill deserve the pains employed in fable, to convey it. As little also should it be one that is very dubious, dark, or controverted. It should be of such a nature as to challenge the assent of every ingenuous and sober judgment; never a point of mere speculation; but tending to *inform* or to *remind* the Reader, of the proper means that lead to happiness.

Strictly speaking, this Writer says, one should render needless any *detached* or *explicit* moral. Esop, the father of this kind of writing, disclaimed any such assistance. It is the province of fable to give it birth in the mind of the person for whom it is intended; otherwise the precept is *direct* and *obvious*, contrary to the nature and end of *allegory*.

'It must be confessed,' continues he, 'that every story 'is not capable of telling its own moral. In a case of this 'nature, and this only, it should be *expressly* introduced. 'Perhaps also, where the point is doubtful, we ought to 'shew *enough* for the less acute, even at the hazard of shew-'ing *too much* for the more sagacious; who, for this very 'reason, that they *are* more sagacious, will pardon a super-'fluity which is such to *them alone*.

'But, on these occasions, it has been matter of dispute, 'whether the moral is better introduced at the end or begin-'ning of a fable. Esop, as I said before, universally re-'jected any separate moral. Those we *now* find at the close 'of his fables, were placed *there* by other hands. Among 'the antients, Phædrus; and Gay, among the moderns, 'inserted theirs at the *beginning*: La Motte prefers them at 'the *conclusion*; and Fontaine disposes of them *indiscri-minately*,

'*minately*, at the beginning or end, as he ſees convenient. 'If amidſt the authority of ſuch great names, I might ven-'ture to mention my *own* opinion I ſhould rather *prefix* 'them as an *introduction*, than *add* them as an *appendage*. 'For I would neither pay my *Reader* nor *myſelf* ſo bad a 'compliment, as to ſuppoſe, after he had read the fable, that 'he was not able to diſcover its meaning. Beſides, when 'the moral of a fable is not very *prominent* and ſtriking, a 'leading thought at the beginning puts the Reader in a pro-'per track. He knows the game which he purſues: and, 'like a beagle on a warm ſcent, he follows the ſport with 'alacrity, in proportion to his intelligence. On the other 'hand, if we have *no* previous intimation of the deſign, he 'is puzzled throughout the fable; and cannot determine 'upon its merit without the trouble of a freſh peruſal. A 'ray of light, imparted at firſt, may ſhew him the tendency 'and propriety of every expreſſion as he goes along; but 'while he travels in the dark, no wonder if he ſtumble or 'miſtake his way.'

In the ſecond ſection, our Author treats of the action and incidents proper for a fable:—and here, in chuſing the action or allegory, three conditions, he obſerves, are altogether expedient. 1. It muſt be *clear*; that is, it ought to ſhew without equivocation, preciſely and obviouſly, what we intend ſhould be underſtood. 2. It muſt be *one* and *entire*; that is, it muſt not be compoſed of ſeparate and independent actions, but muſt tend in all its circumſtances to the completion of one ſingle event. 3. It muſt be *natural*; that is, founded, if not on truth, at leaſt on probability; on popular opinion; on that relation and analogy which things bear to one another when we have gratuitouſly endowed them with the human faculties of ſpeech and reaſon: and theſe conditions are taken from the nature of the human mind; which cannot endure to be embarraſſed, to be bewildered, or to be deceived.

A fable offends againſt *perſpicuity*, when it leaves us doubtful *what* truth the fabuliſt intended to convey; it is faulty in reſpect to *unity*, when the ſeveral circumſtances point *different* ways; and do not center, like ſo many lines, in one diſtinct and unambiguous moral. The laſt rule, *viz.* that a fable ſhould be natural, may be violated ſeveral ways. It is oppoſed, when we make creatures enter into unnatural aſſociations. Thus the ſheep or the goat muſt not be made to hunt with the lion; nor the lion be repreſented as falling in

in love with the forester's daughter. It is infringed, by ascribing to them appetites and passions that are not consistent with their known characters; or else by employing them in such occupations, as are foreign and unsuitable to their respective natures.

In regard to the incidents proper for fable, we are told, that they must be few and short; naturally arise out of the subject, and serve to illustrate and enforce the moral.

In the third section, the Author treats of the persons, characters, and sentiments of fable; and, in the last, of the language.—'The style of fable,' says he, 'must be simple 'and familiar; and it must *likewise* be correct and elegant. 'By the former, I would advise that it should not be loaded 'with figure and metaphor; that the disposition of words 'be natural; the turn of sentences, easy; and their con- 'struction, unembarrass'd. By elegance I would exclude all 'coarse and provincial terms: all affected and puerile con- 'ceits; all obsolete and pedantic phrases. To this I would 'adjoin, as the word perhaps implies, a certain finishing 'polish, which gives a grace and spirit to the whole; and 'which, though it have always the *appearance* of nature, is 'almost ever the *effect* of art.

'But, notwithstanding all that has been said, there are 'some occasions on which it is allowable, and even expedi- 'ent to change the style. The language of a fable must 'rise or fall in conformity to the subject. A *lion*, when 'introduced in his regal capacity, must hold discourse in a 'strain somewhat more elevated than a *Country-Mouse*. The 'lioness then becomes his *queen* and the beasts of the forest 'are called his *subjects:* a method that offers *at once* 'to the imagination, both the *animal* and the *person* he is 'designed to represent. Again, the buffoon-monkey should 'avoid that pomp of phrase, which the owl employs as her 'best pretence to wisdom. Unless the style be thus judiciously 'varied, it will be impossible to preserve a just distinction of 'character.

'Descriptions, at once concise and pertinent, add a grace 'to fable; but are *then* most happy, when included in the 'action: whereof the fable of *Boreas and the Sun* affords us 'an example. An *epithet* well chosen is often a description, 'in *itself*; and so much the more agreeable, as it the less 'retards us in pursuit of the catastrophe.

'I might enlarge much further on the subject, but perhaps 'I may appear to have been too diffuse already. Let it suf-

'fice

'fice to hint, that little *ſtrokes of humour*, when ariſing naturally from the ſubject; and *incidental reflections*, when kept 'in due ſubordination to the principal, add a value to theſe 'compoſitions. Theſe latter however ſhould be employed 'very ſparingly, and with great addreſs; be very few and 'very ſhort. It is ſcarcely enough that they naturally *ſpring* 'out of the ſubject: they ſhould be ſuch as to appear *neceſſa*-'*ry* and *eſſential* parts of the fable. And when theſe embelliſh-'ments, pleaſing in *themſelves*, tend to illuſtrate the *main* '*action*, they then afford that nameleſs grace remarkable 'in Fontaine and ſome few others; and which perſons of 'the beſt diſcernment will more eaſily *conceive*, than they 'can *explain*.'

Having given our Readers the ſubſtance of what is contained in the Eſſay, we ſhall now lay before them two fables, taken from the third book, as a ſpecimen of the work.

'A Bear who was bred in the ſavage deſarts of *Siberia*, 'had an inclination to ſee the world. He travelled from 'foreſt to foreſt, and from one kingdom to another, making 'many profound obſervations in his way. Among the reſt 'of his excurſions, he came by accident into a farmer's yard, 'where he ſaw a number of poultry ſtanding to drink by 'the ſide of a pool. Obſerving that at every ſip they turned 'up their heads towards the ſky, he could not forbear enquiring the reaſon of ſo peculiar a ceremony. They told him 'that it was by way of returning thanks to heaven for the 'benefits they received; and was indeed an ancient and religious cuſtom, which they could not, with a ſafe conſcience, or without impiety, omit. Here the Bear burſt 'into a fit of laughter, at once mimicking their geſtures, 'and ridiculing their ſuperſtition, in the moſt contemptuous 'manner. On this, the Cock, with a ſpirit ſuitable to the 'boldneſs of his character, addreſſed him in the following 'words: As you are a ſtranger, Sir, you perhaps may be 'excuſed the indecency of this behaviour: yet give me leave 'to tell ye, that none but a *Bear* would ridicule any religious 'ceremonies whatſoever, in the preſence of thoſe who believe 'them of importance.'

'A certain Hermit had ſcooped his cave near the ſummit 'of a lofty mountain, from whence he had an opportunity 'of ſurveying a large extent both of ſea and land. He 'ſat one evening, contemplating with pleaſure on the various 'objects that lay diffuſed before him. The woods were 'dreſt in the brighteſt verdure; the thickets adorned with

'the gayeſt bloſſoms. The birds carolled beneath the 'branches; the lambs frolicked around the meads; the 'peaſant whiſtled beſide his team; and the ſhips driven by 'gentle gales were returning ſafely into their proper har-'bours. In ſhort, the arrival of ſpring had doubly enlivened 'the whole ſcene before his eye; and every object yielded 'a diſplay either of *beauty* or of *happineſs*.

'On a ſudden aroſe a violent ſtorm. The winds muſ-'tered all their fury, and whole foreſts of oak lay ſcattered 'on the ground. Darkneſs inſtantly ſucceeded; hail-ſtones 'and rain were poured forth in cataracts, and lightening and 'thunder added horror to the gloom.

'And now the ſea piled up in mountains bore aloft the 'largeſt veſſels, while the horrid uproar of its waves drowned 'the ſhrieks of the wretched mariners. When the whole 'tempeſt had exhauſted its fury, it was inſtantly followed by 'the ſhock of an earthquake.

'The poor inhabitants of the neighbouring villages flock-'ed in crowds to our Hermit's cave; fully convinced, that 'his well-known ſanctity would be able to protect them in 'their diſtreſs. They were, however, not a little ſurpriſed 'at the profound tranquility that appeared in his counte-'nance. "My friends, ſaid he, be not diſmayed. Ter-"rible to *me*, as well as to *you*, would have been the war of "elements we have juſt beheld; but that I have meditated "with ſo much attention on the various works of Provi-"dence, as to be perſuaded that his *goodneſs* is equal to his "*power*."

This may ſerve as a ſpecimen of the entertainment which the Reader will meet with in the performance now under our conſideration: which we recommend, in an eſpecial manner, to thoſe who are truſted with the education of youth, as being much ſuperior to any thing of the kind, in the Engliſh language:—in which we muſt be underſtood not to include any poetical production.

†*† An impreſſion of this book is alſo printed, for the curious, on Mr. Baſkerville's elegant type, and beautiful paper. Price 5 s. bound.

Pietas Univerſitatis Oxonienſis, in Obitum Sereniſſimi Regis GEORGII II. *et Gratulatio in Auguſtiſſimi Regis* GEORGII III. *Inaugurationem. Oxonii, e Typographeo Clarendoniano.* Folio. 6 s. Payne.

AS a very conſiderable variety of imagery, ſentiment, or reflection, cannot reaſonably be expected, even in near three

three hundred poems, by nearly as many different Writers, employed on the ſame ſubject, (however generally affecting and intereſting) a judicious Critic, or indeed a ſenſible Reader, will not prepoſſeſs himſelf, to his own diſappointment, with ſuch an expectation: and ſtill the leſs, if the extent of his own age has afforded him repeated occaſions of peruſing ſuch performances, on former events of the ſame kind.

It can ſcarcely be doubted, however, that a conſiderable and frequently entertaining diverſity, will ariſe from the various manner, ſcheme, ſtyle, metre, and verſification of ſo many Poets; as well as from the different languages in which their ingenuity and erudition are exerciſed. It muſt be a farther amuſement alſo, to compare the different degrees of merit in theſe poetical Eſſays on the ſame occaſion; in which reſpect a candid Reader will make great allowances, when he obſerves, that ſome of the Bards are avowedly very young, and ſo may be conſidered as yet to be rather chirping, or *recording*, as the Bird-Fanciers term it, than ſinging: and his candour will, with great decency and juſtice, be increaſed, when we reflect, that the collective body of Literature, as it were, are here teſtifying their concern, and tendering their duty and affection: that every individual is exhibiting ſome proof of his learning; and that as many as poſſible, are annexing the evidence of their genius alſo.

This general eſtimation appears to us to be juſt, with regard to the productions of both the Univerſities. We ſhall now proceed, in this article, to preſent our Readers with a few ſpecimens from the *Pietas et Gratulatio* of Oxford, which is nearly twice the extent of the *Luctus et Gratulationes* of Cambridge, and no way inferior in genius or erudition. Theſe ſpecimens are generally ſuch as, on a curſory reading, happened to ſtrike us moſt; though we do by no means infer, that Readers of ſuperior taſte and erudition, may not meet with a great deal more in the Collection, which may have equal merit. Indeed it is with concern we find ourſelves ſo conſtrained for room, as to abridge, and even to omit much that we think ingenious and elegant; eſpecially ſince we learn, the poems are not now to be purchaſed: a moderate number only, we ſuppoſe, having been printed.

The Vice-Chancellor, Dr. Brown, properly precedes, in a very elegant and poetical Elegy; which concludes with the following ardent wiſhes, for a thorough, a moſt political concord of all Britons.

Conciliare animos, populo imperitare volenti,
Illa ſit ambitio, palma ſit illa Tibi.
Hæc tu bella geras, certos habitura triumphos,
Civilis rixæ Victor et invidiæ.
Seditio procul abſit et illætabile murmur,
Atque omnes æquo fœdere jungat amor.
Tene magis ſalvum populus velit, an populum Tu—
Sola ſit hæc nullo *Lis* dirimenda die.

The line and the word printed in Italic here, as in the original, is deſigned for a verſion of the loyal and pathetic wiſh in the preſent Biſhop of London's Letter, addreſſed to his Majeſty on his acceſſion.

The following ſtanza in the Ode written by the Earl of Abingdon, of Magdalen College, is exquiſitely poetical and animated.

Hark! hark! the feather-cinctur'd Muſe, that roves
O'er Canada's high-trophied ſhore,
Calls to the ſable Nymph that dwells
Amid the thunder-ecchoing cells,
Where Senegal's rough waters roar;
Calls to the Muſe ſublime that ſwells
Her voice in Aſia's ſpicy groves,
And oft her glowing boſom laves
In the rich Ganges' ſparkling waves,
To chant the triumphs that have crown'd
The ſecond GEORGE's arms;
To chaunt the bleſſings they have found
In Britiſh virtue, thro' the world renown'd,
And Britiſh Freedom's unreſiſted charms.

A fine original ſpirit breaths throughout this Ode; the rhyme and meaſure of which are arbitrary, though harmonious. The concluſion glows with a noble and fervent loyalty to the King, and with a liberal compliment to the Cambridge oblation on this ſubject. It is thus elegantly expreſſed.

O more than Albion's hope, to thee
Ingenuous Science bends the knee.
Chaſte Iſis, conſcious of her claim,
Fears not to boaſt her faithful flame;
And pleas'd that ev'ry Muſe approves
What ſhe ſo well, ſo warmly loves,
Joins in her wreath each flow'r that grows
Where Cam's Pierian fountain flows.

The following verſes, extracted from Lord Viſcount Beauchamp's poem, *Ad Regem*, have equal ſpirit and elegance. The diction is truly claſſical, nervous, and poetical; though it does not too ſervilely adapt thoſe centos from Virgil, Horace,

e, &c. which may well be ſuppoſed to conſtitute the prin-
l merit of ſome modern Latin poems.

Ingredere, O! fidoque Patrum veſtigia greſſu
Magna legens, plenos, animi maturus, honores
Accipias. Tibi grande Decus, Nomenque tuendum
Tradidit immortalis Avus; Te debita rebus
Poſcimus afflictis orbi ſolatia; nam non
Ambigua illuſtris prodens præſagia regni
Suſcipis imperii molem. Tibi Pallas Alumno
Arriſit, Tibi pura Fides, ſociataque Virtus
Majeſtate. Tua fidens Pietate dolentes
Erigit ægra oculos, lætoſque Britannia ſoles
Spondet, et abrepti ſibi regna novata GEORGI.
Aſpice jam quantis ſe attollat gloria rebus
Angligenûm! ſpoliis illic frænoque potita
Suppoſito victrix dominatur in æquore claſſis.
Hic nova captivis fluitant inſignia muris
Americæ; validas ſenſit Germania vires,
Senſit et extremus ſeptem per flumina Ganges.

Ve give the ſubſequent Engliſh Ode, inſcribed to his Majeſty, Mr. Jervoiſe, of Wadham College, entire; as it is not long, is expreſſed, without adulation, in the ingenuous manly it of a true Devotee to the conſtitution of his country, and a faithful ſubject to an excellent Prince.

While ev'ry Muſe prepares to ſtrow
The votive wreaths of pious woe
Around thy Grandſire's urn;
While Britain's ſons with many a ſigh,
Amidſt the ſhouts of triumph high
King, Friend, and Father mourn;

Thee, ſcepter'd youth, in whom appears
A wiſdom Sage beyond thy years,
Each Virtue beaming fair,
Thee GEORGE, in manhood's temper'd pride,
Thy Albion delegates to guide
The pond'rous lance of War.

'Tis thine to rule a willing land,
Ever obedient to command,
While Juſtice bears the ſway;
Yet hapleſs he! in evil hour,
Whom Bigot rule, or luſt of pow'r,
From Juſtice prompts to ſtray.

A thouſand catch the ſwift alarm,
At Freedom's call a thouſand arm,
And urge the Patriot deed;

A Hampden on a Tyrant's frown
Looks with undaunted virtue down,
A Sidney dares to bleed.

Far happier days on Albion riſe,
Thrice happy days fair Freedom cries,
That made a Brunſwick mine.
No ſuns with brighter radiance ſmile,
Than gave to Heav'ns beſt favour'd iſle,
A Brunſwick's glorious line.

'Tis theirs to rule with equal ſway
To ſhed the ſoft-ey'd Mercies ray,
Bright-beaming from the throne;
To make a jarring cauſe the ſame,
To leave untouch'd a ſubjects claim,
Nor yet neglect their own.

Theſe arts, auſpicious Youth, be thine,
Ariſe, thy country bids thee ſhine
With influence unconfin'd,
Awaken ev'ry native worth,
And give each gen'rous effort birth,
The Darling of mankind.

A thouſand cares ſurround a throne;
On Virtue's baſe ſecure alone,
To lateſt Times it ſtands,
Tho' War's dread fury waſte and wide,
Briareus-like from ſide to ſide,
Shall wield his hundred hands.

Thus on a mountain's lofty brow
O'erlooks the ſpacious plains below
A tow'rs imperial pride;
Unmov'd it ſtands from age to age,
Tho' there the forky lightnings rage,
And ſweeping whirlwinds ride.

The following ſweet little Ode is conſtructed on the
of that of Horace, in which he introduces Nereus prop
ing to Paris the deſtruction of Troy, on his carrying off
len by ſea. But inſtead of Nereus, the King's quo
Nurſe is ſuppoſed to have ſung her very different prophec
ſhe was lulling, and ſtealing kiſſes from, the amiable
infant. A very juſt and happy compliment is handſome
troduced in it to the royal mother: and, indeed, the v
Ode is truly delicate, and ſo claſſical as to be very n
Horatian. It is ſubſcribed by Mr. Roynon Jones, Fe
commoner of Trinity College.

Dum fida, pondus dulce, Georgium,
Hinc inde Nutrix ventilat, oſcula

L

Libâſſe ſertur, parvuloque
Fatidicum cecinîſſe carmen.

" Te, quem Parentes gutture blandulo
" Ineptientem, dimidiataque
" Nunc verba fingentem, retorto
" Ore vident, placidoque riſu,

" Poſt quinque forſan luſtra Britannis
" Spem ſolam Avitæ conſpiciet domûs,
" Grandi frequentem per Senatum
" Eloquio proceres morantem.

" Heu! cum vetuſtum Cælicolis Avum
" Labentis ævi reſtituent vices,
" Materque lectum nuptialem
" Aſpiciet, viduata ſponſo,

" Quot vota ſolvet, queis precibus Deos
" Optabit æquos; ut Tibi quod Patri
" Jam denegarûnt uſque, Avitum
" Ne doleant renovare ſceptrum.

" Dilecta mores Filioli interim
" Finget ſalubri conſilio Parens,
" Votiſque jam tandem potita,
" In mediis Patriæ triumphis.

" Macte O! Parenti non minor, inquiet:
" Sic FREDERICUS, dum mihi Conjugem
" Tibique patrem Dii dedêrunt,
" Ora, manus, oculos ferebat.

" Hos ille plauſus, ſi dederant modo
" Verſare ſceptrum Fata Britannicum,
" Cepiſſet, hæc inter Trophæa
" Angliacam exhilarâſſet oram.

" Tali, futuris natus honoribus,
" Materna quondam damna levamine
" Sedabis, Auguſtæque vultu
" Imminues hilari dolores."

Sic fata, labris imprimit oſcula
Nutrix loquaci crebra puellulo:
At ille ridens auſpicatò
Vaticinum ſtabilivit omen.

The laſt Latin ſpecimen we ſhall give from this Collection, an Ode of a different turn and ſpirit from the former, but excellent in its kind, being nervous, maſterly, and ſentimental. The native ſcene of his preſent Majeſty, his early aſſociation with the youth of his own country, and his care-ful ſtudy of our conſtitution, in his approaches to manhood,

are ſo many fine and intereſting circumſtances, which the learned and ingenious Writer has very happily expreſſed. Having found it truly difficult to abſtract to our own ſatisfaction, we have no doubt but our Readers of taſte and erudition, will thankfully accept the whole Ode, which is inſcribed

Ad PATRIAM.

Depone luctum, Patria, nec Deum
Ingrata tentes carmine lugubri;
Quem fles ademptum, liberatur
Jam ſolio ſoliique curis.

Neſciſne, tanto percita funere,
Ut te benigni Numinis extulit
Tutela præſens, Imperique
Quàm pateat per utrumque Mundum.

Arctata nullis Gloria finibus,
Quâcunque terras Sol habitabiles
Illuſtrat? hos videt Triumphos
GEORGIUS, hos moriens reliquit.

Hæredi amato; quin vice tertiâ
Fauſtum Britannis nomen Avi refert
Hæres Avitæ laudis, Hæres,
A teneris tibi notus annis.

Namque Ille naſcens Te placido ſolum
Natale vidit lumine, Te Puer
Gaudebat, exultans Britannis
Cum pueris agitare ludos;

Mox Civitatem quis deceat ſtatus,
Ardens doceri; et publica quo ſalus
E fonte derivata, mixtim
In Populum fluat atque Regem.

Juſtam imperandi cernit imaginem
Pulchrè, explicatam legibus in tuis;
Sceptrique mirans Civiumque
Jura pari ſociata nexu.

Hinc juncta veſtrûm incredibili modo
Conſtat voluntas; ibitis, ibitis,
Quodcunque monſtratur ſalubre,
Tendere opus Comites parati.

O Terra centum fertilis artium,
Quas alma Mater parturit indies,
Fovetque Libertas, tuarum
Dulce decus columenque rerum;

Hæc tecum amatâ Soſpes in Inſulâ
Sub Rege caro, læta perambulat

Denſas

Denſas cohortes, ſæpe diris
Triſte ſatellitium Tyrannis.

Sed blanda ſemper Mercurialium
Nutrix Virorum, Patria, ne decus
Captare pergas martiale
Indomitis animoſa turmis.

Eu! quæ laborum mille modis Tibi
Gazas parabant, cæde tepent manus,
Raſtriſque permutare ſtrictos
Agricolæ minitantur enſes.

Aferque quanquam Te Maris Arbitram
Expertus horret littoribus ſuis;
Utrinque et Indos Gallicanæ
Terrueris ſonitu ruinæ;

Naveſque quanquam Gallia portubus
Abdit fugaces, et timet abditis;
Unamque congreſſis ſalutem
Flumina per latebroſa quærit;

Lamenta matrum plùs nimio domi
Fremuntque planctus undique Virginum,
Quæ plurimam lugent Juventam
Sanguineis cecidiſſe campis.

Sed nil querendum; nam bona ſubditis
Qui cuncta præſtet, pacis amans adeſt
Regnator: Hic tete illigatam
Expediet per acuta belli.

CAR. JENKINSON A. M. e Coll. Univ.

Mr. Warton's truly elegant Engliſh poem, which cloſes this collection, has great merit; but that piece having already been repeatedly copied in other publications, we ſhall conclude this article (for the entertainment of ſuch Readers as chiefly cultivate their mother-tongue) with the following ſtrong Engliſh contraſt between the conduct of a deteſtable Tyrant, and ſuch a juſt and beneficent Monarch, as from a natural and truly politic love of his ſubjects, may be ſuppoſed, for the ſake even of thoſe of his ſucceſſors, to exult in his own limitation: thrice happy in our own humble province, while we reflect, that the Prince who has the leaſt occaſion to be reminded of the contraſt, will be moſt delighted in the contemplation of it.

Extract from the poem written by Mr. Forſter, of Baliol College.

Oh fatal tenure of deſpotic ſway!
Dreadful pre-eminence! where Peace ne'er dwells,

Joy never comes; but Miſery's horrid train,
Pale Fear, fell Hate, and madd'ning Jealouſy,
Inceſſant vigils keep. 'Tis thine, great Prince,
O'er Freedom's ſons (bleſt care!) by Reaſon's law
To rule, and with unſparing hand diſpenſe
Nature's beſt gifts to man. Here ſhalt thou raiſe
The monument of trueſt glory. See
Each ſmiling Virtue wait thy pow'rful call,
Led by the beauteous Siſters; while the Muſe
At their approach new ſtrings her golden lyre,
And ſwells th' enraptur'd note to loftieſt ſtrains.
Go on, bleſt Youth; bleſt in a parent's ſmile,
Bleſt in thy happy country's ardent love;
Bleſt in each manly virtue's riſing bloom
With ſteady ſoul purſue the weighty plan,
Benevolent, with which thy boſom glows
Go on. For not in vain Nature benign
Watch'd at thy birth, and on thy faithful breaſt
Impreſs'd her nobleſt ſtamp, "the Friend of human kind."

Academiæ Cantabrigienſis Luctus in Obitum Auguſtiſſimi Regis GEORGII II. *et Gratulationes in Sereniſſimi Regis* GEORGII III. *Inaugurationem.* Excudebat Cantabrigiæ. Fol. 4s. 6d. Bentham.

OUR Introduction to the preceding Article being equally adapted to this, we ſhall juſt premiſe here, that theſe oblations of Cambridge, being little more than half the number and length of thoſe from Oxford, cannot be ſuppoſed to contain above half as many happy inſtances of genius. We are poſitive at the ſame time, that no proper eſtimator will hence imagine leſs duty or affection to the late or to the reigning Britiſh Monarch, in this ever-loyal Univerſity, whoſe attachments to the illuſtrious family have been conſtantly avowed and exemplified: while we find with pleaſure great room for hoping, that in this æra of political ſtrength and concord, ſuch now alſo is, and is like to continue, the ſpirit and diſpoſition of the elder ſiſter.

The different number of poems, then, from the two Univerſities, on this occaſion, may poſſibly confirm the pretty general opinion, that the predominant purſuits at Cambridge tend to mathematical ſcience, with the ſublime and uſeful branches of knowlege depending on it: and that the taſte

and

a ſpirit of true honour and loyalty. He obſerves, after ſtigmatizing flatterers very properly, that the compleat *conqueror* of *himſelf* ſeems the beſt qualified to wield the ſcepter of the univerſe: and happily expreſſes a juſt obſervation we have often indulged, viz. That no man can be more intrinſically abject than him who wiſhes to be thought greater than a mortal. Indeed the whole of the following abſtract is ſpirited and elegant.

Te bonus omnis amet: nec conjuratio diram
Audeat his unquam regnis oſtendere frontem;
Occultumque ferus reprimat ſicarius ictum.
Tetrior his verò, magis et metuenda ſuperſtat
Principibus peſtis; pronam aſſentator in aurem,
Qui juxta ſedet, inſtillans ſubtile venenum:
Hunc procul arceto: Neque te felicius audax
Illecebris mulcere ſuis atque arte poeta
Poſſit; habet quamvis quotquot Parnaſſus odores
Colligat, et totam in numeros Aganippida fundat
Tantùm homines ſumus hac craſſa qui veſcimur aura:
Nec minor eſſe poteſt quiſquam atque abjectior illo,
Qui ſe mortali majorem exoptat haberi.
Proximus ille Deo eſt, Rex maxime, qui ſibi ſe ipſi
Subdit, Rexque ſui eſt: cuique hæc victoria parta eſt,
Imperium eſt dignus qui in totum exerceat orbem.

The proſpect of architecture, painting, and the other fine arts, being farther cultivated under the royal protection, on a firm and happy peace, is thus well expreſſed by Mr. Chamberlayne of King's College; not without his hinting a diſtant hope of the Univerſity's being honoured with a royal viſit.

Hujus ab auſpiciis magnæ coaleſcere moles
Incipient; creſcunt muri, curvatur in orbem
Arcus; in excelſis ſurgunt innixa columnis
Atria, et Angliacas Pericles novus ornat Athenas.
Jam faciem vario diſtincta colore tabella
Induit humanam; fundit nova corpora ſaxum,
Vivit, et expreſſus ſpiranti in marmore vultus.
Altius in noſtris ſacrum caput erigit oris
Religio:——Tu, Rex, ſceleris veſtigia juſto
Eluis imperio, primaque ab origine regni
Fœda laboranti depellis crimina terræ.
Hanc adeo ſanctæ ſedem pietatis, et arcem
Viſere doctrinæ dignabere Regius hoſpes.
Hic tibi ſolicitæ plaudent, tua cura, camœnæ,
Et regale canent decus——

We ſhall cloſe theſe ſpecimens with part of an Engliſh poem by Mr. John Cowper of Corpus Chriſti College; beginning at the apotheoſis of GEORGE II. ſtanza 8.

Hail

Hail mighty ſhade, to Britain ever dear,
Dear to the ſacred Academic grove:
Thy matchleſs worth ſhall unborn ages hear,
And bleſs the reign of Liberty, and Love.

Lead him, ye ſpirits ever young and bright,
To ſcenes of glory and ſerener ſkies;
Where ſprings the fountain of ſupreme Delight,
Flowers ever bloom, and Suns eternal riſe.

Cloath him with honour; crown his head with rays
With mildeſt breath, celeſtial Zephyrs blow;
Where roſe-lip'd ſeraphs join in endleſs praiſe,
And trees that bear ambroſial fruitage grow.

With length of days may young Marcellus reign!
Fair, as the faireſt cedar of the wood,
That e'er adorn'd Judæa's fertile plain,
Or wav'd its branches over Arnon's flood.

May Peace protect him with her downy wings,
While Commerce ſpreads the ſail, and plies the car:
From ev'ry clime, ye winds, the tribute bring;
And waft its golden treaſures to our ſhore.

Heav'n guide his ſteps, diffuſing bleſſings round;
So ſhall our iſle unfading honours gain,
Lov'd by the Muſe, in arts and arms renown'd,
Europe's bright eye, and Empreſs of the main.

Though we have ſuppoſed our Readers in general will excuſe us for not giving them ſpecimens of Greek, Hebrew, Arabic, Phœnician, Syriac, Etruſcan, and even Samnitico-Etruſcan poetry; yet it may be proper to obſerve, there are various elegant poems in the three firſt of theſe languages, from each of the Univerſities; and four ſhort ſpecimens of the four laſt, in the Oxford collection.—But having ſelected theſe ſmall and moderately variegated poſies from their two copious parterres, the originals, we beg leave to cloſe both theſe articles with our own humble and proſaic, but fervent aſpirations, for the completion of all the good wiſhes and happy predictions, which all the poems in all the languages in theſe collections, may contain: as this is the only method by which a few of the leaſt, but not the leaſt zealous, of his Majeſty's ſubjects, can be admitted to join in the general congratulatory chorus ecchoed throughout the Britiſh empire!

A plain

A plain Method of Determining the Parallax of Venus, by her Tranſit over the Sun: And from thence, by Analogy, the Parallax and Diſtance of the Sun, and of all the reſt of the Planets. By James Ferguſon. 4to. 2s. 6d. Millar.

ASTRONOMY, in common with the other ſciences, has lately made large advances toward perfection, and afforded ocular demonſtration of what may be expected from human perſpicacity, if properly exerted: for when the clouds of ignorance which had for many ages concealed the arts and ſciences, began to diſperſe, and the rays of literature dawned on the inhabitants of Europe, the diſcoveries ſince made in this ſcience were conſidered as impoſſible; and that to extend the ſphere of human knowlege to its preſent ample dimenſions, required the efforts of Beings vaſtly ſuperior to mankind. Indeed the confuſed celeſtial clock-work of the Ptolemaic ſyſtem embraced in that early age, confined Aſtronomy to very narrow bounds, and at the ſame time conveyed a very diſadvantageous idea of the wiſdom of the Almighty Creator. Pythagoras, it is true, as well as the ancient Egyptians, from whom, in all probability, he borrowed the greateſt part of his knowlege, was acquainted with the true ſyſtem of the world, and laid a ſolid foundation for aſtronomical improvements. But this, like many other diſcoveries, was forgotten, and the diſtance of near three thouſand years, had plunged it ſo deep in the gulph of obſcurity, that very little hope remained of its ever being recovered. But the famous Copernicus, a native of Thorn in Poliſh Pruſſia, about the year 1510, undertook, and happily finiſhed, the arduous taſk. His diſcoveries, however, met at firſt with a very indifferent reception; they were oppoſed by ſome from a want of abilities to comprehend them, and by others from a want of honeſty to acknowlege their errors. But the moſt formidable oppoſition aroſe from a ſet of ignorant Zealots, who conſidering his ſyſtem as contradicting the letter of Scripture, perſecuted thoſe who dared to defend it, with all the rage of religious bigotry.

It muſt, indeed, be acknowleged, that the Defenders of the Ptolemaic ſyſtem, propoſed objections which Copernicus could not anſwer. They juſtly obſerved, that if the earth and planets revolved round the ſun in the center of their orbits, the phaſes of Venus would reſemble thoſe of the moon. Copernicus allowed the truth of this obſervation; and aſſerted that Venus really had thoſe phaſes, tho' the great diſtance of

the planet rendered it impoſſible for the human eye to diſtinguiſh them; adding, that he did not doubt but ſucceeding Aſtronomers would be able to remove the objection, and by diſtinguiſhing theſe phaſes demonſtrate the truth of his ſyſtem. This was then conſidered only as an evaſive anſwer: nor was the objection removed till the year 1610, when the famous Galileo, Aſtronomer to the Duke of Tuſcany, ſaw theſe celebrated phenomena by means of his teleſcope. "About three weeks ago, (ſays that ingenious Aſtronomer, in a letter* to William de Medici, the Grand Duke's Ambaſſador at Prague) "when Venus became viſible in the evenings, I began to obſerve her more attentively with my teleſcope, hoping to ſee with my eyes, what my underſtanding was long ſince convinced of. At firſt the planet appeared perfectly round, neat, and diſtinctly terminated, but very ſmall; which figure ſhe retained, tho' continually increaſing in apparent magnitude, to her greateſt elongation from the ſun. From that time her roundneſs on the eaſtern ſide, which lay from the ſun, began to fail, and in a few days was reduced to a perfect ſemicircle; continuing ſo without the leaſt alteration, till ſhe left the tangent of her orbit, and began to return towards the ſun. At preſent the ſemicircle becomes more and more hollow every day, its angles being changed into horns, which will grow ſharper and ſharper, till they become ſo thin as to vaniſh at her occultation in the beams of the ſun; and growing fuller and fuller up to the angles of a ſemicircle, at the greateſt elongation from the ſun; which phaſes will continue ſeveral days without any ſenſible change. Afterwards the ſemicircle will ſwell out gradually, till almoſt compleatly round, and continue ſo for ſome months. At preſent the apparent diameter of Venus is about five times greater than it was at her firſt evening appearance. By theſe obſervations of this admirable phenomenon, we have the moſt certain, ocular deciſion and demonſtration of two grand queſtions, which to this very day have been doubtful and diſputed among the greateſt Maſters of reaſon in the world. One is, that the planets in their own natures are opake bodies; attributing to Mercury what we have ſeen in Venus. The other is, that Venus neceſſarily moves round the ſun, together with Mercury and the other planets."

* See the original from whence this extract is tranſlated, in the Preface to Kepler's Dioptrics. The letter is dated at Florence, the firſt of January 1611.

But

But this able Aſtronomer, tho' he had ſatisfied every rational Enquirer of the truth of the Copernican ſyſtem, found that ſomething more than demonſtration was requiſite to ſilence the ravings of blind enthuſiaſtic zeal; for, to the confuſion of ignorant Bigots be it ſpoken, he was impriſoned five years in the Inquiſition, and forced to ſign a recantation, at ſixty years of age, before he could obtain his liberty. Truth, however, as it always will, triumphed at laſt; diſcovery ſucceeded diſcovery, till the ſcience of Aſtronomy has arrived to its preſent perfection.

By a law diſcovered by Kepler, and demonſtrated by Sir Iſaac Newton, namely, That the ſquares of the times of the periodic revolutions of the planets, are proportional to the cubes of their diſtances from the ſun; or, as Sir Iſaac expreſſes it, (Princip. lib. iii. phenon. iv.) the periodic times of the ſix primary planets about the ſun, are in the ſeſquiplicate proportion of their mean diſtances from the ſun; the relative diſtances of the planets from the ſun are known: conſequently if the real diſtance of either of the planets could be found in any known meaſure, the diſtances of all, together with the dimenſions of our whole ſolar ſyſtem, would be known by analogy. But this was a problem that the greateſt Aſtronomers were unable to ſolve.

Accident, however, diſcovered what learning and genius had attempted in vain. The great Dr. Halley, in the year 1677, being in the iſland of St. Helena, obſerving the ſouthern fixed ſtars, had the pleaſure of ſeeing Mercury tranſit the diſc of the ſun; and obſerved, that the duration of theſe tranſits might be found to the exactneſs of one ſecond of time. This caſual obſervation inſpired him with the thought, that the parallax of the ſun, and conſequently his diſtance from the earth, might be found by proper obſervations on a tranſit of Venus over his diſc. Accordingly he preſented a paper to the Royal Society, containing the method of finding the ſun's parallax, and conſequently his diſtance from the earth, by proper obſervations on the tranſit of Venus on the 6th of June 1761. But as this paper was confeſſedly written only for thoſe who were well ſkilled in Aſtronomy, Mr. Ferguſon, in the work before us, has undertaken to explain it, and, at the ſame time, to correct ſome errors committed by the Doctor, occaſioned by his being obliged to make uſe of tables, which, for want of the requiſite obſervations, were not ſufficiently accurate.

In order to this he has firſt explained the manner of finding the altitudes and angular diſtances of the heavenly bodies; the

the nature of parallaxes in general, together with the method of finding them by obſervation, in a very plain and perſpicuous manner; and then proceeds to the principal part of the work, namely, the Diſſertation of Dr. Halley, which he has tranſlated into Engliſh from the original Latin inſerted in the Philoſophical Tranſactions, Numb. 348, and in Motte's Abridgment, vol. I. p. 243. An extract of which it will be neceſſary to lay before the Reader, in order to ſhew the corrections Mr. Ferguſon has made in the Doctor's calculations, and how nearly we may expect to obtain the ſun's parallax from obſervations made on this famous tranſit.

"About forty years ago," ſays the Doctor, "whilſt I was "in the iſland of St. Helena, obſerving the ſtars about the "ſouth pole, I had an opportunity of obſerving, with the "greateſt diligence, Mercury paſſing over the diſc of the "ſun; and (which ſucceeded better than I could have hoped "for) I obſerved, with the greateſt degree of accuracy, by "means of a teleſcope twenty-four feet long, the very mo"ment when Mercury entering upon the ſun ſeemed to touch "its limb within, and alſo the moment when going off it "ſtruck the limb of the ſun's diſc, forming the angle of in"terior contact: whence I found the interval of time dur"ing which Mercury then appeared within the ſun's diſc, "even without an error of one ſecond of time. For the "lucid line intercepted between the dark limb of the planet "and the bright limb of the ſun, although exceeding fine, "is ſeen by the eye; and in ſtriking the eye, the little dent "made in the ſun's limb, by Mercury's entering the diſc, "appears to vaniſh in a moment; and alſo that made by "Mercury when leaving the diſc, ſeems to begin in an in"ſtant.—When I perceived this, it immediately came into "my mind, that the ſun's parallax might be accurately de"termined by ſuch kind of obſervations as theſe: provided "Mercury were but nearer to the earth, and had a greater "parallax from the ſun: but the difference of theſe paral"laxes is ſo little, as always to be leſs than the ſolar parallax "which we want; and therefore Mercury, though fre"quently to be ſeen on the ſun, is not to be looked upon as "fit for our purpoſe.

"There remains then the tranſit of Venus over the ſun's "diſc; whoſe parallax, being almoſt four times greater than "the ſolar parallax, will cauſe very ſenſible differences be"tween the times in which Venus will ſeem to be paſſing "over the ſun at different parts of the earth. And from "theſe differences, if they be obſerved as they ought, the

" ſun's parallax may be determined even to a ſmall part of a " ſecond. Nor do we require any other inſtruments for this " purpoſe, than common teleſcopes and clocks, only good " of their kind; and in the Obſervers, nothing more is " needful, than fidelity, diligence, and a moderate ſkill in " Aſtronomy. For there is no need that the latitude of the " place ſhould be ſcrupulouſly obſerved, nor that the hours " themſelves ſhould be accurately determined with reſpect to " the meridian: it is ſufficient the clocks be regulated ac- " cording to the motion of the heavens, if the times be well " reckoned from the total ingreſs of Venus into the ſun's " diſc, to the beginning of her egreſs from it; that is, when " the dark globe of Venus firſt begins to touch the bright " limb of the ſun; which moments, I know by my own " experience, may be obſerved to within a ſecond of time.

" But on account of the very ſtrict laws by which the " motions of the planets are regulated, Venus is ſeldom ſeen " within the ſun's diſc: and during the courſe of more than " an hundred and twenty years, it could not be ſeen once; " namely, from the year 1639 (when this moſt pleaſing ſight " happened to that excellent youth Horrox, our country- " man, and to him only, ſince the creation) to the year " 1761; in which year, according to the theories which " we have hitherto found agreeable to the celeſtial motions, " Venus will again paſs over the ſun on the 26th of May*, " in the morning; ſo that at London, about ſix o'clock in " the morning, we may expect to ſee it near the middle of " the ſun's diſc, and not above four minutes of a degree " ſouth of the ſun's center. But the duration of this tran- " ſit will be almoſt eight hours; namely, from two o'clock " in the morning till almoſt ten. Hence the ingreſs will not " be viſible in England; but as the ſun will at that time be " in the ſixteenth degree of Gemini, having almoſt 23 de- " grees north declination, it will be ſeen without ſetting at " all in almoſt all parts of the north frigid zone: and there- " fore the inhabitants of the coaſt of Norway, beyond the " city Nidroſia, which is called Drontheim, as far as the " North Cape, will be able to obſerve Venus entering the " ſun's diſc; and perhaps the ingreſs of Venus upon the " ſun, when riſing, will be ſeen by the Scotch, in the north- " ern parts of the kingdom, and by the inhabitants of the " Schetland iſles, formerly called Thule. But at the time " when Venus will be neareſt the ſun's center, the ſun will

* The ſixth of June, according to the New Stile.'

" be vertical to the northern ſhores of the Bay of Bengal, " or rather over the kingdom of Pegu; and therefore, in the " adjacent regions, as the ſun, when Venus enters his diſc, " will be almoſt four hours towards the eaſt, and as many to " the weſt when ſhe leaves him, the apparent motion of " Venus on the ſun will be accelerated by almoſt double the " horizontal parallax of Venus from the ſun; becauſe Ve- " nus at that time is carried with a retrograde motion from " eaſt to weſt, whilſt an eye placed upon the earth's ſurface, " is whirled the contrary way, from weſt to eaſt.

" Suppoſing the ſun's parallax (as we have ſaid) to be " 12½", the parallax of Venus will be 43"; from which ſub- " tracting the parallax of the ſun, there will remain 30" at " leaſt for the horizontal parallax of Venus from the ſun; " and therefore the motion of Venus will be increaſed 45" " at leaſt by that parallax, whilſt ſhe paſſes over the ſun's " diſc, in thoſe elevations of the pole which are in places " near the Tropic, and yet more in the neighbourhood of " the Equator. Now, Venus at that time will move on the " ſun's diſc, very nearly at the rate of four minutes of a de- " gree in an hour; and therefore eleven minutes of time at " leaſt are to be allowed for 45", or three fourths of a mi- " nute of a degree; and by this ſpace of time, the duration " of this eclipſe cauſed by Venus will, on account of the " parallax, be ſhortned. And from this ſhortening of the " time only, we might ſafely enough draw a concluſion con- " cerning the parallax which we are in ſearch of, provided " the diameter of the ſun, and the latitude of Venus, were " accurately known. But we cannot expect an exact com- " putation in a matter of ſuch ſubtilty.

" We muſt endeavour therefore to obtain, if poſſible, an- " other obſervation, to be taken in thoſe places where Venus " will be in the middle of the ſun's diſc at midnight; that " is, in places under the oppoſite meridian to the former, or " about ſix hours, or 90 degrees, weſt of London; and " where Venus enters upon the ſun a little before its ſetting, " and goes off a little after its riſing. And this will happen " under the above-mentioned meridian, and where the ele- " vation of the north pole is about 56 degrees; that is, in " a part of Hudſon's Bay, near a place called Port Nelſon. " For, in this and the adjacent places, the parallax of Venus " will increaſe the duration of the tranſit by at leaſt ſix mi- " nutes of time; becauſe, whilſt the ſun, from its ſetting to " its riſing, ſeems to paſs under the pole, thoſe places on the " earth's diſc will be carried with a motion from eaſt to weſt,

" contrary

" contrary to the motion of the Ganges; that is, with a " motion conſpiring with the motion of Venus; and there- " fore, Venus will ſeem to move more ſlowly on the ſun, " and to be longer in paſſing over his diſc.

" If therefore it ſhould happen that this tranſit ſhould be " properly obſerved by ſkilful perſons at both theſe places, it " is clear, that the duration thereof will be ſeventeen mi- " nutes longer, as ſeen from Port Nelſon, than as ſeen from " the Eaſt-Indies. Nor is it of much conſequence (if the " Engliſh ſhall at that time give any attention to this affair) " whether the obſervation be made at Fort George, com- " monly called Madraſs, or at Bencoolen on the weſtern " ſhore of the iſland of Sumatra, near the equator. But if " the French ſhall be diſpoſed to take any pains herein, an " Obſerver may ſtation himſelf conveniently enough at Pon- " dichery, on the weſt ſhore of the Bay of Bengal, where " the altitude of the pole is about twelve degrees. As to the " Dutch, their celebrated Mart at Batavia will afford them " a place of obſervation fit enough for this purpoſe, provided " they alſo have but a diſpoſition to aſſiſt in advancing, in " this particular, the knowlege of the heavens. — And in- " deed I could wiſh, that many obſervations of the ſame " phenomenon might be taken by different perſons at ſeveral " places, both that we might arrive at a greater degree of " certainty by their agreement, and alſo leſt any ſingle Ob- " ſerver ſhould be deprived, by the intervention of clouds, " of a ſight which I know not whether any man living in " this or the next age will ever ſee again; and on which de- " pends the certain and adequate ſolution of a problem the " moſt noble, and at any other time not to be attained to. " I recommend it therefore, again and again, to thoſe curi- " ous Aſtronomers, who (when I am dead) will have an " opportunity of obſerving theſe things, that they would " remember this my admonition, and diligently apply them- " ſelves with all their might to the making this obſervation: " and I earneſtly wiſh them all imaginable ſucceſs; in the " firſt place, that they may not, by the unſeaſonable obſcu- " rity of a cloudy ſky, be deprived of this moſt deſirable " ſight; and then, that having aſcertained with more exact- " neſs the magnitudes of the planetary orbits, it may redound " to their immortal fame and glory.

" We have now ſhewn, that by this method the ſun's pa- " rallax may be inveſtigated to within its five hundredth part; " which, doubtleſs, will appear wonderful to ſome. But if " an accurate obſervation be made in each of the places

" above marked out, we have already demonſtrated that the " durations of this eclipſe made by Venus will differ from " each other by ſeventeen minutes of time; that is, upon a " ſuppoſition that the ſun's parallax is $12\frac{1}{2}''$. But if the dif- " ference ſhall be found by obſervation to be greater or leſs, " the ſun's parallax will be greater or leſs, nearly in the ſame " proportion. And ſince ſeventeen minutes of time are an- " ſwerable to 12 ' ſeconds of ſolar parallax, for every ſe- " cond of parallax there will ariſe a difference of more than " eighty ſeconds of time: whence, if we have this differ- " ence true to two ſeconds, it will be certain what the ſun's " parallax is, to within a 40th part of one ſecond; and " therefore, his diſtance will be determined to within its " 500dth part at leaſt, if the parallax be not found leſs than " what we have ſuppoſed: for 40 times $12\frac{1}{2}$ make 500."

The Doctor then proceeds to explain what he has above delivered, by a ſcheme; which, together with the notes added by Mr. Ferguſon to the former part of the Diſſertation, have rendered the whole plain and intelligible to the youngeſt Student in Aſtronomy.

But from obſervations ſince made on the planet Venus, it appears that the tables uſed by the Doctor were not ſufficiently accurate, and alſo that, by an overſight, that great Aſtronomer ſubtracted one angle from another, when he ſhould have added them together; conſequently his calculation is erroneous. Mr. Ferguſon has therefore undertaken to correct theſe errors, and thence to ſhew how nearly we may expect to aſcertain the ſun's parallax by the tranſit of Venus.

' Although it is evident,' ſays this ingenious Writer, ' that ' Dr. Halley has explained his method with great modeſty, ' and ſome doubtfulneſs, and told us, that the ſun's parallax ' may be only determined within its five hundredth part ' thereby, provided it be not leſs than $12\frac{1}{2}''$, and that Venus ' ſhould not paſs more than four minutes of a degree below ' the ſun's center, which he even ſuſpects ſhe will, and has ' taken all proper pains not to raiſe our expectations too high ' on that account; yet from his well-known abilities, and ' character as a great Aſtronomer, it ſeems mankind in gene- ' ral have laid greater ſtreſs upon the method he has preſcrib- ' ed, than he ever deſired them to do. Only as he was well ' convinced it was by far the beſt method by which this high ' problem can ever be ſolved, he warmly recommended it on ' that account.—It is plain that he had not then made a ſuffi- ' cient number of obſervations, whereby to determine with ' certainty

'certainty whether the nodes of Venus's orbit had any motion at all; or if they had, whether it be forward or backward, with reſpect to the fixed ſtars. And, conſequently, having not then made his own tables, he was obliged to take his calculations from others, which allow of no motion to theſe nodes, and had alſo reckoned the time of the tranſit to be about half an hour too late.

'But more modern obſervations prove, and ſo do the Doctor's tables, which were made from his own obſervations after he had wrote the above paper, that the nodes of Venus's orbit move backward in the ſtarry heaven, at ſuch a rate, that Venus will be almoſt ten minutes of a degree below the ſun's center at the middle of her tranſit; by which means the line of the tranſit will be ſo much ſhortened, as will make the whole duration of Venus on the ſun to be about an hour and a quarter leſs than if ſhe had paſſed only four minutes below the center of the ſun; and therefore her parallax from the ſun will be ſo much diminiſhed at places on the earth's ſurface, both at the beginning and end of the tranſit, that the difference of its durations, as ſeen from the banks of the Ganges, or from Pondichery, Bencoolen, or Batavia, will not amount to eleven minutes of time, from that of its duration as ſeen from the earth's center.

'But this is not all: for tho' the tranſit will begin at Port Nelſon, before the ſun ſets to that place, it will be entirely over before he riſes next morning, on account of its ending ſo much ſooner than the Doctor expected from the tables, to which he was then obliged to truſt. So that as no purpoſe could be anſwered by ſending Obſervers to Port Nelſon, none will be ſent to that place; and hence we are quite deprived of the advantage that was judged would ariſe from the contrary motion of Port Nelſon to that of the Ganges, and adjacent places in the Eaſt-Indies.'

Mr. Ferguſon then proceeds to ſhew how the quantities of the parallaxes may be eaſily meaſured on a projection, by a ſcale and compaſſes; and then by a very eaſy calculation, in the common rule of proportion, how much the duration of the tranſit, at any given place, is affected by the parallax; and alſo how near the real quantity of the ſun's parallax may be found from the obſerved difference of the duration of the tranſit at different places: but as large figures are neceſſary, we muſt refer the Reader to the work itſelf, where he will

find every thing laid down in the plaineſt and moſt conſpicuous manner.

He firſt ſuppoſes, with Dr. Halley, that the ſun's parallax is $12\frac{1}{2}''$, and, from a very plain calculation, finds, that the whole contraction of duration, ariſing from the parallaxes of longitude of Venus from the ſun, at the beginning and ending of the tranſit, amounts only to 10 min. 45 ſec. inſtead of 17 minutes, which Dr. Halley expected; and conſequently that we ſhall be able only to find by this tranſit, the ſun's parallax to within the 308th part; which is, however, ſurprizingly near the truth in compariſon of the former methods, which could never come nearer than a tenth or a twelfth part at moſt. But as our Author ſuſpects that the data he has made uſe of in finding theſe concluſions are not accurate, he has given another calculation of the tranſit, which we ſhall inſert in his own words.

'Having reaſon to believe, that the tables give the time of 'the conjunction of the ſun and Venus five minutes ſooner 'than it will be, that Dr. Halley has ſtated the ſemidiame-'ter of Venus at leaſt ſix ſeconds too much in the latter part 'of his Diſſertation, and that the ſun's horizontal parallax 'is much about $10\frac{1}{2}''$, I ſhall now take the liberty to give 'my own opinion concerning the times of the beginning 'and ending of the tranſit, according to a large projection 'thereof on a ſolar diſc of thirty inches in diameter, con-'ſtructed from the following elements. 1. That the true 'conjunction of the ſun and Venus will be at 51 minutes 'after V. in the morning at London. 2. That the true 'geocentric latitude of Venus at that time, will be 9′ 43″ 'ſouth. 3. That the ſun's ſemidiameter is then 15 50. '4. That the ſemidiameter of Venus is 31″. 5. That the 'horizontal parallax of Venus from the ſun is $26\frac{1}{10}''$. 6. 'That the earth's axis will then be inclined to the axis of Ve-'nus's orbit 14½ degrees. And, 7. That the true motion of 'Venus on the ſun will be 4′ of a degree per hour, as ſeen 'from the earth's center.

'And hence the abſolute times of Venus's total ingreſs 'on the ſun, and of the beginning of egreſs from him, re-'duced to the meridian of London, and the different dura-

'tions

'tions of the tranſit from ingreſs to egreſs, will be as fol-
'lows.

		Beginning. H. Min Sec.	End. H. Min. Sec.	Duration. H. Min. Sec.
	The Earth's center	II 31 0 M	VIII 27 0 M.	5 56 0
	London - - -	II 37 32 M.	VIII 26 8 M.	5 48 26
At	*Ganges* - - -	II 35 9 M.	VIII 24 15 M.	5 49 6
	Bencoolen - - -	II 33 29 M.	VIII 24 14 M.	5 50 45
	St. Helena - - -	II 36 38 M	VIII 34 34 M.	5 57 56

'Which times, being reduced to the meridians of the three
'laſt places, are at the places themſelves as follows. M.
'ſignifies morning. A afternoon.

		Beginning. H. Min. Sec.	End. H. Min. Sec.	Duration. H. Min. Sec.
	The *Ganges* -	VIII 31 9 M	II 20 15 A	5 49 6
At	*Bencoolen* - -	IX 21 29 M.	III 12 14 A.	5 50 45
	St. Helena -	II 12 38 M.	VIII 10 34 M.	5 57 56

'So that the whole effect of the parallaxes, both in lon-
'gitude and latitude, will be, to contract the duration of
'the tranſit 7 minutes 34 ſeconds at London, 6 minutes 54
'ſeconds at the Ganges, 5 minutes 15 ſeconds at Bencoolen,
'and to protract the duration 1 minute 56 ſeconds at St. He-
'lena.

'From the firſt contact to the total ingreſs, and from the
'beginning of the egreſs to the laſt contact, will be about 20
'minutes.

'St. Helena is a very proper place for obſerving this tranſit
'at, even though the end can only be ſeen there: for at that
'time, the parallax of Venus from the ſun will be almoſt
'equal to the whole quantity of her horizontal parallax from
'him. And by comparing the obſerved times of ending of
'the tranſit at London, Bencoolen, and St. Helena, the dif-
'ferences thereof will be very good helps towards the ſolu-
'tion of this moſt deſirable problem."

We ſhall beg leave to add here, another calculation adapt-ed to the meridian of London, made with ſome attention from the beſt tables extant, and from data, ſomething different from thoſe of our author: namely, the ſun's ſemidiameter, 15′ 52″. The ſemidiameter of Venus 35″, and the ſun's parallax 10″.

Beginning of the tranſit, II h. 29′ 16″. Beginning of the total immerſion, II h. 47′ 27″. Middle of the tranſit, V h.

49′ 29″. Beginning of the emerſion VIII h. 42′ 47″. End of the tranſit, IX h. 26′ 41″. Leaſt diſtance of the centers 9′ 52″.

At the end of his diſſertation Dr. Halley obſerves, that there will be another tranſit of Venus, on the third of June 1769; but as he could not then, for want of a ſufficient number of obſervations, ſay whether the nodes of Venus's orbit had any motion, he could not determine whether the planet would be ſeen within the ſun or not, in any parts except the northern parts of Norway; but added, that if it ſhould be found, as he ſuſpected it would, that the nodes of Venus had a retrograde motion, this tranſit would afford a much better opportunity for finding the ſun's parallax, by almoſt the greateſt difference in the durations of theſe eclipſes that can poſſibly happen. Obſervations have ſince confirmed what the Doctor ſuſpected, namely, that the nodes of Venus have a retrograde motion; ſo that the tranſit which will happen on the third of June 1769, will, if properly obſerved at Torne in Lapland, and the iſlands of Solomon in the South-Sea, afford as fine an opportunity of finding the ſun's parallax as can be wiſhed.

Mr. Ferguſon, to render the treatiſe before us complete, has added a map of the earth, projected on the plane of the equator, ſhewing the hours and minutes of true times of the beginning and end of the tranſit of Venus over the ſun's diſc, computed to the meridian of London: and an extract from a paper publiſhed in the *Connoiſſance des Temps* for the year 1761, on the tranſit of Venus over the ſun's diſc on the 6th of June 1761, and the importance of that phænomenon.

We ſhall conclude this article with obſerving, that we have read Mr. Ferguſon's treatiſe with pleaſure; and as he has not only explained every thing relating to this famous tranſit, but alſo rendered the embarraſſing doctrine of parallaxes plain and intelligible, we are perſuaded that every lover of aſtronomy will thank us for recommending this treatiſe to his perſual.

The Jealous Wife. A Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By George Colman, Eſq; 8vo. 2s. 6d. Newbery, &c.

WHEN Pliny was diſſatisfied with the Judgment of his critical Friends, to whom he ſubmitted his compoſition,

poſitions, he uſed to ſay, *Ad Populum provoco.* In all caſes, whatever, the laſt reſort is undoubtedly to the people, from whoſe decree no appeal can be made to any ſuperior tribunal. Nevertheleſs, there are inſtances in which we may venture to appeal from the people to themſelves.

Philip of Macedon having once unfortunately nodded over a cauſe, he pronounced an unjuſt decree; upon which the party aggrieved cried out, "I appeal: I appeal." To whom, ſaid Philip; "To Philip when he is awake," replied the Appellant. The King was ſo far from being offended at the freedom, that he gave the cauſe an attentive rehearing; and finding that he had miſtaken the merits, he had the virtue to reverſe his own decree.

As we cannot ſuppoſe there is leſs virtue in an Engliſh Audience than in a Grecian King, therefore, notwithſtanding the general applauſe with which this comedy has been repreſented on the ſtage, we ſhall venture to appeal from the people in the theatre, to the ſame people in their cloſets.

It is, indeed, an invidious office to oppoſe the public judgment, already determined in favour of a Writer whoſe talents, in general, we alſo reſpect; and who has given ſuch proofs of genius in his former productions, as may, in ſome meaſure, juſtify a partiality to the piece before us. But in this caſe, we muſt forget the Author, and judge of the performance abſtractedly.

By a prefixed Advertiſement, the Writer acknowleges the uſe he has made of Fielding's admirable novel of Tom Jones. He farther owns, that he has taken ſome hints from the Spectator, and the Adelphi of Terence. He likewiſe confeſſes, that there are ſome traces of the character of the Jealous Wife in one of the latter papers of the Connoiſſeur: and, laſtly, profeſſes himſelf indebted to Mr. Garrick's advice in many particulars, relating both to the Fable and the Characters. This Advertiſement is followed by a Dedication, concerning which we will only ſay, in few words, that it is difficult to determine, which has moſt reaſon to bluſh—The Patron or the Dedicator.

The characters and plan of the comedy are briefly as follow. Mrs. Oakly is the Jealous Wife. Major Oakly is her huſband's brother. Harriot, and Charles (the latter nephew to Mr. Oakly) are two Lovers. Ruſſet, the father of Harriot, is Fielding's Squire Weſtern: and Sir Harry Beagle, a mere Jockey, is a pretender to Harriot, under countenance of her father.

father. Lord Trinket is a debauched young Nobleman; and Lady Freelove, the copy of Lady Bellaſton, a licentious woman of faſhion. To this groupe is added Capt. O Cutter, an Iriſh Officer in the navy.—The paſſion between the two Lovers, Harriot and Charles, is made the inſtrument to work up the jealouſy of Mrs. Oakly. Harriot, being preſſed to marry Beagle, rather than conſent, elopes from her father, and flies to her kinſwoman Lady Freelove: upon her elopement, her father writes an angry letter to Mr. Oakly, charging him with being privy to her eſcape. This letter, falling into the hands of his wife, throws her into a violent rage, upon a ſuſpicion that it is ſome intrigue of her huſband's. This jealouſy is afterwards inflamed by poor Harriot's taking refuge at the Houſe of Mr. Oakly, whither ſhe was driven by a rude attempt which Lord Trinket made in the abſence of Lady Freelove; from which ſhe was reſcued by the happy arrival of her Lover: who engaging with his Lordſhip, gives Harriot an opportunity to eſcape. While the poor girl is lamenting her ſituation, and ſuing for ſhelter at Mr. Oakly's, his wife enters unperceived, and overhears part of the converſation: upon which her ſuſpicions being confirmed, ſhe rudely interrupts them, and inſults Miſs Harriot. During this ſcene her father enters, and ſoon after Charles comes in, quite drunk. Charles rudely lays hold of his Miſtreſs; who, in reſentment of his drunkenneſs, diſengages herſelf from him, and goes away with her father, to the Bull and Gate Inn, where he and Sir Harry Beagle lodge, leaving Charles to ſleep himſelf ſober.

Lord Trinket, though diſappointed in his firſt attempt, does not give over his deſign upon Harriot: and having got intelligence of the place of her Father's reſidence, he engages Capt. O Cutter to preſs her Father and Sir Harry on board a Tender, in order to facilitate his ſcheme of carrying off Miſs Harriot. With a view of cutting out work for Charles, he ſends him a challenge by the Iriſh Captain, and at the ſame time gives him a letter for Lady Freelove, in which he mentions his deſign upon Harriot. The Iriſh Captain makes a lucky blunder in delivering the letters; by which means Charles finds out his Miſtreſs, and diſcovers his Lordſhip's plot. Charles takes no notice of the miſtake to O Cutter, but hurries away to the relief of Harriot; and arrives ſo critically, that he once more reſcues her from the violence of his Lordſhip. Charles leads her off in triumph; and ſhe is once more brought to Mr. Oakly's; where, at length all parties meet. Lord Trinket and Lady Freelove, would perſuade

ſuade Ruſſet and Beagle, that Charles, in concert with Harriot, laid the plot for preſſing them; but Charles detects them by producing the letter. Sir Harry Beagle finding he had no chance of gaining Harriot, gives up his pretenſions, and *ſwops* her for a horſe of Lord Trinket's, called Nabob. In the end, Ruſſet is reconciled to Charles, and conſents to give him his daughter. Mrs. Oakly is made ſenſible that her ſuſpicions were groundleſs; ſhe promiſes to baniſh all idle jealouſies for the future; and thus the whole ends happily.

It is with pleaſure we acknowlege, that in the working up this plan, the Author has diſplayed a great deal of merit. The incidents are various, ſtriking, and intereſting. Attention is agreeably kept alive throughout: and every Act is full of buſineſs and contrivance. While the minds of the audience are taken up with this agreeable buſtle, they have no leiſure to remark impropriety of character, inelegance of diction, or improbability of incident. We would not be thought to peruſe the works of genius with too much of the *Sang froid*, but as we are not deceived by what the Italians call the *Fourberie della Scena*, or ſtage trick, we cannot avoid obſerving, that this comedy is extremely faulty in the particulars above-mentioned.

Great part of the objection to this piece, however, ought rather to be imputed to its Godfather than its Parent: for had it been named *The Termagant: or, the hen-pecked Huſband*, it would, upon the whole, have been much leſs exceptionable.

But to call it *The Jealous Wife* is a palpable miſnomer; for the Author ſeems, in the character of Mrs. Oakly, to have clearly miſtaken the paſſion of Jealouſy. Jealouſy is one of thoſe *Ingentes curæ*, which for ſome time *non loquuntur, ſed ſtupent*—Jealouſy is a paſſion to which minds of nice delicacy and exquiſite ſenſibility are moſtly addicted. It is a paſſion which at firſt preys upon itſelf, and which they who feel it, induſtriouſly endeavour to conceal from the object of their miſtruſt. It is a paſſion which for a long time fluctuates between ſuſpicion and confidence, and which, at intervals, is attended with violent guſts of tenderneſs and affection.

Mrs. Oakly, however, diſcovers none of theſe ſymptoms. She has no more delicacy than an Oyſter-wench; ſhe has nothing of that which the French call *Retenue*: and throughout the whole play ſhe does not breath one ſentiment of fondneſs for her huſband. She is a downright Virago; ſhe opens the

the play, injudiciouſly enough, with rating her huſband, we know not why or wherefore; we hear her ſcold, before we ſee her; and ſhe continues, without intermiſſion, to play the Vixen, throughout the five Acts.

As to poor Mr. Oakly, he is a good kind of a creature, and loves his wife; but for no other reaſon, that we can diſcover, than that which, according to the proverb, makes the Spaniſh women love their huſbands—becauſe they uſe them ill. The Major, his brother, is a rough old veteran, a good bottle-companion, has a ſtrong head, but not much ſtored with brains. His notions of women are extremely groſs and narrow, and are finely ridiculed by his brother. In ſhort, the Major has nothing of the Gentleman.

With regard to Charles, he appears to us to have no character. He loves his Harriot indeed; he draws his ſword in her defence, he ſwallows pint bumpers to her health: and though he had diſobliged her by getting drunk in the country, yet he no ſooner reſcued her from Lord Trinket, than he got drunk again, for joy, as he would make her believe, at having delivered her from his Lordſhip. But this was the worſt apology poor Charles could make; for the joy of having reſcued her, muſt have been preſently allayed by the regret of loſing her, and the cruel reflection of her being driven alone into the ſtreets of London, to which ſhe was an entire ſtranger. A Lover of any ſenſibility would have flown to every part of the town; but if he had poſſeſſed any underſtanding, he need not have been at a loſs where to have found her: for, as he was acquainted with her connections, he might naturally have concluded, that ſhe would probably ſeek for ſhelter at her uncle's, rather than at the St. Alban's tavern. For a Lover to leave his Miſtreſs in ſuch a ſituation, for the ſake of the bottle, was certainly a crime againſt Love, as well as an offence againſt Decency.—The Author tells us, in his Preface, that this ſcene of Charles's intoxication, is partly an imitation of the behaviour of *Syrus*, much in the ſame circumſtances, in the *Adelphi* of *Terence*. But ſurely there is no great propriety in making a Gentleman imitate the behaviour of a Servant; neither, by the bye, do we ſee how the circumſtances are in any degree the ſame. Beſides, in this inſtance, the indecorum is aggravated by introducing Charles in his drunken fit before his Miſtreſs and her father, a circumſtance which muſt be highly diſguſting to a polite audience.

Harriot appears to be a girl of ſome ſentiment; but ſhe has none of that vivacity or ſenſibility which renders a character

character affecting. But, indeed, the poor creature is in ſuch a fright, from beginning to end, that ſhe has no reſpite from agitation. The aſſaults of a rude Raviſher; the indecorums of a drunken Lover; the menaces of an angry father; and the brutal courtſhip of her Newmarket Sweetheart, were enough to harras her out of her ſenſes. To do her juſtice, however, ſhe does not ſeem totally devoid of delicacy, and ſhe expreſſes a proper reſentment at Charles's intoxication. Though after all, ſhe is a bold girl to venture upon ſuch a paper-ſkulled young fellow, and to take his word for his future ſobriety.

Lord Trinket is a bauble indeed. He is a Debauchee without paſſion, and a Libertine without ſentiment. His vanity has nothing in it that is entertaining, and he ſeems a ſtranger even to the *bon ton*, on which he prides himſelf ſo much. He is ſo far from having the air of a man of quality, that he has by no means the manners of a Gentleman. His converſation is low and inſipid, and his ſcraps of French are ſometimes *un peu mal appliquées*. Beſides, people of faſhion have long ſince caſt off French to their Valets and Waiting-women, and the ſofter Italian is now the language of high-life. His Lordſhip's attempt to raviſh Harriot in his friend's houſe, on the very firſt *tête a tête* interview with her, and within the hearing of company, is as improbable as it is indelicate: and if we may judge from the unnatural impetuoſity of the attempt, we may venture to conclude, that the young Lady's reputation, would have been in more danger than her perſon.

Of Lady Freelove we will only obſerve, that if the Author had not given her a title, we ſhould never have ſuſpected her to have been a woman of quality. She is a ſhameleſs creature, without ſentiment, without delicacy, without ſpirit. Her aſſiſting his Lordſhip in his deſigns againſt Harriot, her own relation, whoſe honour he had openly attempted to violate, is a proceeding ſo unnatural that Mother Douglas would bluſh to have been concerned in it.

With regard to the Iriſh Captain, he is a mere ſea-monſter, ſuch a one as we hope never was, or ever will be a Commander in the navy: in ſhort, Shakeſpear's Caliban is not more brutal.

The character of Ruſſet, tho' the leaſt ſtriking, appears to be the beſt finiſhed. It is natural and uniform: he is a plain, honeſt country Gentleman; is extravagantly fond of his daughter, and wiſhes to make her happy; but unluckily thinks that the ſureſt means to promote her happineſs, is to

marry

marry her to the richeſt man in the county. In this reſolution he remains inflexible: and he determines, to uſe his own words, 'to make her happy, if he breaks her heart 'for it.'

With reſpect to Sir Harry Beagle, his intended ſon-in-law, this character, it muſt be owned, abounds with ſtrokes of humour, which are highly diverting; but it is a great deal too much *outré*, to ſtand the teſt of criticiſm. There are, indeed, too many ruſtic Gentlemen who interlard their diſcourſe with the dialect of the ſtables: but a continued affectation of turning every expreſſion in the Jockey ſtile, is highly diſguſting, and ſhews an Author to be no nice Judge of Nature. Beſides, a man may be a Horſe-jockey without being a brute: and we will venture to ſay, that the meereſt Groom that ever handled a curry-comb, would not have addreſſed his Miſtreſs in the language of the following ſcene.

Enter Sir Harry Beagle.

'*Sir H.* Your ſervant, Miſs!——What! Not ſpeak! '——Baſhful mayhap——Why then I will.——Look'ye, 'Miſs, I am a man of few words.——What ſignifies hag-'ling? It looks juſt like a Dealer.——What d'ye think of 'me for an huſband?——I am a tight young fellow—— 'ſound wind and limb——free from all natural blemiſhes— 'rum all over, dammee.

'*Har.* Sir, I don't underſtand you. Speak Engliſh, and 'I'll give you an anſwer.

'*Sir H.* Engliſh! Why ſo I do——and good plain Eng-'liſh too.——What d'ye think of me for an huſband?—— 'That's Engliſh,——e'nt it?——I know none of your 'French Lingo, none of your Parlyvoos, not I.——What 'd'ye think of me for an huſband? The 'Squire ſays you 'ſhall marry me.

'*Har.* What ſhall I ſay to him? I had beſt be civil. '[*Aſide.*]——I think, Sir, you deſerve a much better wife, 'and beg——

'*Sir H.* Better! No, no——though you're ſo knowing, 'I am not to be taken in ſo.——You're a fine thing—— 'your points are all good.

'*Har.* Sir Harry! Sincerity is above all ceremony. Ex-'cuſe me, if I declare I never will be your wife. And if 'you have a real regard for me and my happineſs, you will 'give up all pretenſions to me. Shall I beſeech you, Sir, to 'perſuade my father not to urge a marriage to which I am 'determined never to conſent.

'*Sir*

'*Sir H.* Hey! how! what! be off!———Why it's a 'match, Miſs!——It's done and done on both ſides.

'*Har.* For heaven's ſake, Sir, withdraw your claim to me. '—I never can be prevailed on—indeed I can't——

'*Sir H.* What! make a match, and then draw ſtakes! 'That's doing of nothing———play or pay, all the world 'over.

'*Har.* Let me prevail on you, Sir!——I am determined 'not to marry you at all events.

'*Sir H.* But your father's determined you ſhall, Miſs!— 'So the odds are on my ſide.——I am not quite ſure of my 'horſe, but I have the Rider hollow.

'*Har.* Your horſe! Sir——D'ye take me for——but I 'forgive you.——I beſeech you, come into my propoſal. It 'will be better for us both in the end.

'*Sir H.* I can't be off.

'*Har.* Let me intreat you.

'*Sir H.* I tell you, its unpoſſible.

'*Har.* Pray, pray do, Sir!

'*Sir H.* I can't, dammee.

'*Har.* I beſeech you.

'*Sir H.* [*Whiſtles.*

'*Har.* How! laugh'd at?

'*Sir H.* *Will you marry me? Dear Ally, Ally Croker!* '[*Singing.*

'*Har.* Marry you? I had rather be married to a ſlave, a 'wretch—you! [*Walks about.*

'*Sir H.* A fine going thing——ſhe has a deal of foot—— 'treads well upon her paſterns—goes above her ground—

'*Har.* Peace, wretch!——Do you talk to me as if I were 'your horſe?

'*Sir H.* Horſe! Why not ſpeak of my horſe? If your 'fine Ladies had half as many good qualities, they would be 'much better bargains.

'*Har.* And if their wretches of huſbands liked them half 'ſo well as they do their horſes, they wou'd lead better lives.

'*Sir H.* May-hap ſo,——But what ſignifies talking to 'you?——The 'Squire ſhall know your tricks—He'll doctor you.——I'll go and talk to him.

'*Har.* Go any where, ſo that you go from me.

'*Sir H.* He'll break you in—If you won't go in a ſnaffle, 'you muſt be put in a curb——He'll break you, dammee.'

We appeal to the impartial Reader, whether it is in nature for any Being that bears the ſhape of mankind, eſpecially for a man of title and fortune, to pay the addreſs and

delicate young Lady in ſuch groſs, inſulting, and brutal terms. If horſes, as in the days of Homer, could ſpeak, we will venture to ſay that Nabob, for whom he ſwopped his miſtreſs, would have addreſſed her with more gentle courtſhip.

With regard to the language, when we conſider that the characters are ſuppoſed to be drawn from genteel life, it is in general flat, ſpiritleſs, and inelegant. It is true, the ſtile of comedy ſhould be *ſermoni proprior*; nevertheleſs it ought not to ſink to the coarſe dialogue of common life, but to copy the politer converſation, which may be preſumed to paſs among ſuch as are refined by education. Nay, it may in particular ſcenes, be allowed to riſe higher, on the authority of Horace.——

Interdum tamen et vocem comœdia tollit.

As to the incidents, we have already obſerved, that they are various, ſtriking and intereſting. Nevertheleſs there are many circumſtances in the conduct of the under-plot, which ſhock probability. Of this kind is Lord Trinket's attempt upon Harriot, above noticed: to which, it will be ſufficient to add, that his deſign to perſuade Ruſſet that the latter had been preſſed through the contrivance of Charles and Harriot, was a ſcheme againſt probability; ſince it appears his Lordſhip knew that Charles was, through the blunder of the Iriſh captain, in poſſeſſion of his letter to Lady Freelove, which muſt infallibly detect him.

Nevertheleſs we muſt do our Author the juſtice to acknowlege that the moſt capital incidents are produced very naturally, and conducted with more attention to probability. As it gives us much greater pleaſure to point out beauties, than to expoſe blemiſhes, we cannot reſiſt the ſatisfaction of exhibiting a proof of our Author's ſkilful management in the following ſcene; where Harriot relates the circumſtance of her being reſcued by Charles, and deſires Mr. Oakly to admit her into his houſe; the latter knowing his wife's jealous temper, anſwers with great emotion———

'*Oak.* This is the moſt perplexing ſituation!——Why 'did not Charles take care to beſtow you properly?

'*Har.* It is moſt probable, Sir, that I ſhou'd not have 'conſented to ſuch a meaſure myſelf. The world is but 'too apt to cenſure, even without a cauſe: and if you are 'ſo kind as to admit me into your houſe, I muſt deſire not 'to conſider Mr. Oakly in any other light than as your ne-

'phew,

'phew, as in my preſent circumſtances I have particular objections to it.

'*Oak.* What an unlucky circumſtance!——Upon my 'ſoul, Madam, I would do any thing to ſerve you——But 'being in my houſe, creates a difficulty that———

'*Har.* I hope, Sir, you do not doubt the truth of what I 'have told you.

'*Oak.* I religiouſly believe every tittle of it, Madam, but 'I have particular family conſiderations, that———

'*Har.* Sure, Sir, you cannot ſuſpect me to be baſe 'enough to form any connections in your family, contrary 'to your inclinations, while I am living in your houſe.

'*Oak.* Such connections, Madam, would do me and my 'family great honour, I never dreamt of any ſcruples on 'that account.——What can I do?——Let me ſee——Let 'me ſee——ſuppoſe——— [*Pauſing.*

Enter Mrs. Oakly *behind, in a capuchin, tippet,* &c.

'Mrs. *Oak.* I am ſure I heard the voice of a woman 'converſing with my huſband.———Ha! [*Seeing Harriot.*] 'Is it ſo, indeed! Let me contain myſelf——I'll liſten.

'*Har.* I ſee, Sir, you are not inclined to ſerve me——. 'Good heaven! What am I reſerv'd to?—Why? Why 'did I leave my father's houſe to expoſe myſelf to greater 'diſtreſſes? [*Ready to weep.*

'*Oak.* I wou'd do any thing for your ſake: indeed I 'wou'd. So pray be comforted, and I'll think of ſome pro'per place to beſtow you in.

'Mrs. *Oak.* So! ſo!

'*Har.* What place can be ſo proper as your own houſe?

'*Oak.* My dear Madam, I——I———.

'Mrs. *Oak.* My *dear* Madam——Mighty well!

'*Oak.* Huſh!——hark!——what noiſe——No——nothing. 'But I'll be plain with you, Madam, we may be inter'rupted.———The family conſideration I hinted at, is no'thing elſe than my wife. She is a little unhappy in her 'temper, Madam!—And if you was to be admitted into 'the houſe, I don't know what might be the conſequence.

'Mrs. *Oak.* Very fine———

'*Har.* My behaviour, Sir!———

'*Oak.* My dear life, it would be impoſſible for you to be'have in ſuch a manner as not to give her ſuſpicion.

'*Har.* But if your nephew, Sir, took every thing upon 'himſelf———

'*Oak.* Still that would not do, Madam!—Why this very 'morning, when the letter came from your father, though

'I positively denied any knowlege of it, and Charles owned
'it, yet it was almoſt impoſſible to pacify her.

'Mrs. *Oak.* The letter!——How have I been bubbled!

'*Har.* What ſhall I do? What will become of me?

'*Oak.* Why, look'ye, my dear Madam, ſince my wife
'ſo ſtrong an objection, it is abſolutely impoſſible for me to
'take you into the houſe. Nay if I had not known ſhe was
'gone out, juſt before you came, I ſhould be uneaſy at your
'being here even now. So we muſt manage as well as we
'can. I'll take a private lodging for you a little way off,
'unknown to Charles or my wife, or any body; and if
'Mrs. *Oakly* ſhould diſcover it at laſt, why the whole matter
'will light upon Charles, you know.

'Mrs. *Oak.* Upon Charles!

Har. How unhappy is my ſituation! [*Weeping*] I am ruin-
'ed for ever.

'*Oak.* Ruin'd! Not at all. Such a thing as this has
'happened to many a young Lady before you, and all has
'been well again.——Keep up your ſpirits! I'll contrive, if
'I poſſibly can, to viſit you every day.

'Mrs. *Oak.* [*Advancing*] Will you ſo? O Mr. Oakly!
'Have I diſcovered you at laſt? I'll viſit you indeed. And
'you my *dear* Madam, I'll———

'*Har.* Madam, I don't underſtand——

'Mrs. *Oak.* I underſtand the whole affair, and have un-
'derſtood it for ſome time paſt.———You ſhall have a
'private lodging, Miſs!——It is the fitteſt place for you, I
'believe.——How dare you look me in the face?

'*Oak.* For heaven's ſake, my love, don't be ſo violent.—
'You are quite wrong in this affair——You don't know
'who you are talking to. That Lady is a perſon of
'faſhion.

'Mrs. *Oak.* Fine faſhion, indeed! To ſeduce other wo-
'men's huſband's!

'*Har.* Dear Madam; how can you imagine——

'*Oak.* I tell you, my dear, this is the young Lady that
'Charles———

'Mrs. *Oak.* Mighty well! But that won't do, Sir!—
'Did not I hear you lay the whole intrigue together? Did
'not I hear your fine plot of throwing all the blame upon
'Charles?——

'*Oak.* Nay, be cool a moment——You muſt know, my
'dear, that the letter which came this morning, related to
'this Lady——

'Mrs. *Oak.* I know it.

'*Oak.*

'*Oak.* And ſince that, it ſeems, Charles has been ſo for-
'tunate as to——

'Mrs. *Oak.* O you deceitful man!—That trick is too
'ſtale to paſs again with me.——It is plain now what you
'meant by your propoſing to take her into the houſe this
'morning.——But the Gentlewoman cou'd introduce her-
'ſelf, I ſee.

'*Oak.* Fie! fie, my dear, ſhe came on purpoſe to enquire
'for you.

'Mrs. *Oak.* For me!———Better and better!——Did
'not ſhe watch her opportunity, and come to you juſt
'as I went out? But I am obliged to you for your
'viſit, Madam. It is ſufficiently paid. Pray, don't let me
'detain you.

'*Oak.* For ſhame! For ſhame, Mrs. Oakly! How can
'you be ſo abſurd? Is this proper behaviour to a Lady of
'her character.

'Mrs. *Oak.* I have heard her character. Go, my fine
'run-away Madam! Now you've eloped from your father,
'and run away from your aunt! Go!——You ſhan't ſtay
'here, I promiſe you.

'*Oak.* Prithee, be quiet. You don't know what you are
'doing. She ſhall ſtay.

'Mrs. *Oak.* She ſhan't ſtay a minute.

'*Oak.* She ſhall ſtay a minute, an hour, a day, a week,
'a month, a year!——'Sdeath, Madam, ſhe ſhall ſtay for
'ever, if I chuſe it.

'Mrs. *Oak.* How!

'*Har.* For Heaven's Sake, Sir, let me go. I am frighted
'to death.

'*Oak.* Don't be afraid, Madam;——She ſhall ſtay, I in-
'ſiſt upon it.

'*Ruſſet* [*within.*] I tell you, Sir, I will go up. I am
'ſure that the Lady is here, and nothing ſhall hinder me.

'*Har.* O my father! My father! [*Faints away.*

'*Oak.* See! She faints. [*Catching her.*]——Ring the bell!
'Who's there?

'Mrs. *Oak.* What! Take her into your arms too!—Oh!
'I have no patience.'

This, in our judgment, is the beſt ſcene in the whole play. The dialogue is curiouſly contrived. Every ſpeech which Mrs. *Oakly* overhears tends to confirm her ſuſpicions, and yet not a word is forced, but all riſes naturally from the ſubject. This is indeed the *ars celandi artem.*

To ſum up the whole in few words. There is a good deal of humour and keen ridicule in this piece, interſperſed with many ſenſible reflections which ſhew a knowlege of life: and it abounds with thoſe changes and contrivances which ſurprize and entertain an audience. But the Author's talent ſeems to lie in caracature: he is very happy in hitting of ſtrong marked features, but cannot command thoſe ſoft and delicate touches which form an agreeable and finiſhed picture.

Seaſonable Hints from an honeſt Man on the preſent important Criſis of a new Reign and a new Parliament. 8vo. 1s. Millar.

HIS Majeſty, on his acceſſion to the throne, having been graciouſly pleaſed to invite the aſſiſtance of all *honeſt Men*, this Writer, as one of that number, offers theſe, which he ſtyles *ſeaſonable* Hints.

With reſpect to the Author's honeſty, the judgment of thoſe who have the honour to be acquainted with him, and above all, the teſtimony of his own conſcience, can beſt determine his title to the character he has aſſumed—that of an *honeſt Man:* but that he is an *able Man*, the pamphlet before us is a ſufficient evidence.

It is not a little unfortunate for the cauſe of Truth and Liberty, that the *language* of the falſe Patriot, does not differ from that of the true one: nay, the aſſumed character often bears ſtronger marks of zeal and public ſpirit, than that which is real. It is always with great reluctance that we intimate any ſuſpicion with regard to the ſincerity of an Author's profeſſions, but with reſpect to political treatiſes eſpecially, which may make impreſſions on the minds of the public, attended with immediate ill conſequences; it is a part of our duty to warn our Readers againſt too implicit a confidence in the declarations of ingenious and inſinuating Writers.

We deem this caution the more neceſſary in the preſent inſtance, as the pamphlet before us is penned with great artifice, reſerve, and ambiguity; and though we do not mean to intimate, that it is diſhoneſt, yet from ſome appearances we may venture to ſay, that it is diſingenuous. But of this let the Reader judge from the paſſages and animadverſions we ſhall offer to his conſideration.

The

The Writer introduces his admonitions in the following ſpirited ſtile. 'Were it poſſible for me to be conveyed, for 'a few moments, to the cloſet, under the form of ſome 'Mentor, I ſhould think myſelf obliged by every dictate of 'loyalty, and every counſel of prudence, to recommend and 'enforce this moſt ſeaſonable piece of advice;—to be upon 'the guard againſt the artful applications of every ſet of 'Courtiers; and by a proper firmneſs to convince every one, 'that we have a Monarch on the throne, who knowing that 'he reigns in the hearts of an united people, is determined 'not to reſign himſelf to the inſolent pretenſions of any Con-'federacy of Miniſters.

'The importance and ſeaſonableneſs of ſuch advice is ſelf-'evident. For if any ſuch confederacy ſhould be forming, 'or already formed (though I cannot ſuppoſe any body ſo 'weak, or ſo wicked, as to engage in it) the manner in 'which it is treated, at its firſt appearance, will have very 'deciſive conſequences; in ſhort, it will, in a great meaſure, 'determine, whether the Prince upon the throne, is to reign 'over a free and united people, with that full extent of 'power which our well-poiſed government allows to the 'Crown, or whether he is to content himſelf with the ſha-'dow of royalty, while a ſet of *Undertakers* for his buſineſs, 'intercept his immediate communication with his people, 'and make uſe of the legal prerogatives of their *Maſter*, to 'eſtabliſh the illegal claims of factious *oligarchy*.

'It were no difficult taſk, perhaps, to draw a ridiculous 'enough picture of the groupes of Candidates for Court-'favours, on ſuch occaſions as the preſent; and to deſcribe 'with that ludicrous ſeverity which it deſerves, the inſatiable 'thirſt of thoſe who, though they have been intoxicated, for 'years, with the moſt copious draughts of the cup of power, 'are ſtill ſo unreaſonable as to be craving for more, to the 'utter excluſion of numbers, who have an equal right to 'taſte it in their turn. But the ſcramble for power and 'places, which of late years hath been, as it were, the great 'aim of almoſt every one who approached the throne, and 'which I ſo ardently wiſh may not revive at this juncture, 'is more the object of grave ſentiment than of giddy ridi-'cule. We may laugh at the private foibles of the Great, 'but cannot help being ſhocked at their public corruption. 'They are fit ſubjects for the Poet's ſatire, when we view 'them confederating at a *horſe race*, or a *gaming table*; but 'of the Patriot's indignation, when we conſider their con-'duct in *public life*, and obſerve their factious combinations

'to lay violent hands on every lucrative employment; true 'to their own mercenary concerns, but regardleſs of the na- 'tional intereſt; devoted to ſome Miniſter, at whoſe levee 'they bow with ſervility; and ſcarcely owning an obliga- 'tion to the royal hand, which decency obliges them to kiſs.

'It muſt give every lover of his country real ſatisfaction, 'that thoſe eminent Counſellors who adviſed and conducted 'the preſent war, are continued in employment at this time, 'that they may not be deprived of the opportunity of diſ- 'playing their abilities, in extricating the nation out of thoſe 'difficulties and diſtreſſes in which, during their counſels, it 'was firſt involved. But, at the ſame time, I ſhould be 'ſorry to ſee any Miniſter, or knot of Miniſters, permitted 'to graſp univerſal influence in *domeſtic buſineſs*, and forcing 'his Majeſty, at his firſt entrance upon Gover ment, to no- 'minate to all the employments about his perſon, in his fa- 'mily, and in his revenues, not thoſe whom he himſelf 'thinks worthieſt and likes beſt, but thoſe whom the confe- 'derated Party-leaders may think moſt likely to be dependant 'on themſelves, and whom they may make uſe of as their 'inſtruments to extend their influence, nay, to perpetuate 'their power, in oppoſition to the royal inclination.

'A King who would hope for a reign of conſequence, and 'eaſe, muſt begin with ſuch a ſteadineſs of conduct, as may 'convince every one who approaches him, that he knows it 'is the duty of his Miniſters to depend on him, and has too 'much ſpirit to depend on his Miniſters. If he ſhews his in- 'clination to continue particular perſons in high office, he 'muſt at the ſame time, ſhew his reſolution to break all fac- 'tious *Connections* and *Confederacies*.'

Why does not this *honeſt Man* ſpeak out? What does he mean by expreſſing his ſatisfaction, 'that thoſe eminent 'Counſellors who adviſed and *conducted* the preſent war are 'continued in employment.'—And by diſcovering ſuch con- cern at the ſame time, 'that any Miniſter, or knot of Mini- 'ſters, ſhould be permitted to graſp univerſal influence in 'domeſtic buſineſs?' Is *domeſtic* buſineſs then of more import- ance than *foreign*? Is it of more conſequence to the nation who is about his Majeſty's *perſon* and *family*, than who is at the head of our *fleets* and *armies*? Certainly not. It ſeems of very little moment to the nation, what lilly-handed Courti- er plays with a white wand; but it is of the higheſt import- ance, who bears the Staff, or hoiſts the Flag. If we know any thing of the Conſtitution, the conduct of the War, is as much a part of Prerogative, as the conduct of the Houſhold:

and

and for a Miniſter, or knot of Miniſters, to monopolize the direction of the one, is as great, or greater, an invaſion of Prerogative, as to engroſs the direction of the other. We cannot conceive, therefore, what this *honeſt Man* means by making the Sovereign *paſſive* in the conduct of the War, and adviſing him to be arbitrary in *domeſtic* buſineſs. What if this *honeſt Man* ſhould have been ſtruggling for ſome *domeſtic* employment, and have met with ſuch a violent oppoſition from ſome Miniſter, as at length has rouzed his loyalty and patriotiſm, which may have long lain dormant, and crouching under miniſterial uſurpation? In ſuch caſe, might we not ſay, *Hinc illæ lachrymæ?* We have in this kingdom been ſo often duped by private intereſt or reſentment, under the maſk of public ſpirit, that it is not unnatural to form ſuch a conjecture: and, perhaps, ſome ſubſequent paſſages do not a little favour ſuch a ſuſpicion.

The Writer, after inveighing againſt miniſterial Confederacies in former reigns, which offered unwarrantable violence to Majeſty, artfully endeavours to obviate the natural deduction from theſe premiſes. 'The Reader,' ſays he, 'will 'readily ſuppoſe, that theſe reflections are made without a view 'to *particular facts*, or without a ſuſpicion that any miniſte-'rial cabals are now forming againſt the Crown; and that 'they are thrown out here only to ſhew, in caſe ſuch cabals 'ſhould be formed, at any future period, that they never can 'be formidable to a Prince, who knows the extent of his 'own importance, and is reſolved not to ſacrifice it to the 'ambition of a few ſubjects.'

They muſt be credulous indeed, who will take all this upon credit. But will not a reader of any ſagacity naturally make anſwer—"If you really have no view to *particular facts*, "and are without any *ſuſpicion* that any miniſterial cabals "are now forming, &c.—Tell me how you can preſume to "call your *Hints* SEASONABLE? Is it the part of an *honeſt* "man to conjure up hideous ſpectres, to terrify the public, "to diſturb weak minds, to excite animoſities, and perhaps, "foment diviſions, when he himſelf admits that there are no "particular grounds for apprehenſion? Would it not have been "juſt and prudent to have ſuppreſſed theſe Hints, till you had a "*ſuſpicion* that his Majeſty was under circumſtances in which "he ſtood in need of them? And is not this anticipation ra-"ther an affront to the Sovereign?"

But though our Author gives it as his opinion, that if there was 'an intention in any combination of men to oppoſe Go-

'vernment, they could not find a pretence for oppoſition,' yet he adds, 'I am not ignorant of the public diſtreſſes, and 'of the uneaſineſs every real *patriot* muſt feel and expreſs, 'when he ſees his poor country bleeding at every vein, bor- 'rowing annually twelve millions, and ſpending, at leaſt, 'twenty! Already incumbered with a debt of one hundred 'and twenty millions.'—Artful again. How finely this Writer ſmooths with one hand, and ruffles with the other. It muſt be confeſſed however, that he has made the moſt of our diſtreſſes and debt: but this is not a time to diſpute with him about the difference of a few millions.

Our Author proceeds to conſider the reign of confederated Stateſmen in two lights; firſt, as it offered perſonal indignities to the King; and ſecondly, as it naturally gave birth to ſuch arts of government as were ſubverſive of public liberty, and deſtructive of the conſtitution. With reſpect to the firſt, he takes notice of a *formal confederacy* entered into at the time of a rebellion, *when*, he will not ſay.

'If my memory fails me not, it was not much above a 'week after a ſecond victory gained over the King's forces 'by the rebels, that this rebellion in the cabinet broke out; 'a rebellion which impartial poſterity will, perhaps, look 'upon as equally *unnatural* with that of the rebel Lords, 'who were then in arms againſt the crown, whoſe open 'treaſons could ſcarcely exceed in guilt, the ſecret cabals of 'the *aſſociated band of miniſters*, who, by their conduct on 'this occaſion, convinced the world that it was the principal 'article in their political creed, that they had a right to 'force the King to conſtitute them his council of regency, 'and that the throne was not to be ſupported, unleſs the 'Prince who ſat upon it conſented to bear their yoke.

'Happy had it been for the Prince, on whoſe independence 'this amazing attempt was made; happy had it been for 'the public if he had thrown himſelf upon his parliament 'then ſitting, for protection againſt the inſolence of a ſet 'of men, whom he had gratified with power, loaded with 'riches, and inveſted with honors! Had he done this, 'powerful as the confederacy might think themſelves, the 'Engliſh generoſity would have fired; the cauſe of injured 'majeſty would have become the cauſe of a loyal public; 'and thoſe miniſters whoſe undutifulneſs had only riſen from 'exceſſive indulgence, would have learnt, that a King of 'England need only *feel* his own conſequence to make thoſe 'feel it who inſult him.

The

'The tranſaction above referred to is pregnant with ſo 'many odious circumſtances, that I ſhould have been glad, 'for the honour of our country, to have drawn a veil over 'it. But my argument naturally led me to take notice of 'it; and every candid Reader muſt admit that I have touch-'ed the wound with the gentleſt hand; and with the ſingle 'and honeſt intention of warning every future confederacy 'of party-leaders, to avoid ſuch perſonal inſults on the So-'vereign, as *hiſtory* muſt relate with ſevere animadverſion, '*patriotiſm* read with indignation, and *candor* itſelf can ſcarce-'ly endeavour to extenuate. It was the faſhion of the times 'we have been ſpeaking of, to uſe ſuch factious methods of 'acquiring and preſerving the power; and much is to be 'ſaid to leſſen the guilt of thoſe who are linked with a party, 'and bound, as it were, in honor (at leaſt thinking them-'ſelves ſo) to attempt things as an aggregate body, which, 'as individuals, they perhaps diſapproved of, at the very 'time, and which, certainly, they could not but condemn, 'as ſoon as the violence of party zeal ſubſided, and cool re-'flexion was permitted to operate on probity and good 'ſenſe.

'If miniſterial combinations to engroſs power, and to in-'vade the cloſet, have produced ſuch perſonal inſults on the '*King*, the conſequences of ſuch attempts, with regard to 'the public, were equally odious. For truth obliges me to 'confeſs, that however favourable to national freedom the 'true genuine principles of *whiggiſm* be, ſome individuals 'of that denomination, (who, in times happily at an end, 'got poſſeſſion of the royal family) were the great promoters, 'if not the firſt introducers of ſuch a plan of wicked policy, 'as had a natural tendency to ſap the firm foundation of 'Britiſh liberty, and to deſtroy the independence of the con-'ſtitution.'

Where then was this *honeſt man?* Why, during theſe diſ-loyal proceedings, did he not publiſh hints, which would then have been *ſeaſonable* indeed? But perhaps at that time, the miniſters only offered inſults to their King, and had not yet ventured to put an affront on our Author or his friends. It would have been happy for the public, he ſays, if the Prince had thrown himſelf for protection upon his parliament. Would not then a ſubject of true loyalty and patriotiſm, have had the ſpirit and virtue to have given ſuch advice? It was his duty to have offered it, though perhaps it might have been of no avail: for if the Author, in the ſubſequent pages, has drawn a juſt picture of former parliaments, and the parlia-

ment

As a cordial harmony among the ſeveral parts of the Britiſh dominions, is the only means to increaſe the ſtrength, and enſure the ſecurity of the whole, conſequently every lover of his country muſt be ſincerely affected by the diſcontents which have for ſome time prevailed in Ireland. We have neither ſpace nor opportunity to enter minutely into the grounds of the preſent miſunderſtandings, which are briefly enumerated in the pages before us.

With reſpect to the Writer's vindication of the laſt Parliament, he has, indeed, ſpecified many uſeful and public-ſpirited regulations and improvements which they made: but before we decide abſolutely in their favour, we muſt hear their Accuſers: and if they ſhould prove, that the Parliament in queſtion have done, or endeavoured to do, miſchief which more than counterbalances the good they effected, in ſuch caſe, we muſt not hold them juſtified.

With regard to the propoſition our Author has advanced, that 'Previous Promiſes are inconſiſtent with a free Parliament,' we cannot agree to it, in the latitude to which he extends it. A Promiſe made to vote under the directions of a particular perſon, or of a particular party, is, indeed, inconſiſtent with the freedom ſpoken of; but previous Promiſes made to Conſtituents at large, are by no means incompatible with ſuch freedom. Repreſentatives do not ſit in the houſe to act for themſelves only, but for the benefit of their Electors; and they are bound to follow their inſtructions. If they are under an obligation to purſue ſuch inſtructions as circumſtances occaſionally riſe, certainly they may make previous promiſes to promote ſuch particular points, as their Conſtituents judge to be conducive to their intereſt. Repreſentatives have formerly refuſed to proceed in arduous caſes, till they have had an opportunity of collecting the ſenſe of their Conſtituents; and by the *freedom* of Parliament never can be underſtood, a liberty in the Repreſentatives to vote as they pleaſe. But our limits will not permit us to enter into arguments at large, in defence of our opinion; which we can ſupport not only by reaſon, but by examples drawn from hiſtory.

MISCELLANEOUS.

Art. 3. *Critical Reflections on the old Engliſh dramatic Writers; intended as a Preface to the Works of Maſſinger. Addreſſed to David Garrick, Eſq;* 8vo. 6 d. Davies.

The Writer of this prefatory Diſſertation, which is intended to introduce to the public, a new edition of Maſſinger's Works, ſays a great deal in recommendation of his Author. We doubt, however, that Maſſinger, together with many others of the once famed Engliſh Poets, have already proceeded too far in the road to oblivion, ever to be brought back: whatever may be the endeavours of their few remaining friends, for that purpoſe. Spenſer, Johnſon, Beaumont, Fletcher, Maſſinger, Randolph, and others, who figured in the days of Elizabeth, James, and Charles the firſt, are now almoſt as little known or read, as Chaucer, Lydgate, Gower, and that *pithie Poete Maiſter Thomas Skelton*. Notwithſtanding which, it muſt be acknowleged,

knowleged, there are great beauties and excellencies in the ingenious cotemporaries above-mentioned; particularly in Spenſer, whom we are truly ſorry to put into the liſt. His genius was, perhaps, equal to any that ever appeared in this or any other country: but that kind of allegory, and ſtanza, in which he unhappily wrote, are now totally out of faſhion, and probably will never be revived.

As to Maſſinger, his works, indeed, may ſtand a fairer chance of being ſtill read. His manner is not yet obſolete, nor will be, while a taſte for his great cotemporary, Shakeſpear, continues to prevail; for of all our dramatic Poets, none comes ſo near to that immortal Genius as the Writer whoſe productions are here recommended. Not, however, that we can altogether ſubſcribe to what the Author of this Diſſertation avers concerning him: 'That he very ſel-'dom falls much beneath Shakeſpear;'—indeed the Author himſelf goes near to unſay this, in the very ſame ſentence, for his next words are, 'and *ſometimes almoſt* riſes to a proud rivalſhip of 'his chieſeſt excellencies.'—But, what he has obſerved in the enſuing extract is certainly juſt.

'Maſſinger,' ſays he, 'is perhaps the leaſt known, but not the 'leaſt meritorious, of any of the old claſs of Writers. His works 'declare him to be no mean proficient in the ſame ſchool. He poſ-'ſeſſes all the beauties and blemiſhes common to the Writers of that 'age. He has, like the reſt of them, in compliance with the cuſ-'tom of the times, admitted ſcenes of a low and groſs nature, 'which might be omitted with no more prejudice to the fable, than 'the buffoonry in *Venice Preſerved*. For his few faults he makes ample 'atonement. His fables are moſt of them affecting; his characters 'well conceived, and ſtrongly ſupported; and his diction, flowing, 'various, elegant, and manly. His two plays, revived by Better-'ton, *the Bondman*, and *the Roman Actor*, are not, I think, among 'the number of his beſt. *The Duke of Milan*, *the Renegado*, *the Pic-'ture*, *the Fatal Dowry*, *the Maid of Honour*, *a New Way to pay Old 'Debts*, *the Unnatural Combat*, *the Guardian*, *the City Madam*, are 'each of them, in my mind, more excellent. He was a very popu-'lar Writer in his own times, but ſo unaccountably, as well as un-'juſtly, neglected at preſent, that the accurate Compilers of a work 'called *the Lives of the Poets*, publiſhed under the learned name of 'the late Mr. Theophilus Cibber*, have not ſo much as mentioned 'him.'

* This is not true. The Authors of the Lives of the Poets, here referred to, have actually given the Life of this Bard, in their ſecond volume, page 99. In which, among other things, they obſerve, that Maſſinger's Tragedies and Comedies were received with applauſe; that they were admired for the purity of their ſtyle, and the oeconomy of their plots; that he was held in the higheſt eſteem by the Poets of that age; and that there were few who did not reckon it an honour to write in conjunction with him; is did Fletcher, Rowley, Field, and Decker.

Art.

Art. 4. *Plain Engliſh: In Anſwer to City Latin; or critical and political Remarks on the Latin Inſcription on laying the firſt Stone of the intended new Bridge at Black-Fryers. Shewing the ſeveral Applications made, or propoſed to be made, to the Univerſities of Oxford, Cambridge, &c. &c. the London Clergy—the Lawyers, the College of Phyſicians, &c. for a proper Latin Inſcription. Likewiſe pointing out the ſuppoſed Author of the Inſcription, firſt in Engliſh, and the real Tranſlator of it, afterwards, into Latin.* By a DEPUTY. 8vo. 1s. Stevens.

This ironical pamphlet, as the title-page ſufficiently proves it, is addreſſed in form of a letter, by this occaſional Deputy to Dr. Ruſby Birch, the nominal Author of the *City Latin*. It is intended as a fund of joke and drollery, on the different bodies and profeſſions mentioned in the title, and on ſome others, beginning with the Antiquarians: after which, proceeding to the Univerſities, he tells us, they were both too much engaged in compoſing ſome late occaſional merry and melancholy verſes, to attend to a Latin inſcription for the Bridge; Cambridge having only condeſcended to ſend up their mathematico-algebraical ſolution of the Query — Whether elliptic or ſemicircular arches were moſt firm and durable. This gives our imaginary Deputy an opportunity of indulging his vein for burleſque, in ſome ludicrous calculations. Tripping from hence to the Bar, he has a touch at the Lawyers, and their Law-Latin, in a ſpecimen he gives of their propoſed Latin inſcription, amounting in the whole to near three thouſand words, juſt to intimate that the Bridge was built by Act of Parliament. But the crotchet that diverted us moſt in this little piece, conſiſted in the City's application to the College of Phyſicians, for an Inſcription for the Bridge; and the College miſtaking the Inſcription for a Preſcription; in conſequence of which they are ſuppoſed to have preſcribed as follows.

'R. Sax. Portlandic. q. ſ.

℞ Calc: viv: Aren: pp. P. Æ. Aq: Fon: q. ſ. M. F. Emplaſtr. adhæſiv. Sax. antèa præſcript. applicetur ſecundum artem F. Pons. Sumatur ambulando vel in quovis vehiculo omni nocte vel die—Which in Engliſh may run thus.

Take of Portland ſtone a ſufficient quantity; of quick-lime and prepared ſand, equal parts; of ſpring water a ſufficient quantity. Mix them, and make of them a ſticking plaiſter. Apply this to the ſtone before preſcribed,—and make them into a bridge. To be uſed walking, or in any vehicle, every night or day.'

Upon the whole, though this whimſical pamphlet is not without humour, it is leſs ſprightly and diverting than the *City Latin*, with its burleſque criticiſms. But whether the preſent Writer, in the maſque of a City-Deputy, thought it characteriſtical, on this occaſion, to lower his pen a little, and 'put not forth half his ſtrength,' we ſubmit to thoſe who have attentively peruſed both theſe pamphlets.

Art.

RELIGIOUS.

Art. 5. *An Eſſay on Prayer, the Nature, Method, and Importance, of that Duty. In two Parts. Part* 1. *Of the Nature of Prayer, and the Motives to it; wherein the Objections of ſome modern Authors to the Efficacy of Prayer are particularly conſidered: with ſome Remarks on the peculiar Advantages and Expediency of pre-compoſed Forms of Prayer, and of ſuch as are termed* extempore *Prayers, &c. Part.* 2. *Contains the Method of Prayer, with ſuitable Forms of Expreſſion adapted to each diſtinct Part. To which are* [*is*] *added, a Variety of Specimens of Prayer, as delivered by ſeveral eminent diſſenting Miniſters in London; many on ſpecial Occaſions, taken in Short-hand by the Editor.* 12mo. 3 s. 6 d. Bound. Piety *.

The judicious Reader will meet with nothing in this Eſſay, of any importance, but what has been ſaid over and over again by thoſe who have written on the ſubject; nor is there any thing in the Author's ſtyle or manner that can recommend his performance to perſons of juſt diſcernment. In regard to the forms of prayer which he has added to his Eſſay, he *modeſtly* tells us in his preface, that he has ventured to publiſh them, without aſking leave of the miniſters in general, with whom he has taken this freedom.——What the Gentlemen, who have been thus plundered by him, may think of ſuch a method of proceeding, we know not; to us it appears extremely mean and illiberal.

* This is not a fictitious name. There really is ſuch a perſon a Mr. Piety, a Publiſher, in Pater-noſter-row——

Art. 6. *Obſervations on the Aſſiſtance of the Holy Spirit.* By Joſeph Stokes, A. M. Curate of Allhallows Steyning. 8vo. 1 s. Webley.

A plain, well-intended diſcourſe; wherein the Author has endeavoured to ſet the doctrine treated of, in ſuch a light as may be conſiſtent with reaſon and Scripture. And though his manner of doing this is not remarkably ſtriking, yet is the performance well deſerving the ſerious peruſal of every friend to rational religion.

SINGLE SERMONS.

1. *The Nature of a true Zeal* conſidered; with a view to the preſent deſign of Collating the Hebrew Manuſcripts *.—A Viſitation Sermon,—preached at Norwich, Auguſt 19, 1760. By Henry Goodall, D. D. Archdeacon of Suffolk, and Prebendary of Norwich. Cooper.

* The great deſign here alluded to, is that of the learned Mr. Kennicott; of which Dr. Goodall ſpeaks in the following terms: ' ——' Great pains have been taken in collecting and collating the ' manuſcripts of the New Teſtament, as the likelieſt method, by ' comparing them together, of finding out their ſeveral miſtakes.

' And

'And though little or nothing of this ſort has been done with re-
'gard to the *old*, from a prevailing notion, too implicitly credited,
'and too long perſiſted in, that the Manuſcripts of it are ſo few in
'number, and, by the ſcrupulous exactneſs that was uſed in tran-
'ſcribing it ſo nearly alike, that no very uſeful purpoſe could have
'been anſwered by it; yet has it been ſhewn, by a learned Member
'of one of our Univerſities, in an accurate and judicious perform-
'ance which he has lately publiſhed, that theſe Manuſcripts are much
'more numerous than they were apprehended to be, and that this
'pretended agreement between them, has, upon enquiry, nothing
'to ſupport it; that the Manuſcripts, at home and abroad, which
'he has been able to come at an account of, are conſiderably above
'four hundred; and that the *variations* of thoſe he has met with,
'in a ſingle pſalm, are more than fifty; which ſwell, when com-
'pared with the ſame pſalm in Samuel, to above ſix hundred. To
'collate ſuch a number of Manuſcripts, which are many of them in
'very diſtant countries, muſt be attended with a great deal of trou-
'ble and a large expence: but the deſign is a noble one, and as ſo
'able a hand has already made ſome progreſs in it, it is much to be
'wiſhed, that the countenance he has met with, may invite many
'others to ſet their ſhoulders to the work, and contribute their gene-
'rous aſſiſtance to put it in execution.'——

2. *The Chriſtian King*,—before the Univerſity of Oxford, at St. Mary's, January 30, 1761. By George Horne, B. D. Fellow of Magdalen College. Rivington.

3. *Salvation without Works, in St. Paul's Senſe of it, conſidered*,—at Haveril, December 14, 1760. By Thomas Milway. Waugh.

4. *The Evidence of Prophecy ſuperior to the Evidence of Miracles*, only in a reſtrained and limited ſenſe:—before the Univerſity of Oxford, February 2. 1761. By Thomas Bray, D. D. Fellow of Exeter College. H. Payne.

SERMONS *on the late general* FAST, *Feb.* 13, 1761.

1. —Before the Houſe of Lords, by Philip Lord Biſhop of Briſtol. Whiſton and White.

2. ——Before the Houſe of Commons, at St. Margaret's, Weſtminſter. By S. Squire, D. D. Dean of Briſtol. Walter.

3. *Reformation of Manners ſhewn to be the only Ground of Confidence towards God.*—By Benjamin Dawſon, L. L. D. Rector of Burgh in Suffolk. 1s. Henderſon.

4. *A People's Prayer for Peace*,—at Northampton. By W. Warburton. Buckland.

5. —At the chapels of Berkley and Long-acre; by John Kidgell, M. A. Rector of Wolverſton in Suffolk. Davis and Reymers.

6 *The Subverſion of ancient Kingdoms conſidered.*—At St. John's, Weſtminſter. By J. Robertſon, A. B. Vicar of Harriard, Hampſhire.

7. *A national Faſt a Mockery of God, without real Amendment both in Principle and Practice; and our late extraordinary Succeſſes no infallible Tokens of our being the Favourites of Heaven.*—At St. Anne's, Weſtminſter. By M. M. Merrick, L. L. D. Chaplain to the Earl of Verney, and Lecturer of the ſame church. 1s. Dilly.

8. —At Wyle; by John Eyre, M. A. Curate of Wyle, and late of Epſom. Withers.

THE MONTHLY REVIEW,

For APRIL, 1761.

A ſhort Account of the ancient Hiſtory, preſent Government, and Laws of the Republic of Geneva. By George Keate, Eſq; 12mo. 3s. Dodſley.

TO an enlarged and ſtudious mind, there cannot be a more noble, nor, at the ſame time, a more delectable ſubject of attention, than the ſcience of Government. The general principles of this ſcience, indeed, ſeem obvious to a moderate capacity, but to enter into a detail of it, requires more than an ordinary ſhare of natural acuteneſs, joined to a habit of obſervation.

All men admit in words, however they deny it in fact, that the end of Government is to promote and ſecure the good of the whole: and when we view the plain and direct road, chalked out by natural reaſon, which leads to this point, we are amazed that all men are not as independent and happy as good Government can make them: but when we conſider how far the ſelfiſh paſſions of ambitious individuals, ſtand in oppoſition to public intereſt, we are no longer ſurprized at the unequal and unjuſt dominion eſtabliſhed by the force or craft of unfeeling Uſurpers, and upheld by the ignorance and puſillanimity of abject ſubjects, nurſed in prejudice, and awed by power, to which, if they had ſpirit equal to their ſtrength, they are themſelves ſuperior.

That ſome modes of Government, are better calculated for the general good of the people than others, is a truth not to be conteſted. Our admirable Bard, indeed, has ſaid,

> For forms of government let fools conteſt,
> Whate'er is beſt adminiſter'd, is beſt.

Fine Poets, however, are ſeldom the beſt Philoſophers or Politicians: and though this ſentiment is ſpecious and ſtriking, yet when we analyze it, it will be found partial and fallacious. It is thus far true, indeed, that wherever Government is well adminiſtered, it is a proof of public virtue in the Rulers; and where the Rulers are virtuous, the form of Government is immaterial: nay, if we may hazard a paradox, we will not ſcruple to ſay, that the worſt form is, in that caſe, the beſt—we mean, Deſpotiſm. Nevertheleſs, a well framed Government does not truſt to the natural conſtitution or diſpoſition of the Rulers, but puts the ſovereign power under an obligation of ruling according to ſome eſtabliſhed ſyſtem, formed for the general benefit of the community: and both reaſon and experience teach us, that ſome ſyſtems are, for this purpoſe, greatly preferable to others.

It is not our buſineſs, neither will our limits allow us, to examine what mode of Government is moſt conducive to the end propoſed, or at leaſt pretended. Monarchical, Republican, and mixt Governments, have all their ſeveral defects: and though in ſpeculation it may ſeem very eaſy to rectify them, and form a more compleat model than any extant, yet when we come to reduce our theory to practice, we ſhall find that the paſſions of mankind will be buſy to fruſtrate our intentions for the general good, and will probably render the beſt conceived plan abortive.

It is certain nevertheleſs, that the beſt form of government is that, where the ſubjects are reduced neareſt to a prudent equality: in ſuch a ſtate, public virtue, freedom, and peace, are moſt likely to flouriſh; for the more equal the proportion among the ſeveral members, the leſs room there will be for pride, envy, ambition, and avarice, to exert their baneful influence: and it is theſe ſelfiſh paſſions which diſturb the peace of ſociety, and make reſtleſs minds ſoar from convenience to elegance, from elegance to luxury; in ſhort which excite men to aſpire after thoſe diſtinctions, which under an unequal conſtitution are ſo greatly multiplied, and which are the fertile ſources of more than half the vices which infeſt ſociety: for nothing can be more evident than that, as the objects of competition are more or leſs numerous, the

the influence of the ſelfiſh paſſions will be more or leſs predominant, and the temptations to guilt will be in proportion.

We would not be thought however to argue in favour of an abſolute levelling principle, which we are perſuaded is as inexpedient, as it is impracticable: neither would we recommend all the inſtitutions of Geneva, as fit to be adopted in ſuch a kingdom as Great Britain. But we may venture to ſay that there are many regulations in this, and ſome other republican governments, which might be copied to advantage in our own.

The public therefore are indebted to the ingenious Author of this ſmall volume, for the ſhort account he has given of this excellent republic. It were to be wiſhed, nevertheleſs, that he had been more particular in his deſcriptions, and leſs ſparing of his reflections; which whenever they occur, appear to be pertinent and judicious.

He obſerves that 'Geneva has been mentioned by ſeveral voyage writers, but that none have entered into a detail of its government and laws.' We remember however to have read an old treatiſe expreſsly on this ſubject, which probably has eſcaped our Author, and which takes notice of ſome ſingular inſtitutions which we may have occaſion to mention as we proceed.

After a very animated and elegant repreſentation of the happy and reſpectable ſtate of a people, who live under a republic founded in wiſdom and virtue, he proceeds to a deſcription of the country.

'While the wiſdom of man hath rendered this city a mild and amiable dwelling, the hand of Nature hath alſo co-operated, and marked the ſcene ſhe hath ſpread around it, as one of her happieſt labours. It is ſituated on a moſt beautiful ſpot at the head of the Leman-Lake, acknowleged the largeſt and fineſt in Europe. This noble piece of water is about ſixty Engliſh miles in length, and in its broadeſt part about twelve, though much narrower towards the two extremities of it. It is of a remarkable blue tranſparent colour; is well ſtocked with fiſh, and particularly famous for its trout, which are often found here of a prodigious ſize. The Rhone rolls into it at the oppoſite end from the country called Le Vallais, and having blended its waters with thoſe of the lake, ſeparates itſelf into two rapid ſtreams, which run through part of Geneva; forming a little iſland in the

town, and immediately re-uniting, continue their courſe into France. It is bordered on the ſide of Switzerland by the Pais du Vaud, a tract of country formerly conquered from the Dukes of Savoy by the Canton of Bern; and which may truly be eſteemed one of the gayeſt and moſt delicious ſpots that can be beheld; being covered with towns, country-houſes, woods, vineyards, and gardens, and the view terminated by that range of hills, known under the general name of Mount-Jura. The Savoy ſide, though leſs fertile, is more woody, and makes a pleaſing contraſt; for the high precipices, and vaſt mountains, that bound the ſight all round, and riſe behind one another in ſo many wild and fantaſtic forms; ſome totally bleak and barren, others verdant, others covered with perpetual ſnows, and ſeen from many leagues diſtance, fill the mind with an agreeable aſtoniſhment, and produce ſome of the moſt noble and ſtupenduous ſcenes that can be imagined; ſcenes capable of furniſhing a thouſand new ideas to the fancy of the poet, and the painter.

'The near neighbourhood of the city to theſe mountains, makes the winters very ſevere, and the ſummers extremely hot; and frequently occaſions ſuch ſudden changes in the weather, as at firſt ſurprize thoſe who are ſtrangers to the climate. The north-eaſt wind, which they here call the Bize, is ſo ſharp and penetrating when it blows ſtrongly, that if one walks much againſt it, it almoſt peels the ſkin off the face; yet to this wind the inhabitants are greatly indebted; for the air, being pent up by the mountains that are on every ſide, cannot ſometimes obtain a free circulation, which this bize always effects, driving away, at the ſame time, all moiſt and noxious vapours: whence it happens, that it is eſteemed a wholſome climate; and what ſhould ſeem to prove the healthfulneſs of it, is that people people live here to a great age, and ſupport the evening of life with few infirmities. But with reſpect to this, there is undoubtedly much to be attributed to the temperate manner in which they live.'

The Writer in the next place enters into the antient hiſtory of Geneva, a city of great antiquity, being frequently mentioned, as he obſerves, by Cæſar in his commentaries, by the ſame name it now bears. He gives an account of the troubles between the counts and the biſhops, and of the claims of the Dukes of Savoy on the republic, which took their riſe towards the end of the thirteenth century, when, being greatly annoyed by the Counts of Genevois, and Ame V. offering

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his aſſiſtance, a treaty was concluded between them, by which the Count of Savoy promiſed, on oath, for himſelf and ſucceſſors, to defend the citizens and inhabitants of Geneva; and in purſuance of this treaty having made war with the Counts of Genevois, at the concluſion of a peace, he ſet up an unreaſonable demand for the expences he had ſuſtained, and took poſſeſſion of the *vidomne*, and of the caſtle which ſtood in the iſland, formed in the town by the *Rhone*. This was the foundation of the claims which occaſioned thoſe violent conteſts between the Dukes of Savoy and the republic, which were at length put an end to by a treaty at St. Iulien, and all diſputes which have ſince accidentally ariſen, were finally adjuſted by a treaty concluded in 1754, between the preſent King of Sardinia, and the State of Geneva, in which the latter is acknowledged by that crown to be free and independent.

Our Author next proceeds to give an account of the government and laws of Geneva, of which we ſhall mention ſuch as appear moſt remarkable. The ſtate hath under its dominion about 30,000 people, of whom 5000 are generally diſperſed in foreign countries, ſo that there are ſeldom more than 25000 at home, who are ranged under different denominations of ſubjects, inhabitants, natives, burgeſſes, and citizens.

The ſovereign power is lodged in three councils. The *general council*, the *council of two hundred*, and the *council of twenty-five*. The general council is compoſed of citizens and burgeſſes of the age of 25, and are ſummoned twice a year or oftener, if occaſion requires, by the council of *Twenty-five* and *Two Hundred*; for the election of magiſtrates, &c.—This council have the power of making laws—of war and peace—of raiſing ſubſidies, &c.

'In this council they never debate. Whatever is pre-
'ſented to them, hath been maturely conſidered by the
'the council of *Twenty-five*, and *Two Hundred*. The firſt
'magiſtrate of the republic then lays the queſtion before the
'people, to which the members of the aſſembly reply aye or
'no, approve or reject.

'Their method of voting when they chuſe their magi-
'ſtrates, is particular, and merits attention. On the morn-
'ing of election the members meet in the great church,
'where a ſermon is preached by the oldeſt miniſter, reciting
'the goodneſs of Providence in preſerving their liberties, and
'exhorting them to a wiſe choice, which neither intereſt,

'nor party might influence. A printed list of the candidates 'is then given to every burgess; if, for example, there are 'four magistrates to be chosen, they have on the list the 'names of eight, and a line drawn against each name. After 'this, every member passes before the council of *Twenty-five*, 'or *Little Council*, who are seated in the middle of the 'church, and before whom is a large Bible spread open; 'which as he walks by, he lays his hand on, and retires 'alone into a little closet, (several of which are purposely 'fixed there) where he finds pen and ink, and makes a cross 'upon the lines, which are against the names of such of the 'candidates, as he is inclined to vote for. This done he rolls 'up the paper, and puts it into a box.——When the same 'ceremony hath been performed by all the electors, the box 'is opened, the papers examined, and those who have the 'most votes are declared duly elected.

'When they are assembled for any other affair, their man-'ner of giving their voices differs.——There are four Secre-'taries appointed, two from the council of *Two Hundred*, 'and two from the *General Council*. These Secretaries are 'placed before the magistrates, each having on a desk, a 'paper divided into two columns for approbation, or disap-'probation, and a curtain drawn close round his head, so 'that he is incapable of seeing the person who votes; but 'the curtain not coming so low as to touch the paper, each 'member passing by, whispers his choice into the Secretary's 'ear, and at the same time can perceive, if the Secretary 'writes down according to his direction.

'Upon these days every burgess, whatever be his station 'of life, wears a sword, and walks about as jealous of his 'rights, as a citizen of Old Rome.

'In a small republic, the wisdom of thus giving their suf-'frages is indisputable. Bribery and corrupt management 'are in a great measure prevented; and what is of 'much import, all personal feuds, and animosities; as no 'one knows how another votes; nor can a candidate, who 'is approved or rejected, point out those who contributed to 'either.'

If we were in earnest to abolish bribery and corruption in the election of representatives, some such regulations as these would be more effectual for this purpose, than all the acts of parliament which have been, or can be made against such reciprocal prostitution.

The

The council of *Two Hundred* is compoſed of 250 citizens and burgeſſes who fill up this body as often as there are fifty vacancies. The members muſt be thirty years of age, and have their ſeats for life, unleſs in caſe of inſolvency or degradation. This council is the ſupreme court of juſtice—Has the power of pardoning—Of electing the council—Of deliberating on what is to be propoſed in the general aſſembly, &c.—And it meets on the firſt Monday in every month, or oftener as occaſions require.

The council of *Twenty-five* or the *Little Council*, muſt be choſen out of ſuch of the citizens, as are members of the council of *Two Hundred*, and continue for life unleſs in the caſes above mentioned. This council is entruſted with the executive power of all that regards the law of nations—with the judging of cauſes civil and criminal—with the power of ſummoning the council of *Two Hundred* as often as it thinks proper—with the adminiſtrations of the finances, &c.

Our Author obſerves that Geneva hath no code of criminal puniſhment, conſequently determinations muſt in ſome meaſure be arbitrary. Nevertheleſs we remember in the old treatiſe we ſpeak of, to have met with ſome ſettled regulations, and ſtated puniſhments, with reſpect to criminal offences. Among other things, that the criminal was to anſwer his accuſation in 23 hours if taken by the ſyndicks; in all caſes even of difficulty, the priſoner was to receive ſentence in 12 days—attempting alteration in the ſtate, was puniſhed with *death*.—Defaming the civil or eccleſiaſtical magiſtrate, by impriſonment.—Gaming for money, 3 days impriſonment, and a fine of 60s; with other ſtated puniſhments too tedious to mention. Fornication indeed and ſome other leſſer crimes were puniſhed at diſcretion.

The principal magiſtrates are the *Four Syndics*, the *Lieutenant de Police*, the *Treaſurer General*, Six *Aſſeſſeurs of the Lieutenant*, called *Auditeurs de Droit*, and the *Procureur General*, whoſe ſeveral offices our limits will not allow us to deſcribe; therefore we proceed to take notice of the moſt remarkable laws, of which the firſt, and not the leaſt worthy of obſervation is that relating to conſanguinity.

'In the council of *Two Hundred* there may be a father and 'two ſons, or three brothers, or ſix perſons of the ſame name 'and family.

'In the *Little Council* a father and a ſon, or two brothers 'cannot be members at the ſame time.'

Laws of this kind, as our Author judiciouſly obſerves, are of admirable uſe in the diſtribution of power, as they prevent any particular families becoming too conſiderable in the ſtate.

The Laws with reſpect to religion are worthy of imitation. The paſtors have very inconſiderable ſalaries, thoſe in the city not receiving more than 60 l. *per annum*, and thoſe in the country about half that ſum, and yet they diſcharge their duty religiouſly. 'Tis with much ſatisfaction', ſays our Author, 'that one obſerves the regularity, with which the 'duties of religion are attended. There are very few who 'abſent themſelves from church upon Sundays, and during 'the ſermon-time two of the Auditeurs, accompanied by 'other officers, walk about the city, and demand of all 'whom they meet with, the cauſe of their neglecting their 'devotions. Add to this, that they take care to ſend their 'children betimes to ſome miniſter, to be inſtructed in the 'fundamental principles of their religion; that they may not 'only practice it well, but be able, in the language of ſcripture, *to give an anſwer to every man that aſketh them a reaſon 'of the hope that is in them* They are alſo brought early to 'the Sacrament, and taught to neglect no opportunity of 'partaking of it; theſe republicans wiſely judging that it is 'of little ſervice to a ſtate, to make laws for the ſuppreſſion 'of vice, unleſs it carefully watches over the education of its 'youth; and that to form a good man, and a good ſubject, the foundation muſt be laid early, on the unerring 'baſis of piety and virtue.'

Here we muſt obſerve that the old treatiſe above mentioned takes notice that all children were to be ſent to catechiſm on pain of the parent's forfeiting 3 s.

In their laws reſpecting commerce, they have a particular inſtitution, which tends greatly to the ſupport of their credit. 'If 'any member of the councils becomesa bankrupt, he thereby 'forfeits all his rights, as member, and is rendered incapable 'of enjoying afterwards any employment in the ſtate; nor can 'the children of a bankrupt, or of one who dies inſolvent, be 'admitted to any public office or choſen into the councils, 'till they have paid their proportion of their father's debts; 'if he left only one ſon, till he hath paid all his debts; if 'he left three, untill he hath diſcharged a third part of 'them.' This Monteſquieu diſtinguiſhes by the title of *Belle Loi*.

Their

Their ſumptuary laws are very remarkable, and ſuch as our beaux and belles would by no means approve of.

'The introduction of luxury has been guarded againſt by 'every commonwealth, as of all things, the greateſt obſtacle 'to its welfare; nor is there any ſtate which in general hath 'taken more effectual methods to prevent it, than Geneva, 'it hath inſtituted a Chamber of Reform, merely for this 'purpoſe, which aſſembles every monday; the Fourth Syn-'dic is the Preſident, and one of the Auditeurs, the Pro-'cureurs-General, and others, are members of it. Thoſe 'who offend againſt its injunctions, are cited, and for the 'firſt time are often only reprimanded and cautioned; but 'on the commiſſion of a ſecond offence, are compelled to 'pay a fine.

'The principal laws of this chamber'order, that no per-'ſons keep any equipage, or make uſe of one in town; but 'only at their country-houſes, and to convey them from 'thence, to their houſes in town; nor are they permitted 'to put more than three horſes to their carriage.

'The men muſt wear no laced linen, no gold or ſilver lace, 'except on their hats, nor any velvet or ſilk, but in a waiſt-'coat or breeches.

'The Ladies are prohibited all jewels, and coloured ſtones, 'all lace, and laced linens. Their ſilks muſt have no gold 'or ſilver in them, nor exceed a regulated price. The ſize 'of their hoops is likewiſe limited.

'Neither ſex are allowed to make uſe of ſedan chairs, un-'leſs in caſe of illneſs, when they procure an order for that 'purpoſe; nor are the ſedan-chairs ſuffered to have curtains 'within them.

'Fine tapeſtry, paintings, and looking-glaſſes beyond a 'certain value are prohibited; as are all ſorts of theatrical 'entertainments, leſt they ſhould have a bad conſequence 'on the minds of younger people, and encourage a life of la-'zineſs and pleaſure.

'Upon occaſion of a marriage-ſupper, there muſt not be 'more than *ſixteen* people invited; nor any dancing after 'ten o'clock at night. None are allowed to have arms on 'their coaches, nor any painting but of two colours, with 'many other regulations too trifling and minute to mention.'

Here we find that our Author has enumerated the ſeveral prohibitions to prevent luxury, but has taken no notice of

any

any penalties incurred by the breach of them. Nevertheleſs in the old treatiſe, above referred to, we find that perſons wearing embroidered cloaths, or ſilk linings, &c. incurred a conſiderable penalty.

Their regulations with regard to the academy are excellent.

'This academy is ſupported at the expence of the republic; and as every parent hath a liberty of ſending his 'children thither, one may diſcern a tincture of literature, 'amongſt all ranks of men at Geneva, that is not to be 'met with in other countries. Each perſon continues his 'child at the academy for a longer, or ſhorter time, accord'ing to the ſtation of life he deſigns him for, and makes 'him apply to thoſe particular ſtudies, which more immediately concern it.

'For the encouragement of the ſtudents, there is a certain 'day annually appointed for promotions; upon which they 'all go in proceſſion, in their different claſſes, to the great 'church, where are aſſembled, the Little Council, the ve'nerable Compagnie, and a great concourſe of ſpectators; 'when, after an oration made by the Rector, and by ſome 'of the ſcholars in Latin, the Firſt Syndic diſtributes to 'ſuch ſtudents, as the profeſſors nominate, ſilver medals of 'different value.

'There are eleven profeſſors belonging to this academy, viz. 'Three Profeſſors of theology, and eccleſiaſtical hiſtory. '——One—of the oriental languages.——Two—of na'tural and civil law.——One—of German law.——Two 'Profeſſors of philoſophy.——One—of the mathematics. 'And——One—of the belles lettres.

'Theſe eleven Profeſſors, together with the Rector, and 'three deputies from the Little Council, form a kind of aca'demical ſenate, in which all affairs that relate to the aca'demy, are regulated, and reports thereof made to the vene'rable Compagnie, and to the Little Council, in order for 'their approbation.

'The ſtudents, as their different ſchemes of life render it 'neceſſary, attend in claſſes ſuch of the Profeſſors, as they 'have occaſion for; who give them their lectures *gratis*; but 'thoſe who chuſe to wait on a profeſſor privately at his own 'houſe, pay him ſo much by the month; a gratuity not 'conſiderable, but which each perſon's generoſity uſually 'augments. All other maſters in town, who teach either riding,

riding, dancing, fencing, muſic, or the modern languages, have their ſalaries fixed by the ſtate, and cannot demand of their ſcholars more than that price.'

We ſhall conclude our extracts with the laws relative to marriage, and the ſucceſſion to eſtates, which are well worth the attention of the intelligent Reader.

'A youth may not marry before the age of eighteen, nor a girl till fourteen.

'In every contract of marriage it is neceſſary, that there be at leaſt two creditable witneſſes; both parties muſt be of the reformed religion, and to render the deed more public, it muſt be ſigned by the firſt Syndic, and afterwards read ſeveral Sundays in the churches, that all who are inclined to object to it may have an opportunity.

'Divorces may be obtained, on proof of impotency on either ſide; and alſo in caſe of adultery on either ſide, unleſs it appears, that the party who was guilty was drawn into the crime by the contrivance of the other.

'A widow muſt not engage in a promiſe of marriage, till ſix months after her huſband's deceaſe.

'A woman, who is not above forty, is not allowed to marry a man more than ten years younger than herſelf; but if ſhe hath paſſed her fortieth year, her huſband muſt be within five years of her own age.

'A man, after his ſixtieth year, cannot eſpouſe a woman that is not half as old as himſelf.

'The bare mention of theſe laws cannot fail of recalling to our minds the practice of the republics of old; which regarded marriage no farther, than as it tended to the populouſneſs of the ſtate, and meaſured the worth of a ſubject, by the number of children he produced to his country.

Of the Succeſſion to Eſtates.

'I ſhall conclude my remarks on Geneva with ſome of the general laws that relate to property, as they fall in with this form of government, and principally tend to the preſerving an equality amongſt its ſubjects.

'The fortune of a man who dies inteſtate, is divided equally amongſt all his children, male and female; if he hath none, it goes to his parents; or if they are dead, to his grandfather and grandmother; but if the deceaſed hath

'brothers

'brothers and ſiſters of the whole blood, they are admitted 'to an equal ſhare, with his father and mother, or grand-'father and grandmother.

'In default of anceſtor, or deſcendant, brothers and 'ſiſters of the whole blood inherit equally; and if there be 'a brother or ſiſter dead, leaving children, ſuch children are 'intitled to their parent's portion.

'Though the age of majority is twenty-five, yet they may 'make wills at eighteen; married women may alſo bequeath 'what they have by teſtament, though no woman can be a 'witneſs to one.

'Every will muſt be [illegible] the preſence of a public no-'tary, and ſeven witne[illegible]redit, who muſt be at leaſt 'twenty years of age; [illegible]t is made by anceſtors or de-'ſcendants, for the ben[illegible]oſe who are in a direct line, 'or for pious uſes, in [illegible]es, the atteſtation of a notary 'and three witneſſes w[illegible] it valid.

'But if a will is enti[illegible]tten, and ſigned by the tes-'tator, and the writing [illegible]ved by five perſons of credit, 'it is adjudged to be valid.

'Every will muſt be brought before the Lieutenant and 'the Auditeurs, where they are always firſt opened.

'None can give away more than half their fortune from 'their children, or, if they have no iſſue, from their parents; 'the law (unleſs for any ſpecial crime they forfeit that right) 'intitling them always to what, in the French language, is 'called the *legitime*, which is their equal ſhare of *one half* of 'their parents, or child's effects: if, for example, a man dies 'worth 10,000 pounds, leaving four children, whom he hath 'not provided for, each may claim their *legitime* amounting 'to 1250 *l.* if he hath no lawful iſſue, his father and mother 'may demand the ſame *legitime* viz. 5000 *l.* and for want 'of parents, his brothers and ſiſters of the whole blood, or 'if he has none, his nephews and nieces have a right to 'their *legitime*, which is the ſhare of *one fourth* of the teſta-'tor's fortune; ſo that ſuppoſing in the above caſe four bro-'thers, or four nephews, each would receive 625 l.——Be-'yond this, there is no *legitime*.

'A baſtard cannot inherit any thing either from his father 'or mother; but if his parents have no lawful iſſue, they 'may bequeath him *one half* of their poſſeſſions——if they 'have, they cannot give him more than *one eighth*.'

These

Theſe laws ſeem to be founded on reaſon and equity, and are admirably well calculated to diffuſe property in due proportion among the ſeveral members of the community, ſo as to prevent extreme indigence on the one hand, and exceſſive luxury on the other. We may venture to affirm that the right of primogeniture, which takes place in this and many other kingdoms, is againſt the law of nature. They who have examined into the origin of ſucceſſions, know that this right is grafted on feodal principles, and when that barbarous ſyſtem made way for more refined policy, it might and ought to have been aboliſhed. There is indeed ſome pretence for continuing it under arbitrary monarchies, where one ſovereign tyrant is to be maintained by the unnatural influence of many petty tyrants; but in our mild government the Crown wants no ſuch ſupports: our conſtitution has entruſted the nobility with more honourable and eſſential diſtinctions and privileges than they can *juſtly* derive from an unequal ſucceſſion to property. Our laws of inheritance therefore, more eſpecially with reſpect to entails, which bind eſtates almoſt to perpetuity, are highly inequitable and impolitic: and when we conſider the many ſteps which have lately been taken to lock up property, together with the practice of enobling every one of over-grown fortune, it is ſufficient to alarm thoſe who are jealous of liberty, and who have ſagacity enough to perceive how much the moſt diſtant, and ſeemingly ſlight encroachments, tend to forward the moſt fatal oppreſſions.

There are in Mr. Keate's performance, many other curious laws and regulations with reſpect to the rights of widows and the method of ſelling eſtates, &c. which our limits will not allow us to abridge, and for which we refer the Reader to the work itſelf, which will amply repay him for his time and attention. The Author indeed, is not ſo full and copious as might have been expected, and he is alſo ſomewhat faulty in the diſtribution of his matter. The deſcription of the city, for inſtance, which is introduced toward the concluſion, ought rather to have preceded the account of the government and laws; but in ſpite of theſe and other little inaccuracies, we recommend this work upon the whole, as a curious, inſtructive and entertaining performance, written with great ſpirit, perſpicuity and elegance.

The Author has preſixed, a new map of the lake and territory of Geneva, and the countries adjacent: neatly engraved by Kitchin.

Extracts from such of the penal Laws, as particularly relate to the Peace and good Order of this Metropolis: To which are added, some general Cautions to Shop-keepers; and a short Treatise on the Office of Constable. By John Fielding Esq; one of his Majesty's Justices of the Peace for the Counties of Middlesex, Essex, and Surry, and for the City and Liberty of Westminster. 8vo. 3s. 6d. in boards. Millar.

IT has been often remarked of England, that there are no where better laws, and that the laws are no where worse executed; and this remark is particularly true with respect to our penal laws: which are frequently attended with this inconvenient alternative, that they are suffered to remain as a dead letter, for want of Prosecution, or they are executed for the purposes of oppression.

These inconveniencies arise from the reluctance of some, and the forwardness of others, to give information against offenders. Men of reputation dread the name of informer, and therefore permit many contraventions of law, to pass unnoticed; while they who are less scrupulous, allured by the sordid motive of sharing the penalty, are eager to detect offenders, and perhaps, being actuated by such base motives, will often pursue their prey, at the expence of truth.

Of these inconveniencies, Mr. Fielding seems to have been sensible, as appears from the following appositе observation.

'The Legislature, by giving one-half of the penalty to 'the informer, doubtless intended to facilitate the execution 'of the penal laws; but it certainly has a contrary effect; 'for those who make information before magistrates from 'the mere motive of the reward, are of the disreputable 'kind; and the advantages annexed to informers, have rendered the office itself odious, and deterred many reputable 'persons from redressing injuries and inconveniencies they 'have laboured under for fear of the odious imputation of 'an informer. And it is believed, that if rewards in general, given to informers by penal laws, were taken away, 'and the whole penalty given to the poor, &c. the laws 'themselves would be easier executed, and the evils they 'were intended to remedy, easier removed. For it is from 'experience I have observed, that for one information made 'from the motive of the reward, twenty have been made from 'a desire only of removing a public evil or nusance, without

'the

'the leaſt regard to the reward, which ſuch informers have 'generally applied themſelves to charitable uſes, having firſt 'paid the expence of the proſecution: but as gain is the 'common idea of the motive of all informations, many even 'of theſe perſons have been inſulted for their good offices 'to the public, which would not be the caſe if rewards in 'general were taken away; and the removal of evils 'themſelves would always be found ſufficient motives for 'complaint, and at the ſame time it would give weight and 'dignity to the laws themſelves.

We are in doubt however whether even this proviſion, would remove the odium of being an informer. Though in this caſe informations could not be imputed to a motive of gain, yet they might be conſtrued to proceed from a principle of malice. In ſhort the character of an informer has been ſo long deemed infamous, that it will be a difficult thing to abſtract mankind from their prejudice againſt the name. Philoſophically conſidered, it is indeed, rather honourable, for it is every man's undoubted duty to give information of any infraction of the laws: but when informers act from lucre or malice, as in the time of Tiberius, when Tacitus fixed that hitherto indelible ſtigma on them as *hominum genus peſſimum* then the character is truly deteſtable. In our opinion the moſt effectual means to take off the odium, would be to make informations the buſineſs of numbers, who ſhould undertake the office *gratis*, and act under the *ſanction of government*. But we muſt be content to hint this as a general propoſition, our limits not allowing us to enter into an explanation of it in detail.

With reſpect to the general merit of the extracts before us, they may be of uſe to point out to the ignorant the requiſites of their duty, but they will be of little ſervice to thoſe who are deſirous to obtain an accurate knowlege of our penal laws.

The references are ſometimes imperfect: in the act for inſtance, relating to the preſervation of the pavements in the city and liberty of Weſtminſter, no reference is made to the 2d of William and Mary, or to the 8th and 9th William and Mary, though they are, in truth, the leading ſtatutes.

The Writer's obſervations likewiſe are frequently trivial and needleſs, and ſometimes erroneous. His errors however often proceed from partiality to his office: and it is from this principle probably, that he frequently intimates that 'if 'offences were to be heard in a ſummary way before one

'or more juſtices of the peace, and the penalty to be raiſed 'by warrant of diſtreſs, it would be of great utility; the 'great expence of ſuits in the courts of juſtice, at preſent 'reducing all penal laws, however uſeful in themſelves, to 'a mere dead letter.'

We however, who have not the honour to be in the commiſſion of the peace, do not think ſo favourably of juſtices, as to wiſh them entruſted with any ſuch ſummary power. If indeed they were under proper regulations, and free from the temptation of making a trade of the adminiſtration of juſtice, we ſhould not think ſuch a delegation dangerous; but at preſent it would by no means be prudently lodged. Let it not be thought however, that we mean to caſt reflections on the body of thoſe worſhipful magiſtrates who are of ſuch uſe in this metropolis. Many of them, we are perſuaded, are well qualified for the buſineſs they tranſact, which requires a man whoſe conſcience is equal to his ſkill.

The Author of theſe extracts very earneſtly and very properly exhorts perſons to give information of all bawdy houſes and gaming houſes. With reſpect to the firſt, he takes notice that oaths and informations are neceſſary to be laid before the juſtice, before he can take any ſtep whatever. With regard to the latter, he makes the following obſervation.

'From the infinite pains the legiſlature has from time to 'time taken to provide good and wholeſome laws for the 'ſuppreſſion of gaming, it is evident that this vice has always 'been looked upon as the greateſt of evils, and to be attended 'with the moſt miſchievous conſequences; it therefore 'calls on magiſtrates in a particular manner to be careful in 'putting theſe good laws into execution, ſo neceſſary to pre'ſerve the morals of the people, eſpecially as the evil itſelf is 'even now in a flouriſhing condition.'

Whoſe fault is it then that this evil is permitted to flouriſh? Why is it not ſuppreſſed? What hinders the magiſtrates from putting a ſtop to it, which we apprehend they may do by their own authority, without any information?

In the 33. Hen. VIII. which the Writer allows to be now in full force, is the following clauſe——'It ſhall and may 'be lawful for the juſtices in every ſhire, mayors, ſheriffs, 'bayliffs and other officers, within every city, town and 'borough, as well within liberties as without, to come, 'enter into and reſort unto all places where ſuch games, '(meaning

'meaning the games enumerated in the firſt clauſe, are ſuſ-
'pected to be carried on, and to impriſon the keepers and
'the perſons frequenting the ſame, until they ſhall be bound
'by recognizance, the keeper no longer to uſe or keep the
'ſame, and the haunters no more to play, haunt or exerciſe
'any of the ſaid games.'

It appears from this clauſe, that the juſtices have power to enter into ſuſpected places, and to puniſh offenders, and that they may act from their own inſpection, without any previous information. If gaming houſes therefore are any where tolerated, in order to know who is accountable for the abuſe, we muſt enquire what juſtices live in the neighbourhood.

At the end of theſe extracts, the Writer gives ſome uſeful cautions to ſhop-keepers and traders, how to avoid cheats and impoſitions, He alſo propoſes a plan for the farther prevention of frauds and felonies committed on tradeſmen and ſhop-keepers: and ſpecifies the rules propoſed by himſelf and unanimouſly aſſented to by a ſelect body of pawn-brokers, in the year 1758, for their future obſervance, as a farther prevention of frauds and felonies.

Many of theſe rules are certainly very proper, and will no doubt prove uſeful: But though they may contribute to ſuppreſs one ſpecies of offence, yet another mode of delinquency will ſucceed in its ſtead: and in order to prevent frauds and felonies, we muſt go farther back, we muſt return to their ſource, we muſt endeavour to correct the morals of the people, by gradually introducing wholeſome amendments, enforced by the example of the great, the only effectual means of confirming the lower claſs in good habits.

The volume before us, concludes with a treatiſe on the the office of conſtable, in which we find nothing new, but the introduction. The duty of this officer is ſet forth in many books, particularly in one publiſhed ſometime ago by Mr. Welch, where it is very copiouſly deſcribed: the preſent Treatiſe therefore might, in our opinion, have been very well ſpared.

Upon the whole however, theſe extracts are well worth peruſal: and if read with attention will prevent many offences againſt law, which are often committed by ſome, and ſuffered by others, through ignorance.

GIPHANTIA: *or a View of what has paſſed, what is paſſing, and, during the preſent century, what will paſs, World. Tranſlated from the original French, with ex tory Notes.* 12mo. 3 s. Horsfield.

GIPHANTIA is the name given to an imaginary iſlan to be ſituated 'in the midſt of a tempeſtuous oce 'moving ſands,' in Africa, 'ſurrounded with inacce 'deſarts, which no mortal can paſs without a ſupern 'aid'——Hither our Author is tranſported in a hurri being protected by the prefect of the elementary ſpirits, are the inhabitants of the country.

This iſland is repreſented to our Author by the pref the only place in the world, 'where Nature preſerve 'original vigour. She is inceſſantly labouring to increa 'numerous tribes of vegetables and animals, and to pr 'new kinds. She organizes all with admirable ſkill; 'ſhe does not always ſucceed, in rendering them perp 'The mechaniſm of propagation is the maſter-piece o 'wiſdom: ſometimes ſhe fails and her productions retu 'ever into nothing. We cheriſh with our utmoſt care, 'as are ſufficiently organized to produce their kind; 'then plant them out in the earth.

'A Naturaliſt wonders ſometimes to find plants tha 'never been noticed before: it is becauſe we had 'then ſupplied the earth with them, of which he had n 'leaſt ſuſpicion.

'Sometimes alſo theſe exotics not meeting with a 'climate, decay by degrees and the ſpecies is loſt. 'are thoſe productions which are mentioned by the anc 'and which the moderns complain are no where 'found.

'Such a plant ſtill ſubſiſts but has long drooped, an 'its qualities, and deceives the Phyſician who is daily 'pointed. The art is blamed; it is not known th 'fault is in Nature.

'I have now, adds the preſect, a collection of new ſi 'of the greateſt virtue; and I ſhould have imparted 'to mankind before now, had there not been ſtrong re 'to induce me to delay it.

'For inſtance, I have a ſovereign plant to fix the h 'mind, and which would give ſteadineſs even to a Ba

'nian [a Frenchman]: but for theſe fifty years I have been 'diligently obſerving Babylon [France], and have not found 'one ſingle moment, wherein the inclinations, cuſtoms, and 'manners have been worth fixing.

'I have another plant, moſt excellent for checking the 'too lively ſallies of invention: but thou knoweſt how rare 'thoſe ſallies are now-a-days; never was invention at a 'lower ebb. One would think that every thing has been 'ſaid, and that nothing more remained but to adapt things 'to the taſte and mode of the age.

'I have a root which would never fail to allay that four-'neſs of the learned who cenſure one another: but I ob-'ſerve that without their abuſing and railing at each other, 'no man would concern himſelf about their diſputes. It is 'a ſort of pleaſure to ſee them bring themſelves as well as learn-'ing into contempt. I leave the malignity of the Readers 'vert themſelves with the malignity of the Authors.'

After having been informed of the productions and œcono-my, our Author is introduced to the other curioſities of the iſland, which ſerve for the machinery of his ſatire. Thus a globe, a road, and a mirror enables him to hear and ſee what is paſſing in the world; a gallery of pictures acquaints him with what has paſſed; and a tree with what is to come. Nevertheleſs it is not improbable, that our Author's ſatire may appear ſometimes ill-directed; particularly where he inſinuates that the arts have only added to the wants, and commerce to the vices of mankind; nor is it impoſſible but that his allegories may, and not unjuſtly, be thought ſometimes too far-fetched and obſcure.—Perhaps it may be ſome diſadvantage to M. Pophaigne, ſo we are told our Author is named, that he has been ſo lately preceded in this delicate ſpecies of literary compoſition by the Marquis d'Argens, and M. de Voltaire.

But that our Readers may have a better idea of this work we ſhall inſert the twelfth chapter entitled the *Trial*, which appears to us as little exceptionable and as entertaining as any part of it: though the inference intended to be deduced from it is liable to many objections.—At the ſame time an opportunity is furniſhed to judge of the merits of the tranſlation; to which is prefixed, what is called an *Epiſtle Dedicatory*, addreſſed to the Hon. Miſs Roſs, but which rather betrays the vanity and ſelf-ſufficiency of the Tranſlator, than a due reſpect, or proper delicacy for his fair Patroneſs.

'After this general ſurvey of the whole earth, I had a 'mind to view Babylon in particular. Having turned my 'glaſs to the north, and inclining it gently to the 20th me- 'ridian, I tried to find out that great city. Among the places 'that paſſed in ſucceſſion under my eyes, there was one that 'fixed my attention. I ſaw a country-houſe, neither ſmall nor 'great, neither too much adorned nor too naked. All about 'it was more embelliſhed by nature than by art. It over- 'looked gardens, groves, and ſome ponds which bounded a 'hill on the eaſt. A country feaſt was at this time cele- 'brating, to which all the neighbouring inhabitants were 'come. Some, ſtretched on the green turf, were drinking 'large draughts, and entertaining one another with their 'former amours; and ſeveral were performing dances, which 'the old men did not think ſo fine as thoſe of time paſt.

'Seeſt thou, (ſays the prefect to me) in the balcony, that 'young lady who with a ſmiling air is viewing the fight? She 'was married ſome days ago, and it is on her account that 'this feaſt is made. Her name is *Sophia:* ſhe has beauty as 'you ſee, fortune, wit, and what is worth more than all the 'reſt, a ſtock of good ſenſe. She had five lovers at one 'time: none made a deep impreſſion in her heart, none 'were diſpleaſing to her; ſhe could not tell to which to 'give the preference.

'One day ſhe ſaid to them, I am young; and it is not 'my intention to enter yet into the bands of matrimony, 'which is always done too ſoon. If my hand is ſo valuable 'as by your eager addreſſes you ſeem to think, exert your 'endeavours to deſerve it. But, I declare to you that I ſhall 'not make any choice theſe ſeveral years.

'Of Sophia's five lovers, the firſt was much inclined to 'extravagance. Women (ſays he) are taken with the out- 'ſide: let us ſpend freely and ſpare nothing.

'The ſecond had a fund of œconomy which bordered 'upon avarice. Sophia (ſays he) who has a ſolid judgment, 'muſt think him beſt that ſhows himſelf capable of amaſſing 'riches: let us turn to commerce.

'The third was proud and haughty. Surely (ſays he) So- phia, who has noble thoughts, will be touched with the luſtre of glory: let us take to arms.

'The fourth was a ſtudious man. Sophia (ſays he) who has ſo much ſenſe, will incline to where the moſt is to

'be

'be found. Let us continue to cultivate our mind; and 'ſtrive to diſtinguiſh ourſelves among the learned.

'The fifth was an indolent man, who gave himſelf little 'concern about worldly affairs: he was at a loſs what courſe 'to take.

'Each purſued his plan, and purſued it with that ardor 'which love alone is capable of inſpiring.

'The prodigal expended part of his eſtate in cloaths, in 'equipages, in domeſticks; he built a fine houſe, furniſhed 'it nobly, kept open table, gave balls and entertainments of 'all kinds: nothing was talked of but his generoſity and 'magnificence.

'The merchant ſet all the ſprings of commerce in mo-'tion, traded to all parts of the world and became one of 'the richeſt men of his country. The military man ſought 'occaſions; and ſoon ſignalized himſelf. The ſtudious 'man redoubled his efforts, made diſcoveries, and became 'famous.

'Mean while, the indolent lover made his reflections; 'and, believing if he remained inactive he ſhould be ex-'cluded, he ſtrove to conquer his indolence. The eſtate, 'he had from his anceſtors, ſeemed to him very ſufficient, 'and he did not care to meddle with commerce; the hurry 'of war was quite oppoſite to his temper, and he had no 'mind to take to arms; he had never read but for his amuſe-'ment, the ſciences did not ſeem to him worth the pains to 'come at them; he had no ambition to become learned. 'What then is to be done? Let us wait, (ſays he) time 'will ſhow. So he remained at his country-houſe, pruning 'his trees, reading Horace, and now and then going to ſee 'the only object that diſturbed his tranquility. Ever re-'ſolving to take ſome courſe, the time ſlipt away, and he took 'none.

'The fatal hour approaches (ſaid he ſometimes to Sophia 'you are going to make your choice, and moſt aſſuredly it 'will not be in my favour. Yet a few days, and I am un-'done. This peaceful retreat, thoſe delightful fields you 'will not grace, you will not enliven, with your preſence. 'Thoſe ſerene days that I reckoned to paſs with you in the 'pureſt of pleaſures were only flattering dreams with which 'love charmed my ſenſes. O Sophia! all that ſtirs the 'paſſions and troubles the repoſe of men has no power over

'me; my desires are all centered in you; and I am going 'to lose you for ever!

'You are too reasonable, (replied Sophia), to take it ill 'that I should chuse where I think I shall be happy.

'At last, the time was expired, and not without many 'reflections, Sophia resolved to make her choice.

'She said to the prodigal: if I have been the aim of your 'expences, I am sorry for it: but what you have done for 'my sake, you would have done, had I been out of the 'question. You have lavished away one part of your estate 'to obtain a wife; you would spend the other to avoid 'the trouble of management. I advise you never to think 'of it.

'She told the merchant, soldier and scholar, I am sen-'sible, you have shown a great regard for me: but I think 'too you have shown no less, you for riches, you for glo-'ry, and you for learning. In trying to fix my inclination, 'each has followed his own; each would do as much for 'himself as for me. Should I chuse one of you, his views 'would still rest upon other objects; one would be busied 'with increasing his fortune, the other with his promotion 'in the army, and the third with his progress in the sci-'ences. I cannot therefore satisfy any one of you: and my 'desire is to ingross the heart of the man who ingrosses 'mine.

'The same day she saw the solitary Gentleman. You 'have long waited for it (said she to him) and I am at last 'going to declare my mind. You know what your rivals 'have done to obtain my consent: see what they were and 'what they are. For your part, such as you was, such you 'remain. I think, I see the reason. Indifferent to all 'other things, you have but one passion, and I am its 'object. I alone can render you happy. Well then 'my happiness shall be in creating yours. I will share the 'delights of your solitude, and will endeavour to increase 'them.

On the whole, this is an entertaing satire, not only on the French Nation, but on mankind in general. The Author has a great deal of fancy; and the translation is not despicable.

Elia

Eloiſa: or a Series of original Letters, collected and publiſhed by J. J. Rouſſeau. Tranſlated from the French. In four Volumes. Vols. I. and II. 12mo. 5s. Sewed. Becket, &c.

IN our Review for December laſt, we juſt mentioned the publication of the original of this work, deferring our particular account of it till the appearance of this tranſlation, which was then promiſed; but, as the two firſt volumes only are yet publiſhed, we ſhall once more poſtpone our criticiſm both on the original and on the tranſlation, till we have ſeen the intire work in our own language; which, we are told, by an advertiſement at the end of the ſecond of theſe volumes, we may ſoon expect.

We confeſs our difference in opinion from thoſe who conſider all romances merely as books of amuſement. It is certainly in the power of a moral, ſenſible, Writer, to convey inſtruction in any form or guiſe he ſhall think fit to aſſume; and, conſidering the prevailing taſte of the preſent age, we know not whether, as a noveliſt, his leſſons are not moſt likely to command attention.

'With regard to this *Chief d'œuvre* of Mr. Rouſſeau (ſays the Tranſlator in his preface), 'it was received with uncommon avidity in France, Italy, Germany, Holland, and in ſhort, through every part of the continent where the French language is underſtood. In England, beſides a very conſiderable number firſt imported, it has been already twice reprinted; but how much ſoever the world might be delighted with the original, I found it to be the general opinion of my countrymen, that it was one of thoſe books which could not poſſibly be tranſlated with any tolerable degree of juſtice to the Author: and this *general opinion*, I own, was my chief motive for undertaking the work.'—We muſt own, alſo, that, on peruſing the original, we were a little inclined to the ſame *general opinion*, and it is but juſt that we ſhould confeſs, we have been agreeably diſappointed, in the two volumes before us.

We have obſerved that many people make it a rule, to damn all tranſlations indiſcriminately, to which we believe they are induced from two conſiderations: firſt, becauſe it is at leaſt fifty to one that they are right, as ſcarce one book in fifty is tolerably tranſlated; and ſecondly, becauſe it gives the Cenſurer an air of perfectly underſtanding the beauties of the original. The exclamatory words *ſtuff! horrid! vile!*

are eaſily pronounced; and are frequently of wonderful uſe in raiſing an ignorant man to the ſublime character of a CONNOISSEUR. Be that as it may, the judicious Reader will find that the tranſlation of Eloiſa deſerves none of the foregoing epithets. The following letter will ſerve as a ſpecimen, and alſo contribute toward enriching our collection for the preſent month. It was written by the lover of Eloiſa, during his ſeparation from her, and contains an account of his excurſion among the Valais *.

To ELOISA.

'I have employed ſcarce eight days in ſurveying a country 'that would require ſome years. But, beſides that I was 'driven off by the ſnow, I choſe to be before the poſt, who 'brings me, I hope, a letter from Eloiſa. In the mean time 'I begin this, and ſhall afterwards, if it be neceſſary, write 'another in anſwer to that which I ſhall receive.

'I do not intend to give you an account of my journey 'in this letter; you ſhall ſee my remarks when we meet; 'they would take up too much of our precious correſpon-'dence. For the preſent, it will be ſufficient to acquaint 'you with the ſituation of my heart: it is but juſt to ren-'der you an account of that which is entirely yours.

'I ſet out dejected with my own ſufferings, but conſoled 'with your joy; which held me ſuſpended in a ſtate of 'languor that is not diſagreeable to true ſenſibility. Under 'the conduct of a very honeſt guide, I crawled up the tower-'ing hills through many a rugged unfrequented path. Of-'ten would I muſe, and then, at once, ſome unexpected ob-'ject caught my attention. One moment I beheld ſtupen-'duous rocks hanging ruinous over my head; the next, I 'was invelloped in a drizling cloud, which aroſe from a 'vaſt caſcade that daſhing thundered againſt the rocks below

* Valais, a country bordering upon, and in alliance with Switzerland. It is a long and narrow valley running from eaſt to weſt, between the territories of Bern on the north and the duchy of Milan on the ſouth. It is terminated on the eaſt by the fork mountains, by which it is ſeparated from the canton of Uri; on the weſt it is divided from the canton of Bern by the Rhone. Its length is about thirty-four leagues, but as to its breadth it is very unequal. The concurrent teſtimonies of geographers and travellers, ſhew that M. Rouſſeau has not given an exaggerated account of this romantic country.

'my

'my feet; on one ſide, a perpetual torrent opened to my 'view a yawning abyſs, which my eyes could hardly fathom 'with ſafety; ſometimes I was loſt in the obſcurity of a 'hanging wood, and then was agreeably aſtoniſhed with the 'ſudden opening of a flowery plain. A ſurprizing mixture 'of wild, and cultivated, nature, points out the hand of man, 'where one would imagine man had never penetrated. Here 'you behold a horrid cavern, and there a human habita-'tion; vineyards where one would expect nothing but 'brambles; delicious fruit among barren rocks, and corn 'fields in the midſt of cliffs and precipices.

'But it is not labour only that renders this ſtrange coun-'try ſo wonderfully contraſted; for here nature ſeems to 'have a ſingular pleaſure in acting contradictory to herſelf, 'ſo different does ſhe appear in the ſame place, in different 'aſpects! Towards the eaſt, the flowers of ſpring; to the 'ſouth, the fruits of autumn; and northwards the ice of 'winter. She unites all the ſeaſons in the ſame inſtant, 'every climate in the ſame place, different ſoils on the ſame 'land, and with a harmony elſewhere unknown, joins the 'produces of the plains to thoſe of the higheſt Alps. Add to 'theſe, the illuſions of viſion, the tops of the mountains va-'rioufly illumined, the harmonious mixture of light and 'ſhade, and their different effects in the morning and even-'ing as I travelled; you may then form ſome idea of the 'ſcenes which engaged my attention, and which ſeemed to 'change, as I paſſed, as on an enchanted theatre; for the 'proſpect of mountains being almoſt perpendicular to the 'horizon, ſtrikes the eye at the ſame inſtant, and more 'powerfully, than that of a plane, where the objects are ſeen 'obliquely and half concealed behind each other.

'To this pleaſing variety of ſcenes I attributed the ſerenity 'of my mind during my firſt day's journey. I wondered to 'find that inanimate beings ſhould over-rule our moſt violent 'paſſions, and deſpiſed the impotence of philoſophy for ha-'ving leſs power over the ſoul than a ſucceſſion of lifeleſs 'objects. But finding that my tranquility continued during 'the night, and even increaſed with the following day, I 'began to believe it flowed from ſome other ſource, which I 'had not yet diſcovered. That day I reached the lower 'mountains, and paſſing over their rugged tops, at laſt 'aſcended the higheſt ſummit I could poſſibly attain. Ha-'ving walked a while in the clouds, I came to a place of 'greater ſerenity, whence one may peacefully obſerve the 'thunder and the ſtorm gathering below: ah! too flatter-

'ing

'ing picture of human wiſdom, of which the original never 'exiſted, except in thoſe ſublime regions whence the emblem 'is taken.

'Here it was that I plainly diſcovered, in the purity of 'the air, the true cauſe of that returning tranquility of ſoul, 'to which I had been ſo long a ſtranger. This impreſſion 'is general, though not univerſally obſerved. Upon the tops 'of mountains, the air being ſubtle and pure, we reſpire with 'greater freedom, our bodies are more active, our minds 'more ſerene, our pleaſures leſs ardent, and our paſſions 'much more moderate. Our meditations acquire a degree 'of ſublimity from the grandeur of the objects around us. 'It ſeems as if, being lifted above all human ſociety, we had 'left every low, terreſtrial, ſentiment behind: and that as 'we approach the ætherial regions, the ſoul imbibes ſome-'thing of their eternal purity. One is grave without being 'melancholy, peaceful, but not indolent, penſive yet con-'tented: our deſires loſe their painful violence, and leave 'only a gentle emotion in our hearts. Thus the paſſions 'which in the lower world are man's greateſt torment, in 'happier climates contribute to his felicity. I doubt much 'whether any violent agitation, or vapours of the mind, 'could hold out againſt ſuch a ſituation; and I am ſur-'priſed that a bath of the reviving and wholſome air of the 'mountains is not frequently preſcribed both by phyſic and 'morality.

Quì non palazzi, non teatro o loggia,
Ma'n lor vece un' abete, un faggio, un pino
Trà l'erba verde e' l bel monte vicino
Levan di terra al Ciel noſtr' intelletto.

'Imagine to yourſelf all theſe united impreſſions; the 'amazing variety, magnitude and beauty of a thouſand ſtu-'pendous objects; the pleaſure of gazing at an entire new 'ſcene, ſtrange birds, unknown plants, another nature, and 'a new world. To theſe even the ſubtilty of the air is ad-'vantageous; it enlivens their natural colours, renders every 'object more diſtinct, and brings it nearer to the eye. In 'ſhort, there is a kind of ſupernatural beauty in theſe moun-'tainous proſpects which charms both the ſenſes and the mind 'into a forgetfulneſs of one's ſelf and of every thing in the 'world.

'I could have ſpent the whole time in contemplating theſe 'magnificent land-ſkips, if I had not found ſtill greater plea-'ſure in my converſation with the inhabitants. In my ob-'ſervation

'ſervations you will find a ſlight ſketch of their manners, 'their ſimplicity, their equality of ſoul, and of that peace-'fulneſs of mind, which renders them happy by an exemp-'tion from pain, rather than by the enjoyment of pleaſure. 'But what I was unable to deſcribe, and which is almoſt 'impoſſible to be conceived, is their diſintereſted humanity, 'and hoſpitable zeal to oblige every ſtranger whom chance 'or curioſity brings to viſit them. This I myſelf continu-'ally experienced; I who was entirely unknown, and who 'was conducted from place to place only by a common guide. 'When, in the evening, I arrived in any hamlet at the foot 'of a mountain, each of the inhabitants was ſo eager to have 'me lodge at his houſe, that I was always embarraſſed which 'to accept; and he who obtained the preference ſeemed ſo 'well pleaſed that, at firſt, I ſuppoſed his joy to ariſe from 'a lucrative proſpect. But I was amazed, after having uſed 'the houſe like an inn, to find my hoſt not only refuſe to ac-'cept the leaſt gratuity, but offended that it was offered. 'I found it univerſally the ſame. So that it was true hoſ-'pitality, which, from its unuſual ardour, I had miſtaken for 'avarice. So perfectly diſintereſted are this people, that 'during eight days, it was not in my power to leave one 'dollar among them. In ſhort, how is it poſſible to ſpend 'money in a country, where the landlord will not be paid 'for his proviſions, nor the ſervant for his trouble, and where 'there are no beggars to be found? Nevertheleſs, money is 'by no means abundant in the upper Valais, and for that very 'reaſon the inhabitants are not in want; for the neceſſaries 'of life are plentiful, yet nothing is ſent out of the coun-'try; they are not luxurious at home, nor is the peaſant 'leſs laborious. If ever they have more money they will 'grow poor; and of this they are ſo ſenſible that they tread 'upon mines of gold which they are determined never to 'open.

'I was at firſt greatly ſurpriſed at the difference between 'the cuſtoms and manners of theſe people and thoſe of the 'lower Valais; for in the road through that part of the coun-'try to Italy, travellers pay dearly enough for their paſſage. 'An inhabitant of the place explained the myſtery. The 'ſtrangers, ſays he, which paſs through lower Valais are 'chiefly merchants, or people that travel in purſuit of gain; 'it is but juſt that they ſhould leave us a part of their pro-'fit; and that we ſhould treat them as they treat others: 'but here our travellers meet with a different reception, be-'cauſe we are ſure their journey muſt have a diſintereſted mo-

'tive:

'tive: they viſit us out of friendſhip, and therefore we re-
'ceive them as our friends. But indeed our hoſpitality is
'not very expenſive; we have but few viſitors. No won-
'der, I replied, that mankind ſhould avoid a people, who
'live only to enjoy life, and not to acquire wealth and ex-
'cite envy. Happy, deſervedly happy, mortals! I am plea-
'ſed to think that one muſt certainly reſemble you in ſome
'degree, in order to approve your manners and taſte your
'ſimplicity.

'What I found particularly agreeable whilſt I continued
'among them was the natural eaſe and freedom of their be-
'haviour. They went about their buſineſs in the houſe, as
'if I had not been there; and it was in my power to act as
'if I were the ſole inhabitant. They are entirely unac-
'quainted with the impertinent vanity of *doing the honours of*
'*the houſe*, as if to remind the ſtranger of his dependence.
'When I ſaid nothing, they concluded I was ſatisfied to live
'in their manner; but the leaſt hint was ſufficient to make
'them comply with mine, without any repugnance or aſto-
'niſhment. The only compliment which they made me,
'when they heard that I was a Swiſs, was that they looked
'upon me as a brother, and I ought therefore to think my-
'ſelf at home. After this, they took but little notice of me,
'not ſuppoſing that I could doubt the ſincerity of their of-
'fers, or refuſe to accept them whenever they could be uſe-
'ful. The ſame ſimplicity ſubſiſts among themſelves: when
'the children are once arrived at maturity, all diſtinction be-
'tween them and their parents ſeems to have ceaſed; their
'domeſtics are ſeated at the ſame table with their maſter;
'the ſame liberty reigns in the cottage as in the republic,
'and each family is an epitome of the ſtate.

'They never deprived me of my liberty, except when at
'table: indeed it was always in my power to avoid the re-
'paſt; but, being once ſeated, I was obliged to ſit late and
'drink much. What a Swiſs, and not drink! ſo they would
'exclaim. For my own part, I confeſs, I am no enemy to
'good wine, and that I have no diſlike to a chearful glaſs;
'but I diſlike compulſion. I have obſerved that deceitful
'men are generally ſober, and that peculiar reſerve at table
'frequently indicates a duplicity of ſoul. A guileleſs heart
'is not afraid of the unguarded eloquence and affectionate
'folly which commonly precede drunkenneſs; but we ought
'always to avoid the exceſs. Yet even that was ſometimes
'impoſſible among theſe hearty Valaiſians, their wine being
'ſtrong, and water abſolutely excluded. Who could act

'the

'the philoſopher here, or be offended with ſuch honeſt peo-
'ple? In ſhort, I drank to ſhew my gratitude, and ſince they
'refuſed to take my money, I made them a compliment of
'my reaſon.

'They have another cuſtom, not leſs embarraſſing, which
'is practiced even in the houſes of the magiſtrates them-
'ſelves; I mean that of their wives and daughters ſtanding
'behind one's chair, and waiting at table like ſo many ſer-
'vants. This would be inſupportable to the gallantry of a
'Frenchman, eſpecially as the women of this country are
'in general ſo extremely handſome that one can hardly bear
'to be attended by the maid. You may certainly believe
'them beautiful, ſince they appeared ſo to me; for my eyes
'have been accuſtomed to Eloiſa, and are therefore extreme-
'ly difficult to pleaſe.

'As for me, who pay more regard to the manners of the
'people with whom I reſide, than to any rules of politeneſs,
'I received their ſervices in ſilence, and with a degree of
'gravity equal to that of Don Quixote when he was with the
'Dutcheſs. I could not however help ſmiling now and
'then at the contraſt between the rough old grey-beards at
'the table, and the charming complexions of the fair atten-
'dant nymphs, in whom a ſingle word would excite a bluſh,
'which rendered their beauty more glowing and conſpic-
'ous. Not that I could admire the enormous compaſs of
'their necks, which reſemble, in their dazzling whiteneſs
'only, that perfect model which always formed in my ima-
'gination (for though vailed, I have ſometimes ſtolen a
'glance) that celebrated marble which is ſuppoſed to excel
'in delicate proportion the moſt perfect work of nature.

'Be not ſurprized to find me ſo knowing in myſteries
'which you ſo carefully conceal: it happens, in ſpite of all
'your caution; one ſenſe inſtructs another. Notwithſtand-
'ing the moſt jealous vigilance, there will always remain
'ſome friendly interſtice or other, through which the ſight
'performs the office of the touch. The curious, buſy eye
'inſinuates itſelf with impunity under the flowers of a noſe-
'gay, wanders beneath the ſpreading gauze, and conveys
'that elaſtic reſiſtance to the hand which it dares not expe-
'rience.

Parte appar delle mamme acerbe e crude,
Parte altrui ne ricopre invida veſta;
Invida, ma ſ' agli occhi il varco chiude,
L' amoroſo penſier gia non arreſta.

'I am

'I am alſo quite ſatisfied with the dreſs of the Valaiſian 'Ladies: their gowns are raiſed ſo very high behind, that 'they all appear round ſhouldered; yet this, together 'with their little black coifs, and other peculiarities of their 'dreſs, has a ſingular effect, and wants neither ſimplicity nor 'elegance. I ſhall bring you one of their compleat ſuits, 'which I dare ſay will fit you; it was made to the fineſt 'ſhape in the whole country.

'But whilſt I traverſed with delight theſe regions which 'are ſo little known, and ſo deſerving of admiration, where 'was my Eloiſa? Was ſhe baniſhed my memory? Forget 'my Eloiſa! Forget my own ſoul! Is it poſſible for me to 'be one moment of my life alone, who only exiſt through 'her? O no! our ſouls are inſeparable, and, by inſtinct, 'change their ſituation together according to the prevailing 'ſtate of mine. When I am in ſorrow, ſhe takes refuge 'with your's, and ſeeks conſolation in the place where you 'are; as was the caſe the day I left you. When I am 'happy, being incapable of enjoyment alone, they both at-'tend upon me, and our pleaſure becomes mutual: thus it 'was during my whole excurſion. I did not take one ſtep 'without you, nor admire a ſingle proſpect without eagerly 'pointing its beauties to Eloiſa. The ſame tree ſpread its 'ſhadow over us both, and we conſtantly reclined againſt 'the ſame flowery bank. Sometimes as we ſat I gazed with 'you at the wonderful ſcene before us, and ſometimes, on my 'knees I gazed with rapture on an object more worthy the 'contemplation of human ſenſibility. If I came to a difficult 'paſs, I ſaw you ſkip over it with the activity of the bound-'ing doe. When a torrent happened to croſs our path, I 'preſumed to preſs you in my arms, walked ſlowly through 'the water, and was always ſorry when I reached the oppo-'ſite bank. Every thing in that peaceful ſolitude brought 'you to my imagination; the pleaſing awfulneſs of nature, 'the invariable ſerenity of the air, the grateful ſimplicity of 'the people, their conſtant and natural prudence, the unaf-'fected modeſty and innocence of the ſex, and every object 'that gave pleaſure to the eye or to the heart, ſeemed in-'ſeparably connected with the idea of Eloiſa.

'O divine maid! I often tenderly exclaimed, that we might 'ſpend our days in theſe unfrequented mountains, unenvyed 'and unknown! Why can I not here collect my whole 'ſoul into thee alone, and become, in turn, the univerſe to 'Eloiſa? Thy charms would then receive the homage they

'deſerve;

deſerve; then would our hearts taſte without interruption the delicious fruit of the ſoft paſſion with which they are filled: the years of our long elyſium would paſs away untold, and when the frigid hand of age ſhould have calmed our firſt tranſports, the conſtant habit of thinking and acting from the ſame principle would beget a laſting friendſhip no leſs tender than our love, whoſe vacant place ſhould be filled by the kindred ſentiments which grew and were nouriſhed with it in our youth. Like this happy people, we would practice every duty of humanity, we would unite in acts of benevolence, and at laſt die with the ſatisfaction of not having lived in vain.'

It is with pleaſure we obſerve, that this Tranſlator not only underſtands his original; but that he writes his own lanwith caſe and elegance.

The Hiſtory of the Popes, from the Foundation of the See of Rome, to the preſent Time. Vol. V. By Archibald Bower, Eſq; Heretofore public Profeſſor of Rhetoric, Hiſtory, and Philoſophy, in the Univerſities of Rome, Fermo, and Macerata. 4to. 12 s. 6 d. In boards. Sandby.

THIS Volume contains the hiſtory of the Popes from the year 867 to the year 1118, beginning with the papacy of Hadrian the ſecond, and concluding with that of Paſchal the ſecond. The only intereſting part of this period is the hiſtory of Gregory the ſeventh; but even here, Mr. Bower is far from being animated. He gives a full and circumſtantial account, indeed, of the great events of this papacy, but not with that ſpirit which their importance deſerves. The whole of his hiſtory, in our opinion, is a cold and ſpiritleſs compilation: he relates no facts, that are of any importance, but what are to be found in other Writers upon the ſame ſubject; nor, in our humble opinion, is there any thing in his manner that can recommend his work to the approbation of a Reader of taſte or judgment.

Mr. Bower has annexed to this fifth volume *a ſummary view*, as he calls it, *of the controverſy between the Papiſts and the Author*. This *Summary View* takes up one hundred and eighty pages, and is dedicated in the following manner.——

'To

'To all true Proteſtants at home and abroad, the follow-
'ing ſheets, diſplaying to the world the cruel and unjuſt per-
'ſecution which the Author of the preſent hiſtory has un-
'dergone, in this proteſtant kingdom, from the Jeſuits, en-
'couraged and aided by a proteſtant clergyman, and the
'wicked meaſures, which they have jointly purſued, to force
'him back to the idolatrous church and Antichriſtian order
'he had left, are humbly inſcribed, not by an *anonymous*
'*libeller*, but by their moſt obedient, and moſt humble ſer-
'vant, Archibald Bower.'

His *Summary View* he introduces thus:——'Poſterity will
'hardly believe that the Author of this hiſtory could have
'been arraigned of Popery, and even been diverted from pur-
'ſuing a work calculated to attack the whole ſyſtem of the
'Popiſh religion, in order to clear himſelf from ſuch an im-
'putation. But what no man would think could poſſibly
'happen, has actually happened; and though my hiſtory
'is itſelf a full confutation of ſuch an extraordinary charge,
'many well-meaning Proteſtants, of the clergy as well as
'the laity, have been ſeduced into a belief of my never ha-
'ving ſincerely renounced the errors of Popery, but being
'ſtill a Papiſt, nay, and a *Jeſuite in diſguiſe*. Thus have the
'Papiſts and Jeſuits raiſed as furious a perſecution againſt me
'in this Proteſtant kingdom, where they themſelves live
'quite unmoleſted, as they could have done in a Popiſh,
'where they exert uncontrouled, the perſecuting ſpirit of their
'Antichriſtian church. They have not, indeed, during
'this diſpute ventured to make any attempt on my life; but
'nothing have they left unattempted to rob me of what is
'dearer to me than life itſelf, my reputation and good name.
'The many lies and calumnies which they have invented and
'publiſhed to the world with that view, I have confuted, in
'my ſeveral apologies, to the full ſatisfaction of every ſenſible
'and unprejudiced Reader, who has peruſed them with the
'leaſt degree of attention. But as all I have ſaid in vindi-
'cation of my character has been moſt groſsly miſrepreſented,
'curtailed and falſified by our monthly Writers, remarkably fu-
'rious and bitter againſt me (whether out of principle or mo-
'tives of intereſt they know beſt(and nine parts in ten of this
'nation know no more of the preſent diſpute between the
'Papiſts and me, than what theſe Party-Writers have thought
'fit to communicate to them; I ſhall here lay before the
'whole world both the *charge* and the *defence*, and leave the
'whole world to judge, after hearing both ſides, whether I
'have been juſtly or unjuſtly arraigned. I have choſen to
'connect

'connect this *Summary View* of the controverſy with the 'hiſtory itſelf, for the ſake of thoſe, whoſe good opinion I 'moſt value, viz. my ſubſcribers at home, and the learned 'Proteſtants abroad, who have received my work, tranſlated 'it into their different languages, with an approbation which 'I had not the vanity to expect.'

As the public, in general, have long ago formed their judgment concerning this controverſy, it will not be expected that we ſhould detain our Readers with an account of what Mr. *Bower* has advanced in his *Summary View*. He tells us, with abſolute aſſurance, that he has, in his ſeveral apologies, confuted what has been urged againſt him, to the full ſatisfaction of every ſenſible and unprejudiced Reader, who has peruſed them with the leaſt degree of attention. But, what poſſible foundation can Mr. *Bower* have for ſo confident an aſſertion? Has he converſed with all the men of ſenſe and candor? who have read the whole controverſy concerning him; and have they told him that there was no truth in the ſeveral charges that were brought againſt him? Or will he ſay, that whoever has read the controverſy, and is not convinced of his innocence, has not a grain of ſenſe or candor. Surely this is what he will never venture to affirm!—But it is no part of our intention to point out the many groundleſs aſſertions, the many ſelf-contradictions, the various inſtances of ſophiſtry that are to be met with in his *Summary view*. It is ſcarce poſſible, indeed, in our opinion, for any unprejudiced perſon to peruſe what he has written, without entertaining a very unfavourable opinion of him. His language is not that of innocence; nor does he write with the temper and diſpoſition of a Chriſtian. He has poured ſuch a torrent of abuſe upon the Gentleman *, who took the pains to unmaſk him, as would diſgrace the fouleſt mouth at Billingſgate. Poor man! little does he think that whenever he attempts to vindicate his character to the public, he only erects a freſh monument to his own diſgrace.

It will hardly be expected that we ſhould take any notice of his inſinuation againſt the Reviewers, viz. that they have been hired by the Jeſuits to abuſe him. That ſuch a man as Mr. B. ſhould attempt to account to the public in this manner, for their cenſure both of him and of his writings, is neither unnatural nor extraordinary; but how, or in what way, hath the *public* been *paid* for their diſlike of him? Are

* Doctor Douglas, Author of the *Criterion*, and the detector of Lauder and Bower.

all hired to hold him in abomination?—But we forbear; for, in truth, the circumſtances of this man are to be pitied. After all his great connections, and high expectations, thus to become the object of the general ſcorn and contempt of his country, and reduced to paſs the remainder of his days in a ſtate of war with mankind,—is a ſituation the moſt deplorable that can be conceived, and which we ſhould imagine it impoſſible for a mind not abſolutely hardened againſt all impreſſions of ſhame, or ſenſe of honour, to ſupport. For,

——of all evils, to the Generous
Shame is the moſt de[illegible]ng. THOMSON.

The Hiſtory of the Man aft[illegible]awn Heart. Small Octavo. 1s. [illegible]eeman.

THAT every man be[illegible]rent, and frequently oppoſite characters, juſt as the partiality of his friends, or the prejudice of his enemies, may incline to repreſent him, is an old obſervation; but it was never more remarkably verified than it has been with reſpect to the great Hero of the Iſraelites.

While this celebrated perſonage was extolled by the Old Teſtament-Writers, as the matchleſs pattern of heroic virtue, and the peculiar favourite of Heaven, there were not wanting, even in his own time, and in his own country, ſome who both thought and ſpoke very differently of him. Exceptions were taken to many parts of his conduct, both before and after he acted in his regal capacity: and it does not appear that his character was at any time thoroughly fixed, and univerſally underſtood.

That great were his crimes, has never been denied; that great alſo were his virtues, is generally allowed; and the ardour of his repentance for the offences he committed, is juſtly urged in extenuation of his failings.

On the whole, it is certain, that the name of David was held in high reverence among the Jews; and to this day his character is (with a few exceptions) in equal eſtimation throughout the whole Chriſtian world; notwithſtanding the objections that may at any time have been raiſed againſt him, from curſing Shimei the Benjamite, down to the ſceptical Bayle:

Bayle: whoſe Life of David was one of the firſt open attacks on the fair fame of the Man after God's own Heart.

But, if the ſtrictures of Mr. Bayle were thought dangerous, and if the friends of Divine Revelation were alarmed at his performance, how much more will their apprehenſions be excited by this new attempt! For we will venture to ſay, with regard to this anonymous Objector, that his little finger is thicker than the Frenchman's loins.

Bayle urged his obſervations pretty freely; but as he neither lived nor wrote in a land of liberty*, he was, perhaps, withheld from expreſſing all he thought; and even what he did venture to lay before the public, gave ſuch offence, that he was obliged, in ſome meaſure, and as far as lay in his power, to make an atonement, by ſuppreſſing what he had written.

Not having the fear of perſecution before his eyes, the Author of this hiſtorical Sketch has proceeded to much greater lengths; and inſtead of the Man after God's own Heart, as he ſarcaſtically affects to ſtyle him, he has ventured to exhibit the ſon of Jeſſe, as an example of perfidy, luſt, and cruelty, fit only to be ranked with a Nero or a Caligula!

Intelligence of this ſort will, no doubt, ſhock the ears of many of our pious and worthy Readers. But let them not be too much alarmed! Truth, as this Writer himſelf remarks, can never ſuffer by the ſevereſt inquiſition. If a righteous character has been unrighteouſly dealt with, and injuriouſly repreſented, we truſt there are not wanting able and willing Advocates for Religion and Virtue, who will eaſily repel the attacks of ſuch adverſaries. The reputation of our illuſtrious Hebrew, it is hoped, for the honour of the ſacred Writings, will ſoon be ſeen riſing with freſh refulgence from beneath this tranſient cloud, and ſhining with brighter glory from every fruitleſs effort to tarniſh its luſtre. Yet, whoever the Champions may be, who ſhall enter the liſts on this intereſting occaſion, they muſt not expect to obtain an eaſy victory over an antagoniſt who ſeems to know how to handle his weapons with tolerable dexterity. However, though ſmart and lively in his efforts, we apprehend he wants conduct and temper for ſo arduous a conteſt. To do him juſtice (and *juſtly* we would deal by every Writer, what-

* The Dutch may, perhaps, be offended at this remark; but it is juſtified by the ill treatment Mr. Bayle received among them, on account of the novelty of his opinions.

ever ſentimental differences may ariſe between us), he has not much appearance of art, or ill deſign. However raſh or miſtaken he may be in his concluſions, he is evidently in earneſt, and ſhews too much warmth of diſpoſition, and acrimony of expreſſion, (apparently ariſing from an abhorrence of vice and villainy) to be either ſuſpected of great ſubtilty, or feared on account of ſuperior ability. Theſe hot-headed and impolitic aſſailants are, in general, much ſooner foiled than your cool, ſedulous, deſigning men, who know the arts of attack and defence, and whoſe ambuſcades and maſked batteries are infinitely more dangerous than open aſſaults.

This Author profeſſes, with great appearance of integrity, to have no ſiniſter deſign in view, by thus falling upon David's character; and that nothing but a ſincere and friendly regard to truth and moral virtue, hath induced him to publiſh to the world his ſentiments concerning this celebrated Hero.

Who this Writer is, we know not; neither do we deſire to know. That he is no friend to the Jewiſh Prophets and Prieſts, in general, is ſufficiently apparent from the whole tenour of his performance. However, as we hold that a Jew, Turk, or Free-thinker, may be as honeſt a man as a Papiſt, Lutheran, or Calviniſt, ſo we ought not to let our reverence for authorities which others diſclaim, ſuffer us to draw the ſevereſt concluſions, with regard to the intentions or conſcience of another man. If, therefore, as we have heard, the unguarded heat of this Writer's temper, and the blunt freedom of his expreſſion, be urged as indications of an honeſt purpoſe, (however ſalutary or otherwiſe it may prove) and if he be allowed thus much in favour of his heart, it will certainly be at the expence of his head. For, whoever attempts to unſettle the common received notions of mankind, and to undermine the religion of his country, without at the ſame time offering ſomething better in the room of what he would ſet aſide, is certainly acting no very *wiſe* part: to ſpeak of it in the moſt candid and favourable terms.—It was not thus that the great Author of Chriſtianity proceeded.—When he aboliſhed the Moſaic law, (againſt which, by the way, he brought no railing accuſation) he ſubſtituted the pure light of the Goſpel in its ſtead;—and when Wickliffe, and other of our Reformers from Popery, attacked the ſuperſtitions and corruptions of the Church with one hand, they preſented the unadulterated and primitive ſyſtem with the other.

But whatever prejudices our Author may poſſibly have conceived againſt the King of Iſrael, he appears to be no enemy

to

to the regal office and character in general. On the contrary, he ſtands forth as a zealous and affectionate ſubject of our late excellent Monarch: acquainting us (in his explanation of his motives for writing this tract) that the injudicious parallels lately drawn, by certain Preachers*, between King David and King George, tended, in his opinion, ſo little to the honour of the latter, that he could not refrain from attempting to defend the fame of ſo worthy a Prince, againſt the inferences which might be drawn from ſuch compariſons. How far he is ſincere in theſe profeſſions, or juſtifiable in an attempt which may have conſequences that, in charity we will ſuppoſe he did not foreſee, the world will judge: we judge him not.—Let him now ſpeak for himſelf.

He ſets out with divers ſhrewd and free remarks on the manner in which Saul obtained the kingdom, and the influence the Prophets maintained over the people; their reſolving occult queſtions, giving intelligence of things loſt or ſtolen, for pecuniary gratifications, and training up their youth to the *myſtery* of propheſying, as he expreſſes himſelf--at the ſame time, ſomewhat indecently, quoting the deſcription of Sydrophel the Conjuror in Hudibras. He then animadverts on Saul's untractable behaviour, even while he acted under the influence of the divine Spirit; and on his diſobedience to Samuel, whom the Author ſtyles an 'imperious Creator of Kings.'—By his obſervations on the ſtory of Saul, and the proceedings of Samuel, he prepares his Readers for the free treatment which the ſacred Hiſtorian is to undergo, in the courſe of theſe ſtrictures, which might as properly be ſtyled *a Commentary on the Scripture Account of the Life of David*, as an *Hiſtory*.

After many ſarcaſms on what he deems abrupt, confuſed, or contradictory circumſtances in the accounts given of David's firſt connections with the Court, and his retirement from thence, on his loſing the King's favour he comes to what he calls David's open inſurrection, by his putting himſelf at the head of a band of 'four hundred debtors, 'vagrants, and diſaffected perſons.' From this time he conſiders him merely as a rebel againſt his lawful Sovereign; who now thought it incumbent on him to take the field, in order to put a ſtop to the progreſs of the young Adventurer. Among other incidents, to which our Author gives a new and very unfavourable turn, with reſpect to David's mo-

* The Sermons of Dr. Chandler and Mr. Palmer are here particularly pointed at.

tives, the famous inſtance ſo often cited to ſhew his diſintereſtedneſs and generoſity, is thus coloured over, in this performance.

'Saul having received intelligence of David's retreats, 'purſued him from place to place; but was called off by news 'of an invaſion of the land by the Philiſtines*; whether of 'David's procuring or not, we are uncertain. After repelling the invaders, he however returned to the wilderneſs of 'En-gedi, in purſuit of David; with three thouſand choſen 'men. Here we are told of an odd adventure which put 'the life of Saul ſtrangely into the power of David. He 'turned in to repoſe himſelf† alone, in a cave, wherein at 'that very time David and his Myrmidons were ſecreted‡. 'This one would imagine to have been a fine opportunity for 'him to have given a finiſhing ſtroke to his fortune, by killing Saul, and jumping into the throne at once. But David knew better what he was about, than to act ſo raſhly. 'He could entertain no hopes that the Jews would receive 'for their King, a man who ſhould embrue his hands in the 'blood of the Lord's anointed. He therefore only privately 'cut off the ſkirt of Saul's robe‖; and ſuffered him to depart in peace. When the King was gone out from the 'cave, David calls after him, and artfully makes a merit of 'his forbearance, proteſting an innocency, to which his being in arms was, however, a flat§ contradiction. Saul 'freely and gratefully acknowleges himſelf indebted to him 'for his life, and ſeems ſo well convinced of David's ſtrength, 'and his own weakneſs, that he candidly confeſſes it; only

* 1 Sam. xxiii. 27.

† 'The words are, *to cover his feet*: which Joſephus and others, 'underſtand to mean, that he retired into the cave, to eaſe nature. 'But in Judges iii. 24. we find that expreſſion to imply, that the ſervants of Eglon King of Moab, ſuppoſed their Maſter to have locked himſelf in, to repoſe himſelf with ſleep, in his ſummer chamber. 'This is farther corroborated by Ruth iii. 7. where, when Boaz had 'eaten his ſupper, he lay down on a heap of corn, doubtleſs to take his 'reſt. Ruth, by her mother's inſtruction, went, *uncovered his feet*, 'and lay down by him; to have ſome refreſhment likewiſe. For in 'the middle of the night when the man waked, ſurprized at having 'an unexpected bed-fellow, and demanded who ſhe was: the kind 'wench replied, *I am Ruth, thine handmaid: ſpread therefore thy 'ſkirt over thine handmaid, for thou art a near kinſman.*

'In the preſent inſtance, it is evident Saul ſlept in the cave; as he 'diſcovered not the operation that had been performed on his robe, 'till David called after him to tell him.'

‡ 1 Sam. xxiv. 3. ‖ Ver. 4. § Ver. 8.—15.

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'tying him down by an oath*, not to deſtroy his children 'after him. An obligation which, in due time, we ſhall 'ſee how well remembered and fulfilled by David.

'Saul muſt certainly have ſtrayed very far from his men, 'to have let David catch him at ſo great a diſadvantage: a 'conduct not uſual with good Generals. That ſuch muſt 'have been the caſe, is, however, evident, while we credit 'the relation; ſince the meanneſs of Saul's reply to David's 'harangue, can be no otherwiſe accounted for. Saul does 'not appear to have wanted reſolution on other occaſions; 'but to acknowlege his aſſurance that David would obtain 'the ſovereignty; and poorly to entreat a fugitive rebel in 'behalf of his family! is a conduct not even to be palliated, 'but upon the foregoing ſuppoſition. We muſt either con-'demn the General or the King: neither of which charac-'ters appear with extraordinary luſtre upon this occaſion. 'David, on the other hand, diſſembles admirably here; pre-'tending to Saul, a *great reverence* for the Lord's anointed; 'though conſcious at the ſame time that *he was alſo* the Lord's 'anointed; and anointed purpoſely to ſuperſede the other 'Lord's anointed: and moreover, was at this very time aim-'ing to put his election in force! But—as the people were 'not of his council; and he knew their great regard for re-'ligious ſanctions, it was certainly prudent in him, to ſet an 'example of piety, in an inſtance, of which he hoped, in 'time, to reap the benefit himſelf.'

The celebrated ſtory of Nabal's affair, is here recited in the following manner.

'There dwelt then at Maon, a blunt rich old Farmer, 'whoſe name was Nabal. David hearing of him, and that 'he was at that time ſheep-ſhearing, ſent ten of his follow-'ers to levy a contribution upon him†: making a merit of 'his forbearance in that he had not ſtole his ſheep, and mur-'dered his ſhepherds‡. Nabal, who, to be ſure, was not 'the moſt courteous man in the world, upon receiving this 'extraordinary meſſage, gave them but a ſo-ſo anſwer, at-'tended with a flat denial. *Who*, ſays he, *is David? and 'who is the ſon of Jeſſe? there be many Servants now-a-days 'that break away every man from his Maſter. Shall I then take 'my bread and my water, and my fleſh that I have killed for my 'Sheerers, and give it unto men, whom I know not whence they 'be*‖? Upon receiving this anſwer, David directly formed

* 1 Sam xxiv. 21. † 1 Sam. xxv. 5—9. ‡ Ver. 7.
‖ Ver. 10, 11.

'his reſolution; and arming himſelf with a number of his 'followers, vowed to butcher him and all that belonged to 'him, before the next morning†. And how was this pious 'intention diverted? Why, Abigail, the charming Abigail, 'Nabal's Wife, reſolved, unknown to her ſpouſe, to try the 'force of beauty in mollifying our angry Hero: whoſe diſ-'poſition for gallantry, and warm regard for the fair ſex, 'was, probably, not unknown at that time. Accordingly, 'ſhe prepares a preſent, and goes to David, ſaying very ſen-'tentiouſly—*Upon me, my Lord, upon me let this iniquity be:* ‡ '—judging very humanely, that could ſhe get him to tranſ-'fer his revenge upon *her*, ſhe might poſſibly contrive to pa-'cify him, without proceeding to diſagreeable extremities. 'Nor was ſhe wrong in her judgment; for we are told—*So 'David received of her hand that which ſhe had brought him, and 'ſaid unto her, go up in peace to thine houſe; ſee, I have hear-'kened to thy voice,* AND HAVE ACCEPTED THY PERSON *. 'But whatever pleaſure Abigail might have had, we do not 'find that Nabal was ſo well pleaſed with the compoſition 'his wife had made for him; for when he came to under-'ſtand ſo much of the ſtory as ſhe choſe to inform him of; 'he gueſſed the remainder, broke his heart, and died in ten 'days afterward ‡‖: David loſes no time, but returns God 'thanks for the old fellow's death, and then marries the bux-'om widow ⸸; together with one Ahinoam, a Jezreelite.'

The adventure in the camp at Hachilah, where David penetrating to the royal tent, carried off the King's ſpear, our Author thinks, with Mr. Bayle, to be only a different detail of the affair at Engedi. The reaſons he aſſigns in ſupport of this opinion are diſtinctly laid down; and we muſt own, they ſeem not to want due weight and probability. But, to go on with our Author's narrative.

'David finding, that with his preſent ſtrength, he was 'not able to maintain any footing in Judea, puts himſelf 'once more under the protection of Achiſh, King of Gath§. 'Achiſh who does not appear to have been a very powerful 'Prince, ſeems to conſider David alone, and David at the 'head of ſix hundred deſperadoes, as two very different per-'ſons; for he now aſſigns him a place named Ziklag, for a 'habitation, where he remained a year and four months ‖.

† 1 Sam. xxv. 13. 34. ‡ Ver. 24. * Ver. 35.
‡‖ Ver. 37, 38. ⸸ Ver. 39. § Ch. xxvii. 1, 2, 3.
‖ Ver. 6, 7.

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'As he had now a quiet reſidence, a perſon who entertains a great opinion of David's ſanctity, would be apt to ſuppoſe he would now confine himſelf to agriculture, compoſing pſalms, and ſinging them to his harp: but David found employment more ſuitable to his genius. I ſhould be very ſorry to be underſtood to inſinuate, that he did not ſing pſalms, at leiſure times; but his more important buſineſs was to lead his men out to plunder the adjacent country. We have the names of ſome nations as they are called, but which muſt have been ſmall diſtinct communities, like the preſent camps of wandering Aſiatics, among whom he extended his depredations: theſe are the Geſhurites, the Gezrites, and the Amalekites *. Of theſe people he made a total maſſacre, at thoſe places where he made his inroads! *ſaying, leſt they ſhould tell of us, ſaying, ſo did David, and ſo will be his manner, all the while he dwelleth in the country of the Philiſtines* †. After thus prudently endeavouring to ſecure his robberies from detection, he brings his booty home, which conſiſted of *all*, which thoſe miſerable victims poſſeſſed ‖. He made preſents of this to his benefactor, King Achiſh ‡, who, demanding where he had made his incurſion? was anſwered, againſt the ſouth of Judah, &c §. intending by this falſity to inſinuate to the King, his averſion to his own countrymen, and attachment to him. *And Achiſh believed David, ſaying, he hath made his people Iſrael utterly to abhor him, therefore he ſhall be my ſervant for ever* †.

'The Philiſtines at this time collected their forces together to attack the Jews. To which purpoſe Achiſh ſummoned David ‖†, and met with chearful compliance; *Surely*, ſays David, *thou ſhalt know what thy Servant can do* ¶. He accordingly marched his adherents, with the troops of King Achiſh; but when the Princes of the Philiſtines ſaw a company of Hebrews in their army, they were much ſurpriſed, and queſtioned Achiſh concerning them. The account which Achiſh gave of them, did not ſatisfy the Princes, who juſtly feared he might prove a dangerous auxiliary. *Make this fellow return*, ſay they, *that he may go again to the place which thou haſt appointed him, and let him not go down with us to the battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf to his maſter? ſhould*

* 1 Sam. xxvii. 8. † Ver. 9. 11.
‖ We doubt not but David compoſed a pſalm upon this occaſion.
‡ Joſephus. § 1 Sam. xxvii. 10. † Ver. 12.
‖† Ch. xxviii. 1. ¶ Ver. 2.

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'*is not he with the heads of these men**?' David was accordingly dismissed, very much mortified at their distrust of him †.'

Undoubtedly David's conduct appears very problematical in this instance. Either his intention was to assist the Philistines on this occasion, or to desert them; and in either case, we do not see how his design was justifiable. In the first view, he, most unnaturally, must have fought against his own country; in the second, he must have incurred the guilt of ingratitude, in the baseſt degree, by turning his arms against his unsuspecting ben[illegible].—In this respect, we should be very glad to see his cha[illegible] cleared from all imputation; because here, the excuse [illegible]s being under the temporary dominion of passion cann[illegible] leaded: It was a calm deliberate determination, w[illegible]ms, we are extremely sorry to say it, to impeach the [illegible]s of his heart——a point we are, notwithstanding, by [illegible]eans inclined to give up, to our author, or to any ot[illegible]stioner of David's moral character. Those who may [illegible] to have thought more critically and fully upon the subject, may possibly account for this particular of his behaviour, in a manner not inconsistent with the idea given us of this Hero's innate virtue, by the sacred Historian.

Our Author proceeds—— 'Upon his (David's) return to 'Ziklag, he found that, during his absence, the Amalekites 'had made reprisals upon him; had burned Ziklag; and had 'carried off all the women captives ‡. But in the relation, 'there is one remark well worth noting, which is, that *they 'slew not any, either great or small* §—so much more moderation had these poor heathens in their just revenge, than the 'enlightened David in his unprovoked insult! Upon this 'misfortune his band began to mutiny, and were upon the 'point of stoning him ‖; when he, who knew their weak 'side, enquired of the Lord what he should do? and evaded 'their rage, by inspiring them with a resolution to pursue the 'Amalekites, and with the hopes of recovering all their losses. He therefore, with four hundred picked men, set out 'on the pursuit: by the way they found a straggler ¶ who 'had fainted; and after recovering him, gained, by his means, 'intelligence of their rout. David came upon them unexpectedly, at a place where they were, without apprehension, making themselves merry upon their success; and tho'

* 1 Sam. xxix. 4. † Ver. 8. 11. ‡ Ch. xxx. 1.
§ Ver. 2. ‖ Ver. 6. ¶ Ver. 11.

'David's

David's men recovered all they had loſt, together with other booty, and found their wives and children unhurt, yet could not their captain reſiſt ſo inviting an opportunity of gratifying his cruel diſpoſition: the purſuit and ſlaughter continued from the twilight (we know not whether of the morning or evening) of one day, until the evening of the next; none eſcaping but a party which rode upon camels *.

'Of the ſpoils taken from theſe people, David ſent preſents to the elders of his own tribe of Judah, *and to all the places where David himſelf and his men were wont to haunt* †: by which means he kept them hearty in his intereſt.

Purſuing the hiſtory of David, from the death of Saul, to the eſtabliſhment of the former upon the throne, and his entire dominion over all Iſrael, the Author has ſome harſh, and we think rather forced ſtrictures upon his conduct, with reſpect to his ſlaying the Amalekite who brought him the late King's enſigns of royalty; his reſumption of his wife Michal, Saul's daughter, who had been taken from him and given to another; and his puniſhment of Rechab and Banaah, the murderers of Iſhboſheth, the ſon of Saul, who ſucceeded him in the kingdom. He then notices the death of Uzzah, who, as he lightly expreſſes it, 'was ſmote *by the Lord*, for his impiety in ſaving the Ark from being overturned'—and David's dancing, in the ſame proceſſion, 'in ſuch a frantic indecent manner, that he expoſed his nakedneſs to the by-ſtanders;' together with his reply to his wife Michal's ironical reproach, on the ſame occaſion; of which the Author has not ſcrupled to give a very ludicrous and obſcene expoſition.

Cruelty is one of the grand articles in his impeachment of this Prince's character; in proof of which, he recites his treatment of the Moabites, of whom he put two thirds to death, by 'cauſing them to lye proſtrate on the ground, and 'meaſuring them by lines; with two lines meaſured he to put 'to death, and with one full line to keep alive.' His ſmiting the Philiſtines, not ſparing even the city of Gath, which had ſo humanly protected him; and his wars alſo with the King of Zobah, and with the Syrians, for which no ſufficient cauſe, he ſays, is clearly aſſigned—are mentioned as proofs of a tyrannical and blood-thirſty diſpoſition. He is alſo charged with a ſcandalous breach of juſtice, in regard to Ziba's accuſation of his maſter, the unhappy Mephiboſheth, ſon to his dear friend Jonathan; on which account he deprived Mephiboſheth of his patrimony, and beſtowed it on the treache-

* 1 Sam. xxx. 17. † Ver. 31.

rous ſervant: — 'yet,' ſays the writ
'was found to be falſe, inſtead of
'aſperſer of innocence, and re-inſt
'reſtored to him but half the forfeit
'leaving the villain Ziba in quiet p
'as the reward of his treachery.'

The ſhocking ſtory of Uriah and
next in our Author's way; and he d
moſt of it. It is indeed a capital fig
picture; but, as David's guilt is univ
reſpect of this nefarious tranſaction,
ticulars of our Author's comment up

As a farther proof of the cruelty
he next mentions his barbarous trea
Rabbah. 'How,' ſays he, 'ſhall a p
'ſations of humanity, (a ſecurity of
'than the moſt binding laws) how ſh
'to a very Jew, find expreſſions ſuite
'he relates the treatment of this poo
'ſtudy would be as difficult as unnec
'exaggerated tale, if ſeriouſly attend
'humane reader ſufficiently. The cit
'and plundered; and David *brought*
'*therein, and put them under ſaws, an*
'*and under axes of iron, and made then*
'*kiln*: And thus did he unto all the*
'*Ammon* †. The preciſe puniſhmen
'not underſtood at this time, writers
'their expoſitions of theſe words; t
'puniſhments are meant cannot admit
'phus writes that *the men were put t*
'*ments*. And it is *thus* the people of
'peculiarly ſtyled the man after God'
'ſoners of war? *Bella! horrida Bella*

The account of David's family trou
of his ſiſter, and Abſalom's rebellion,

* 'It is ſuppoſed that the antient ſlavery
'tians, and the labour they were employ
'maſters, the making bricks, might be a
'upon the Jews, when any quarrel happen
'neighbours; and that the making their
'brick-kiln was a cruel method of revengi
'jecture not improbable.'

† 2 Sam. xii. 31. 1 Chron. xx. 3.

inate death, with the conſequent inſurrection of Sheba, is oncifely and clearly drawn up; and we look upon this as ne of the beſt written and leaſt offenſive parts of the work: ut now we come to another horrid charge of perfidy, as ell as cruelty. In order to fix this charge the more clearly nd ſtrongly, and to place the guilt of it in the moſt ſtriking ght, our Author has recourſe to a *ſuppoſition* of more *ſcheme* nd *premeditated contrivance* in the perpetrator, than is warnted by that authority from whence he has drawn the reſt f his evidence.

'David, ſays he, having with much trouble, from his competition with Iſhboſheth, eſtabliſhed himſelf upon the Jewiſh throne; and having, in the latter part of his reign, been vexed and driven to diſagreeable extremities, by the rebellion of his own ſon Abſalom; and found the ſeditious humour of his ſubjects not eaſily diſpoſed to ſubſide, when once excited; as was evident by the revolt headed by Sheba, after Abſalom's party was cruſhed: Theſe contemplations evidently called to remembrance, that ſome of Saul's family were yet living; whom, leſt they ſhould hereafter prove thorns in his ſide, he concluded it expedient to cut off.

'Whenever David projected any ſcheme, a religious pretence, and the aſſiſtance of the Prieſts, were never wanting. A famine befel Judea, probably occaſioned by the preceding inteſtine commotions, which continued three years. *David enquired of the Lord: And the Lord anſwered, It is for Saul, and for his bloody houſe, becauſe he ſlew the Gibeonites* §. But, where is this crime recorded? Samuel charged Saul with no ſuch ſlaughter; he reproached him with a contrary fault, an act of *mercy!* which is aſſigned as the reaſon for depoſing him. So that God did not remember this crime*, till many years after the man was dead! and then puniſhes ——whom? a whole nation, with three years famine; which, by the bye, was not ſent as a puniſhment neither; but merely as a hint of remembrance, which ended in hanging this guilty man's innocent children!

§ 2 Sam. xxi. 1.

* 'If God ſought vengeance for a particular act of cruelty, perpetrated by Saul, when was vengeance demanded for David's maſſacre of the *Geſhurites*, the *Gezrites*, the *Amalekites*, the *Moabites*, the *Ammonites*, the *Jebuſites*; and others, who at times became the objects of David's wrath?'

' The oracular reſponſe dictated
' only mentioned the *cauſe* of the
' beonites were applied to ‡, for a k
' pence they demanded. (They ha
' plaints.) They required no gift
' ſakes David ſhould kill any man in
' expreſſion ſeems artfully intended
' David to *deliver* the men *to them*, t
' But that ſeven of Saul's ſons ſhoul
' that they might hang them up,
' not with-held by any motives of g
' ſterity of his unhappy Father-in-l
' his oath to Saul, at the cave of E
' queſt he muſt himſelf have inſtiga
' phibosheth, who luckily was ſo
' cripple, and ſo much dependent o
' room for apprehenſion from him.'

Having extended this article to a ſ
paſs over our Author's account of D
ing the *people*, and its fatal conſequer
***damſel* preſcribed for him, as a cher**
which our ludicrous Author gives a
miſunderſtanding between Nathan t
the eldeſt of David's ſons then livin
latter's being deprived of the ſucceſſ
citing the circumſtance of the laſt-me
is very ſevere and arch upon the c
Nathan.

Toward the concluſion of his wo
reflections on the general ſpirit and t
' wherein he, (the Author o' the Pſ
' nothing but blood, and the moſt
' gainſt his enemies.' Inſtances of
cite from Sternhold and Hopkins's V
der thoſe paſſages ridiculous, as well
queſtions whether David, in reality,
a true ſpirit of piety.—— ' If Davi
ſays he, ' we ſhall certainly perceiv
' his death-bed. Then, it is to be
' forgiving his enemies, and dying
' kind. This is what all mankind
' of, from the ſaint to the malefacto

‡ Sam. xxi. 2. 3. † Ver 6.
§ 2 Sam. xxi. 6.

certainly give us an extraordinary inſtance of his attention to this important evidence of contrition. But what ſhall we think when we ſee this Nero of the Hebrews die, in a manner uniform and conſiſtent with the whole courſe of his life? What will be our reflections, when we find him, with his laſt accents, delivering two murders in charge to his ſon Solomon? One of them to be executed on his old faithful General, Joab; who powerfully aſſiſted him on all occaſions, and who adhered to him in all his extremities; till at the laſt, when he had juſtifiable cauſe for chagrin; but who, notwithſtanding, had not appeared againſt him in actual hoſtility. It will avail nothing to plead the private faults of the man; we are now to conſider him as relative to David, in his public capacity. In which light we muſt loath the maſter, who died meditating black ingratitude, againſt ſo faithful, ſo uſeful a ſervant.

'His other charge was againſt Shimei, who reviled David at his retreat from Jeruſalem, during Abſalom's rebellion; but who made his ſubmiſſion to David when he returned victorious, and whoſe pardon David had guarantied with a *ſolemn oath* *.

'Attend we now to the cauſe of theſe reflections.

'After exhorting Solomon, on his death-bed, to keep the ſtatutes of the Lord, David proceeds:

'*Moreover thou knoweſt alſo what Joab, the ſon of Zeruiah, did to me, and what he did to the two Captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his ſhoes that were on his feet.*

'*Do therefore according to thy wiſdom,* AND LET NOT HIS HOAR HEAD GO DOWN TO THE GRAVE IN PEACE ‡.

'This was afterwards fulfilled in the baſeſt manner, by the adminiſtrator to this pious teſtament.

'David concludes thus:

'*And behold, thou haſt with thee Shimei, the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, I will not put thee to death with the ſword.*

* 2 Sam. xix. 23. ‡ 1 Kings ii. 5. 6.

'*Now*

‘ *Now therefore hold him not guiltleſs*
‘ *and knoweſt what thou oughteſt to*
‘ HOAR HEAD BRING THOU DO
‘ WITH BLOOD*. So ſaying, he ex

‘ This command was alſo executo
‘ the ſon of SUCH A FATHER!’

The Writer concludes with a retro
whole; and with the following bold
‘ Chriſtians! are the out-lines of the
‘ picture) of a Jew, whom you are n
‘ extolling, as the Man after God's
‘ Britons! is the King to whom your
‘ is compared!——What an impiety
‘ ven!——What an affront to the
‘ Prince!’

We now take our leave of a perfo
very difficult to give a conſiſtent an
It bears undoubted marks of genius i
of learning. He contents himſelf wi
finds them, in our common tranſlati
never troubles his head about criticiſn
particular paſſages, or the opinions o
mentators.—It is certain, this Writer
good underſtanding, nor deſtitute of v
however, we think, might have been
ſition of this kind. There is alſo ſ
lignity, in ſeveral parts of the perform
ſuch indications of honeſty, as renders
of it, in this reſpect, with any degre
whole, though there are things in it v
for an Anſwerer to refute; yet there
the character and conduct of David,
to be removed. But this taſk we l
commend, to thoſe who have more leiſ
and we hope the ſubject will not ap
who are impreſſed with a due reveren
to which it undoubtedly bears a near
may be injured, if any objections to
ſuffered to remain unanſwered.

The Writer has been particularly
thorities for every circumſtance of eve
far they ſupport his interpretations of
by thoſe who chuſe to make it their m

* 1 Kings ii. 8, 9.

Account of the War in India, between the Engliſh and French, on the Coaſt of Coromandel, from the Year 1750 *to the Year* 1760: *Together with a Relation of the late remarkable Events on the Malabar Coaſt, and the Expeditions to Golconda and Surat; with the Operations of the Fleet. Illuſtrated with Maps, Plans, &c. The whole compiled from original Papers,* by Richard Owen Cambridge, Eſq; 4to. 1l. 1s. Jefferys.

IN the courſe of our walks, we have more than once or twice had the pleaſure of encountring Mr. Cambridge: hitherto we have commonly met him in his returns from Parnaſſus, and ſometimes accompanied by his favourite, Horace: here we find him traverſing a very different path of Literature, and ſtooping to a taſk ſomewhat unworthy of him, the humble office of a mere compiler.

'The two things chiefly propoſed in this undertaking were, firſt, To make the generality of readers acquainted with the geography of the country, of which they have as yet very imperfect and confuſed notions; and, in the ſecond place, to lay before the more informed, an exact, clear, and impartial ſtate of facts, drawn entirely from authentic papers; by which they may judge for themſelves, without comment or reflections to biaſs them, whether the civil and military officers of the Engliſh or French Eaſt India Company have acted with the moſt uprightneſs and bravery, in the courſe of the war, and the negociations relative to it.'

Having thus explained his deſign, our Author proceeds to anticipate the poſſible objections that may be made to the manner of his performance; and concludes his preface with an apology for the mode of orthography he has adopted in writing the Perſian and Indian proper names, a gloſſary of which is ſubjoined to the preface.

The preface is followed by an introduction, containing a topographical deſcription of the country, and ſome account of the manners, habits and prejudices of the natives, more eſpecially ſuch as influence their military character; which indeed appears here in a very contemptible light. 'Upon this occaſion,' Mr. Cambridge remarks, 'it would be great injuſtice to our Commander on the coaſt of Coromandel, not to obſerve, that they have always had to contend with a ſuperior body of Europeans, conducted by leaders of experience and rank in the French army.' To theſe are added,

ſome letters and extracts from Sir T
tending to evince the ſplendor of the
arrogance of their Monarchs.

The firſt part conſiſts of Colonel
tive of the campaigns in which he ha
to be written in the camp. This nar
of the commotions in India from the
not appear that the Engliſh intermedd
the nation till 1750, and not till the F
example. Hence follows a regular, ci
connected detail of all the military
parts, to the end of the year 1754, v
eluded between the contending parties.

Tho' we cannot propoſe much enter
ders from any detached parts of this na
tion one particular circumſtance, as an
of French vanity and artifice.——In 1
ed, in which the Engliſh troops had
but in the courſe of it the boys, with
palanquin had ſtraggled a little out of t
were picked up by the Marattas. '
the Colonel, ' in which I had ſent b
' rarow's nephew *; I therefore deſired
' return it, and I would pay the price
' had taken it; but the French had got
' and would not ſuffer them to ſend
' to Pondicherry, where, by Mr. Du
' carried about the town in triumph.
' was reported that I was killed, and
' victory, of which the palanquin was

From 1755 our Author himſelf take
continues it, upon the Colonel's plan, t
piled, as we preſume, from ſuch intel
he could procure; nor is there the le
a doubt of its being authentic. Amon
incidents, in this part, we meet with a
count of the defeat of Angria and the
naval engagement between the Britiſh
loſs of Fort St. David in 1758; and
George, begun the 12th of December
continued to the 17th of February 17

* Morarow was a Chief of the Maratt
been killed in a former action.

re forced to raiſe it, and retire with great precipitation. A ry is given of this ſiege, which employs upwards of forty ges. We have mentioned a gloſſary of Perſic and Indian nes being ſubjoined to the preface; as our Author profeſs- to write for the entertainment of the Many, an explana- n of the military terms in this diary would have been equal- neceſſary, as it is to be feared, without ſome ſuch help, it l not be very intelligible to many, except military rea- s.

To theſe ſucceed ſeveral detached pieces, in which are re- d Col. Forde's expedition to Golconda; the taking of Su- by the Engliſh, and Gombroon by the French; after which Cambridge returns to the coaſt of Coromandel, and gives inute detail of the operations of the fleets under Admiral ock, and of that under the French Admiral, M. D'Aché, 759; after which, he reſumes and continues the military ſactions to the fifth of April 1760, when, by the ſurren- of Carical, it is obſerved that 'the French had not a ngle man in the peninſula, except a ſmall garriſon, at ahé on the Malabar coaſt, another at Gingee, and thoſe hich are blocked up within the walls of Pondicherry.'

We are next preſented with a tedious ſpecification of the ceedings of the Commiſſaries at Sadraſs, appointed to de- mine the diſputes between the contending powers, in the r 1754. This takes up forty-ſix pages of very ſmall print, which are annexed two pages more, containing Prideaux's ount of the Hegira. The former ſerves in ſome meaſure hew, to what mean ſhifts the French were reduced to keep the leaſt pretenſions to honour or integrity; the latter we y ſuppoſe to have been intended to explain ſome of the es in the *Indian* documents, but ſurely this might have n done more eaſily to the unlearned reader by references he margin.

Our Author, in the beginning of his preface, acquaints us, 'nothing but a *determination* to write *ſome account of In-* a could have entitled him to the ſight of ſuch materials, s he had been favoured with, or could have properly in- oduced him to the free converſation of the perſons prin- pally concerned.'——From hence, an ill-natured Critic ht ſuggeſt, that he was determined to write even without er materials; and even the moſt candid may infer, from confeſſed eager deſire for farther inquiry on this ſubject, he was ever open to receive information, not over-nice he choice of his informers, and deſirous of communica- all he knew. To this communicative diſpoſition may,

perhaps, be aſcribed the appendix
ſiſts of two articles,

The firſt is entitled a letter from
neer*; the deſign of which is to
Indian fortification, converted to
gainſt artillery. This may be of ſ
mand the reſpect of the Company,
much attention in a majority of
journal of the loſs of the PEMBRO
the 13th of April 1749, by a hurri
ſter of the ſhip, and which, to the
we have ſeen in ſome of the Magazi

If we have not given any large ex
readers will, we hope, excuſe us, v
have not met with any thing impo
news papers, within the ſame period
ted; nor let the author take amiſs ou
—his curioſity is to be applauded; h
mendation, (for it is a truely nation
it is more than probable, that a hun
lume may be thought a valuable acqu
library in the kingdom of Great-Brit

It would be injuſtice to the artiſts,
ed to engrave the plates which emb
pay them a compliment; they appear
the truſt committed to them, nor co
ways, when to the plates and maps we
rys affixed, and to moſt of the others, a

The Calendar of Flora, Swediſh and En
1755. 8vo. 1 s. 6 d.

FROM a ſhort but polite prefixed a
Barrington, it appears, that w
Stillingfleet for this publication, whic
an additional proof of his zeal to pro
ties to improve, the ſtudy of Nature

This ingenious Author, in the note
ſes ‡, ſpecified the particular days, wh

* The Writer of the Diary of the ſiege
‡ See Review, Vol. XX. p. 321.

to leaf; he mentioned alſo the concurrent appearance of ſome birds; and took notice of the flowering of ſome plants, as they happened (in 1755) to coincide with each other, in this and other countries. The inſtances there given were but few, as Mr. Stillingfleet 'could then find no more parallel 'obſervations, made in other countries, to compare with' his own. Another volume of the *Amænitat. Academ. Upſal* having been ſince publiſhed, in which is comprehended a treatiſe called, The Calendar of Flora, containing 'an account of 'the leafing, flowering, &c. of a great number of plants, 'as alſo of the departure and return of birds,' our Author has been induced to reviſe his papers, and thereby to print this production; for which he makes the following judicious apology.

'What ſignifies whether ſuch a plant be in blow, or in 'leaf, at the ſame time with ſome others; or when ſuch a 'bird comes or goes, ſings or is ſilent? If we hear the bird 'ſing, and know for what purpoſes the plant is uſeful, we 'know all that is neceſſary: Every thing beyond that is but 'the wiſh, or rather dream of enthuſiaſm, which wants to 'give an air of imporance to its favourite ſubject. This per-'haps may be ſaid by ſome; but the ſame way of reaſoning 'applied to other things will ſhew that it may poſſibly be 'wrong. For inſtance, the ſea ſwells twice in 24 hours, 'and the moon paſſes thro' the meridian circle as often, in 'the ſame time: Now, ſhould it be ſaid, that if we knew 'each of theſe truths ſeparately, it is enough; and that to 'know farther, what relation, in point of time, one of theſe 'phænomena has to the other, is nothing to the purpoſe; 'I believe ſuch an aſſertion would at this time appear abſurd, 'however it may have paſſed in ignorant ages. I think we 'may aſſert univerſally, that whenever two things, however 'diſparate in their nature, conſtantly accompany one an-'other, they are both actuated and influenced by the ſame 'cauſe. Now, that cauſe may probably operate on other 'things that lye within the reach of our powers, and depend 'on our determination. Thus, that conſtitution of the air, 'which cauſes the cuckow to appear, about the time when 'the fig tree puts forth its fruit, may indicate the propereſt 'ſeaſon to ſow ſome of our moſt uſeful ſeeds, or do ſome 'other work, which it imports us to do at a right time; and 'that time may not be according to certain calendar days, 'but according to a hitherto unobſerved calendar.'

Having obſerved from Heſiod, that agriculture formerly 'was in part regulated by the blowing of plants, and the

' going and coming of birds,' Mr.
hiſtorical deduction of religious aug
ancients, from whence he ſeems t
probable opinion, ' That natural aug
' augury, and this to aruſpicy; as
' a very eaſy tranſition from a littl
' error.'——This hiſtory of natural
which our Author has given equal pr
good ſenſe, concludes with remarkin
' ſimple, unattended with any of tho
' apt to rouſe the paſſions in man; a
' to prove uſeful, if purſued with pr
' neglect. The latter was complic
' ſome of the ſtrongeſt paſſions in m
' unlikely to a ſerious mind, to have
' truth, or ever to be uſeful, was en
' with all the pomp that a ſuperſtitiou
' in honour of a flattering, and there

With reſpect to the Calendar we
that the Swediſh is taken from the *A*
and the Engliſh from obſervations m
Norfolk: Both contain the particular t
ing and flowering of trees, plants and f
curring ſeaſons ' when birds of paſſage
' birds of every kind lay, hatch and
' kinds of fiſhes celebrate their nuptial
' when it is ſowing time; when grain
——The advantage propoſed from cor
ing ſuch Calendars is ' to furniſh mate
' vate œconomy; ſeeing from hence,'
Author, ' the times for ſowing of ſe
' mowing, and gathering fruits of va
' be ſettled.'

To theſe two Calendars is added a th
' ly from Theophraſtus's hiſtory of pl
tion to which our Author ſtrongly rec
proper perſons into Greece, in order
Fauna Attica, not only as a matter of
ſuch an undertaking, ſkillfully condu
' clear up many paſſages in thoſe aut
' that branch of knowledge, (natural
' ſed ſome parts of it much further th
' or at leaſt acknowledged; and from
' more benefit might ſtill be reaped, w
' ſtood, eſpecially in the medical way.

This undertaking Mr. Stillingfleet warmly recommends to the patronage of the Great at home. 'As the Engliſh nation,' ſays he, 'will have the honour of firſt making known to the world the true and accurate proportions of the Greek architecture, ſo I hope it is reſerved for us to bring the reſt of Europe thoroughly acquainted with the nature of the ſoil, climate, productions, animals, &c. of a country, whoſe antient glory ſo much reſembles ou own, and in a great meaſure has been the cauſe of it, by furniſhing the beſt models of good ſenſe, taſte, and juſt ſentiments, in every branch of human knowledge.----France, Sweden, and Ruſſia have ſet us examples of this kind; and why this great and flouriſhing nation ſhould not follow them, I cannot ſee. We have had our ſhare in advancing natural hiſtory, it is true, but hitherto without any public encouragement.'

We ſhall conclude this article with obſerving, that our Author is no leſs candid than open in his communications: Of this the following advertiſement, ſubjoined to his preface, is in ſome meaſure a proof.

'Having ſaid in my obſervations on graſſes, that the annual poa might be had pure in Suffolk, and finding that many perſons upon that information were deſirous to procure it, I think myſelf obliged to declare, that tho' what I then ſaid was upon good grounds, I have as ſtrong reaſons ſince to believe, that it is next to impoſſible to procure it. I have lately ſeen ſome grounds ſown with ſeeds purchaſed from that country, by perſons who had the beſt opportunity of being well ſerved, in which ſcarcely a ſingle plant of that graſs was to be found; and have at this time by me a ſample of ſeeds from a dealer, who was recommended to me as the likelieſt perſon to ſupply me with what was good; which ſample is nothing but a mixture of a few bad graſſes, and the worſt kinds of weeds.

'It is therefore adviſeable for ſuch as chooſe to lay down their grounds well, rather to ſet apart any tolerable piece of graſs ground, and preſerve the ſeeds in the common way, than to run the riſque, with great expence and trouble, of fouling their grounds by purchaſing ſeeds; till ſuch time as ſome perſon will be at the pains of raiſing graſſes, and and collecting ſeeds, ſo that the greateſt advantage may be made of thoſe moſt uſeful plants.

'I muſt alſo repeat again what I ſaid in my notes, but which I find has not been ſufficiently attended to, viz. that

'the annual poa will not ſucceed, but upon rich ſound land; 'and that tho' in ſuch places it makes the fineſt of turfs, 'yet as it will die away on other kinds of ſoil, other graſſes 'which will ſtand ought to be preſerved; and I believe there 'is ſcarcely any tolerable ſoil, where a good turf may not 'be procured, if proper graſſes be ſown.'

Memoirs of Miſs Sidney Bidulph, extracted from her own Journal, and now firſt publiſhed. 12mo. 3 vol. 9 s. Dodſley.

IT is the opinion of a diſtinguiſhed French Writer, that *Romance* is the laſt phyſic that can be adminiſtered to a corrupt people. Nothing can be more certain, than that a nation abſorbed in luxury will pay very little regard to ſermons, or profeſſed treatiſes of morality, and that the moſt probable means for a moral writer to catch the attention of thoſe who are in moſt want of his inſtruction, is to mix up the medicine with ſome pleaſant *vehicle*, ſo that the patient may imbibe the ſalutary parts without diſguſt, and enjoy their effect without perceiving their operation.

Two of our countrymen (and only two) have ſucceeded in this deſign. Mr. Richardſon's works, in particular, conſtitute the beſt and moſt applicable ſyſtem of morality, for young people, that ever appeared in any language. In his hiſtory of Clariſſa, the moſt virtuous character is apparently the greateſt ſufferer; but notwithſtanding that, the moral is extremely evident: Clariſſa, tho' ſeverely perſecuted by her implacable relations, was nevertheleſs guilty of a flagrant error in putting herſelf into the power of a profeſſed libertine; and all her future misfortunes are no more than the natural conſequences of her indiſcretion: but, in the Romance now before us, the Author ſeems to have had no other deſign than to draw tears from the reader by diſtreſſing innocence and virtue, as much as poſſible. Now, tho' we are not ignorant that this may be a true picture of human life, in ſome inſtances, yet, we are of opinion, that ſuch repreſentations are by no means calculated to encourage and promote Virtue.

To give our readers a ſpecimen of the Author's manner, we ſhall tranſcribe a diſtinct epiſode, which, being a little romance of itſelf, will be more entertaining than a general extract from the whole.

We

'We have had a wedding to-day in our neighbourhood. 'Young Main (Patty's brother) has got a very pretty young 'gentlewoman, with a fortune of five thouſand pounds. It 'ſeems this pair had been fond of each other from their child-'hood, but the girl's fortune put her above her lover's hopes; 'however, as he has, for a great while, been in very great 'buſineſs, and has the reputation of being better ſkilled in 'his profeſſion than any one in the country, he was in hopes, 'that his character, his miſtreſs's affection for him, and his 'own conſtancy, would have ſome little weight with her fa-'mily. Accordingly he ventured to make his application 'to the young woman's brother, at whoſe diſpoſal ſhe was, 'her father having been dead for ſome years; but he was 'rejected with ſcorn, and forbid the houſe.

'The girl's father, it ſeems, had been an Humouriſt, and 'left her the fortune under a ſevere reſtriction; for, if ever 'ſhe married without her brother's conſent, ſhe was to loſe 'it; ſo that, in that particular inſtance of diſpoſing of her 'perſon, ſhe was never to be her own miſtreſs. In the diſ-'poſal of her fortune, however, he did not ſo tie her up; 'for after the age of one and twenty, ſhe had the power 'of bequeathing her fortune, by will, to whom ſhe pleaſed.

'The brother, who is a very honeſt man, had no motive 'but a regard to his ſiſter's intereſt, in refuſing poor Mr. 'Main: a man of a good fortune had been propoſed for her, 'whom the brother importuned her to accept of; but ſhe was 'firm to her firſt attachment.

'The young lover found means to convey a letter to his 'miſtreſs, in which he told her, that as he was in circum-'ſtances to ſupport her genteelly, if ſhe would venture to ac-'cept of his hand, he would never more beſtow a thought 'on her fortune. This propoſal the prudent young woman 'declined on her own part, but adviſed him to make it to her 'brother, as ſhe was not then without ſuſpicions that he 'wanted to retain her fortune in the family; and that it was 'only to ſave appearances he had propoſed a match to her, 'of which he was ſure ſhe would not accept. But in this 'opinion ſhe injured him. She thought however, the expe-'riment might be of uſe, in giving the better colour to her 'marrying afterwards the man whom ſhe loved.

'But it was an ill-judged attempt, and ſucceeded accord-'ingly; for, if the brother ſhould have given his conſent, 'he

'he could have no pretence for with-holding her portion; 'or, if he did ſo, by mutual agreement, his motive for de-'nying his conſent before, muſt appear too obviouſly to be 'a bad one.

'The young people, not conſidering this ſufficiently, re-'ſolved to make the trial; accordingly Mr. Main wrote to 'the brother a very ſubmiſſive letter, telling him he would, 'in the moſt ſolemn manner, relinquiſh all claim to his ſiſter's 'fortune, if he would make him happy by conſenting to his 'marriage; without which, he ſaid, the young ladies regard 'for her brother would not ſuffer her to take ſuch a ſtep.

'This letter had no other effect than that of making the 'brother extremely angry. He ſent a ſevere meſſage to the 'young man, to acquaint him, that he looked upon his pro-'poſal as a moſt injurious affront to his character; but that 'he was ready to convince him, and every body elſe, that 'he had no deſigns upon his ſiſter's fortune, as he would not 'refuſe his conſent to her marriage with any other man in 'the country but himſelf. This was a thunder-clap to the 'poor lover: he comforted himſelf, however, that his miſ-'treſs's heart would determine her in his favour, notwith-'ſtanding the ſeverity of the brother.

'There had been, it ſeems, beſides this Gentleman's not 'thinking Main a ſuitable match for his ſiſter, ſome old fa-'mily pique between him and Mr. Main's father.

'Theſe tranſactions happened ſome time before I came to 'the country. Juſt about that juncture, the poor girl hap-'pened to receive a hurt in her breaſt, by falling againſt the 'ſharp corner of a deſk, from a ſtool, on which ſhe had 'ſtood in order to reach down a book that was in a little caſe 'over it. This accident threw her into a fit of illneſs, which 'put a ſtop to all correſpondence between her and her lover. 'In this illneſs, a fever, which was her apparent complaint, 'was the only thing to which the Phyſician paid attention, 'and the hurt in her breaſt was not enquired after; ſo that, 'by the time ſhe was tolerably recovered from the former, 'the latter was diſcovered to be in a very dangerous way, 'and required the immediate aſſiſtance of a Surgeon. You 'may be ſure poor Main was not the perſon pitched upon to 'attend her; another was called, of leſs ſkill, but not ſo ob-'noxious to the family.

'By this bungler ſhe was tortured for near three months; 'at the end of which time, through improper treatment, the

'malady

'malady was ſo far increaſed, that the operator declared the 'breaſt muſt be taken off, as the only poſſible means of pre-'ſerving her life.

'The young Gentlewoman's family were all in the grea-'teſt affliction; ſhe herſelf ſeemed the only compoſed perſon 'amongſt them; ſhe appointed the day when ſhe was to un-'dergo this ſevere trial of her fortitude; it was the diſtance 'of about a week. The Surgeon objected to the having it 'put off ſo long, but ſhe was peremptory, and at laſt pre-'vailed.

'On the evening preceding the appointed day, ſhe con-'jured her brother in the moſt earneſt manner, to permit 'Mr Main to be preſent at the operation. The brother was 'unwilling to comply, as he thought it might very much 'diſcompoſe her; but ſhe was ſo extremely preſſing, that he 'was conſtrained to yield.

'The attending Surgeon was conſulted on the occaſion; 'who having declared that he had no objection to Mr. Main's 'being preſent, that young man was ſent to. He had been 'quite inconſolable at the accounts he received, at the dan-'gerous ſtate in which his Miſtreſs was, and went with an 'aching heart to her brother's houſe in the morning.

'He was introduced into her chamber, where he found 'the whole chirurgical apparatus ready. The young woman 'herſelf was in her cloſet, but came out in a few minutes, 'with a countenance perfectly ſerene. She ſeated herſelf in 'an elbow chair, and deſired ſhe might be indulged for a 'quarter of an hour, to ſpeak a few words to her brother, 'before they proceeded to their work. Her brother was im-'mediately called to her; when taking him by the hand, 'ſhe requeſted him to ſit down by her.

'You have, ſaid ſhe, been a father to me ſince I loſt my 'own; I acknowlege your care and your tenderneſs of me, 'with gratitude. I believe your refuſal of me to Mr. Main 'was, from no other motive but your deſire of ſeeing me 'matched to a richer man. I therefore freely forgive you 'that only act in which you ever exerciſed that authority 'my father gave you over me. My life, I now apprehend 'is in imminent danger; the hazard nearly equal, whether 'I do or do not undergo the operation; but as they tell me 'there is a chance in my favour on one ſide, I am determined 'to ſubmit to it.

'I put

'I put it off to this day, on account of its being my birth-'day. I am now one and twenty; and as the conſequences 'of what I have to go through may deprive me of the power 'of doing what I intended, I have ſpent this morning in 'making my will. You, brother, have an ample fortune; 'I have no poor relations; I hope, therefore, I ſhall ſtand 'juſtified to the world for having made Mr. Main my heir. 'Saying this, ſhe pulled a paper from under her gown, which 'ſhe put in her brother's hand, that he might read it. It 'was her will, wrote by herſelf, regularly ſigned, and wit-'neſſed by two ſervants of the family.

'Sir, ſaid ſhe, turning to the other Surgeon, as ſoon as 'my brother is withdrawn, I am ready for you. You may 'imagine this had various effects on the different perſons con-'cerned. The brother, however he might have been diſ-'pleaſed at this act of his ſiſter's, had too much humanity to 'make any animadverſions on it at that time. He returned 'the paper to his ſiſter, and retired.

'Poor Main, who ſtood at the back of her chair, from 'his firſt coming in, had been endeavouring to ſuppreſs his 'tears all the time; but at this proof of his Miſtreſs's ten-'derneſs and generoſity, it was no longer in his power to do 'ſo, and they burſt from him in the utmoſt violence of 'paſſion.

'The other Surgeon deſired him to compoſe himſelf, for 'that they were loſing time, and the Lady would be too 'much ruffled.

'The heroic young woman, with a ſmile, begged of him 'to dry his eyes: perhaps, ſaid ſhe, I may recover. Then 'fixing herſelf firmly in the chair, ſhe pronounced with 'much compoſure, "I am ready." Two maid-ſervants 'ſtood one at each ſide of her, and the Surgeon drew near 'to do his painful work.

'He had uncovered her boſom, and taken off the dreſſings, 'when Mr. Main caſting his eyes *at* her breaſt, begged he 'might have leave to examine it before they proceeded. 'The other Surgeon, with ſome indignation, ſaid, *his doing ſo* 'was only an unneceſſary delay; and had already laid hold of 'his knife, when Mr. Main having looked at it, ſaid, he 'was of opinion it might be ſaved, without endangering the 'Lady's life. The other, with a contemptuous ſmile, told 'him he was ſorry he thought him ſo ignorant of his pro-'feſſion; and without much ceremony, putting him aſide,

'was

'was about to proceed to the operation; when Mr. Main 'laying hold of him, ſaid, that he never ſhould *do it* in his 'preſence; adding, with ſome warmth, that he would en- 'gage to make a perfect cure of it in a month, without the 'pain or hazard of amputation.

'The young Lady, who had been an eye-witneſs of what 'had paſſed, for ſhe would not ſuffer her face to be covered, 'now thought *it* proper to interpoſe. She told the unfeeling 'Operator, that he might be ſure ſhe would embrace any 'diſtant hope of ſaving herſelf, from the pain, the danger, 'and the loſs ſhe muſt ſuſtain, if he purſued the method he 'intended. She was not, however, ſo irreſolute, ſhe ſaid, 'as to deſire either to avoid or poſtpone the operation, if it 'ſhould be found neceſſary; but as there was hope given 'her of a cure without it, ſhe thought it but reaſonable to 'make the experiment; and ſhould therefore refer the deci- 'ſion of her caſe to a third perſon of ſkill in the profeſſion, 'by whoſe opinion ſhe would be determined.

'The two women ſervants, *who are always* profeſſed ene- 'mies to chirurgical operations, readily joined in her ſen- 'timents; and ſaying it was a mortal ſin to cut and hack 'any Chriſtian, they made haſte to cover up their young 'Lady again.

'The diſappointed Surgeon hardly forbore rude language 'to the women; and telling Mr. Main he would make him 'know what it was to traduce the ſkill of a Practitioner of 'his ſtanding, marched off in a violent paſſion, ſaying to his 'Patient, if ſhe had a mind to kill herſelf, it was nothing 'to him.

'The modeſt young man, delighted to find the caſe of his 'beloved not ſo deſperate as he had ſuppoſed it to be, begged 'ſhe would permit him to apply ſome proper dreſſings to the 'afflicted part, and conjuring her to call in the help of the 'ableſt Surgeon that could be procured, took his leave.

'The brother of the Lady being apprized of what had 'paſſed, loſt no time in ſending an expreſs to Bath; and by 'a very handſome gratuity, induced a Surgeon of great emi- 'nence to ſet out immediately for his houſe, who arrived ear- 'ly the next morning. But in the mean time poor Main had 'like to have paid dear for his ſuperior ſkill in his profeſſion. 'The other Surgeon had no ſooner got home, than he ſent 'him a challenge, to meet him that evening in a field at ſome 'diſtance from the town. They met; Main had the good

'fortune,

'fortune, after wounding, to diſarm his antagoniſt, but firſt 'received himſelf a dangerous wound.

'This accident was kept from the knowlege of his Miſ-'treſs; but, on the arrival of the Surgeon from Bath, as 'he would not take off the dreſſings but in the preſence of 'the perſon who put them on, it was thought proper that 'both Mr. Main and the other man ſhould be ſent for. The 'latter was not by any means in a condition to attend; but 'the former, though very ill and feveriſh, deſired that he 'might be carried to the houſe. The Bath Surgeon having, 'in his and the brother's preſence, examined the caſe, de-'clared it as his opinion, that the complaint might be re-'moved without amputation; adding, that it was owing to 'wrong management, that the grievance had gone ſo far. 'He conſulted with Main, in the preſence of the family, 'as to his intended method of treating it for the future; he 'agreed with him entirely with regard to the propriety of 'it; and having aſſured the friends of the girl, that he 'thought him a ſkilful and ingenious young man, took his 'leave, being obliged to return directly home.

'The teſtimony of this Gentleman, whoſe ſkill was un-'doubted, and whoſe impartiality muſt be ſo too, having 'never ſeen any of the parties concerned, in his life before, 'wrought ſo much on the brother of the Lady, that he did 'not heſitate to put his ſiſter under the care of her Lover.

'Poor Main, though ſcarce able to leave his bed for ſome 'time, was nevertheleſs carried to his Patient every day, at 'the hazard of his life. His ſkill, his tenderneſs, and his 'aſſiduity were all exerted in a particular manner, on the 'preſent occaſion; and in leſs than five weeks he had the 'pleaſure to ſee his Miſtreſs reſtored to perfect health.

'The conſequence of this incident was very happy for 'them both: the brother exceedingly pleaſed at his whole 'behaviour, told him, he was an honeſt generous Fellow; 'and ſince he was convinced it was his ſiſter's perſon, and 'not her fortune, he was attached to, he would, with all 'his heart, beſtow both on him; and accordingly Mr. Ar-'nold and I had this day the ſatisfaction of ſeeing this wor-'thy young pair united in marriage.'

We had prepared a few ſlight criticiſms on this perform-ance; but being aſſured that it is the work of a Lady, we ſhall only add, that, in our opinion, it is, upon the whole, greatly ſuperior to moſt of the productions of her *brother* Noveliſts.

ACCOUNT *of* FOREIGN BOOKS.

Hermanni Boerhaave Philoſoph. et Med. Doctor. Inſtitut. Colleg. Practic. Prof. &c. &c. Praelectiones Academicae de Morbis Nervorum, quas ex Auditorum Manuſcriptis edi curavit Jacobus van Eems, Medicus Leydenſis. 12mo. 2 vols. Printed at Leyden; imported by Becket and Dehondt.

THE learned Editor of this valuable and curious work, extended to eight hundred and fifty pages 12mo, with an Index of full fifty more, aſſures us, in a brief and ſenſible Preface, that he attended thoſe Lectures as a Pupil to the great Boerhaave, who delivered them thirty years paſt, when he committed them, as an Auditor may, to Writing. That upon a much later review of them, ſince he has been engaged in the practice of Phyſic, he could not avoid reflecting on the great treaſure of medical knowlege they contained: this made him endeavour to find ſome more accurate tranſcript of them than his own, which he, undoubtedly, from his increaſing knowlege and experience, diſcerned to be too brief and inexplicit: when, contrary to his expectation, another copy, made by the ingenious Dr. Hovius, formerly his fellow Pupil, and now an eminent Phyſician at Amſterdam, fell into his hands. This we may ſuppoſe, from the extent of the preſent work, to have been more copious than what Dr. Van Eems had taken; as he affirms that a third copy procured from Baron Van Swieten, who was alſo a Diſciple of Boerhaave's, was much more contracted. From theſe three Manuſcripts, however, which agreed in ſubſtance, though they differed in quantity, (as ſome of this Profeſſor's Scholars would not loſe a ſingle word, nor even a repetition, that came from him) the preſent edition has been publiſhed: in which the Editor aſſures us, that he has always ſtrictly adhered to Boerhaave's ſenſe and judgment, which will conſtantly be regarded with attention, by all who have formed a juſt idea of his character, and of his extraordinary qualifications.

A view of the whole Work is properly premiſed to the beginning of the firſt volume. This is a very judicious Syllabus, as it were, of the performance; by which we find the firſt volume [the ſhorteſt] after treating generally of the Nerves, is employed on diſeaſes that happen to them and their Membranes, ſtrictly as Nerves: the ſecond volume being converſant on all thoſe Affections and Diſeaſes which im-

pair,

pair, disturb, or destroy the whole system of the Brain, from whence the Nerves deduce their origin.

Having pretty generally, in our account of foreign publications, contented ourselves with giving the Reader their character, and an account of their manner and purpose, we consider ourselves as precluded from exhibiting any extract or specimen of this truly curious and useful performance; nor, indeed, would it be easy, within a small compass, to offer such as might instil a very just idea of the whole. The great Sydenham is said to have replied ingenuously to another Physician, who asked him, why he had never wrote of Nervous Diseases, 'That it was, because he did not understand them.' In fact, the real and precise action and nature of the Nerves, and the means by which they become indispensably instrumental, not only to the vital oeconomy, but to the very Soul and its faculties, are still so latent and obscure, that the phenomena occurring in many of their morbid affections will, perhaps, never be satisfactorily accounted for among us. Nevertheless, it may be affirmed, that the present work, which carries evident signatures of the indefatigable industry, the extensive reading and reflection, the perfect candour, and considerable penetration of the great Boerhaave, bids fair as a farther introduction to a more adequate conception and consideration of nervous diseases, and by consequence may lead us towards the most efficacious method of treating them.

The beginning of the second volume, where, previous to his considering the diseases of the Brain, he contemplates it as the seat of the Mind, which he here attempts to display, or, as it were, to analyse, is particularly curious; though often unavoidably so metaphysical, as to require much abstracted attention. This is so conducted notwithstanding, and blended with so much agreeable illustration, as to prove entertaining to all such capacious and cultivated Minds as are adapted to speculation. Our Bodies are termed, we think, more than once *Temples* in the sacred Writings; and, indeed, their interior recesses, the Brain and Nerves, the principal residence of the divine Particle, are so amazingly modified, that the most competent Investigators and Contemplators of them, must be struck, in proportion as they penetrate, with ineffable veneration of the supreme Architect. It is no wonder then, if we find the Author of these Lectures often pausing with astonishment, as he advances in these intricate researches and speculations; it would be strange, indeed, if it were otherwise. We must lament at the same time, with the learned Editor, that Boerhaave did not put the finishing touches

touches to these Lectures for publication himself; which he might probably have contracted in some places; though, upon the whole, we imagine, after attentively perusing a large portion of this work, that it is much more eligible to have it as it is, than to have lost it for want of a little more castigation or improvement.

L' Homme désintéressé. 12mo. 288 Pages. A Bruxelles. 1760.

THIS Writer, however disinterested he affects to appear, most manifestly discovers a strong partiality to his own country. He magnifies the power of the French, and extols their taste, at the same time that he endeavours to diminish the power of England, and to excite the jealousy of other nations against her.

The power of England, according to him, is of a precarious nature, as being founded on Commerce, and the indolence of other nations, who might ruin her by establishing manufactories of their own. England, he says, sacrifices her very safety to support her Commerce; and for this purpose is continually fomenting War against France, because that kingdom is better situated, and possessed of more valuable productions. The King likewise, he would make us believe, instigates this nation to war, as it augments his power, by the dependence which the forces then have upon him only.

Nevertheless, he adds, that the expences which the nation incurs in time of war, the vast fleets we are obliged to maintain, and the immense debts we contract, must be attended with fatal inconveniences. Our Commerce, likewise, he continues, must decrease; first, because our numerous fleets do not leave a sufficient number of hands to man the Merchantmen; secondly, because in time of war the neutral Powers become commercial; and that the course of Commerce when once diverted, never returns into its old channel.

Happily for us, however, experience falsifies this very plausible theory: for it is notorious, that our Commerce, for instance, instead of decreasing, has been considerably augmented during the war. It must be confessed, nevertheless, that the Writer has, in the foregoing extract, uttered some truths, which it is needless for us to point out. *Fas est et ab Hoste doceri.*

This treatiſe likewiſe contains many other reflections well worthy the attention of the Engliſh Reader. His obſervations on the tendency of encouraging productions of luxury in France, are too ſingular to be omitted. He goes ſo far as to ſay, that the commerce of luxury is peculiarly natural to France. That the magnificence of the Court, the allurements of the women, the polite and engaging manners of the inhabitants, render them the Standard of Taſte. That all nations therefore draw the products of luxury from that kingdom. But he adds, they might eſtabliſh manufactories among themſelves, if the faſhions did not alter; and that therefore the mutability and levity of the French, which has been ſo much the ſubject of raillery among other nations, is, in fact, a principle of policy.

In the reign of Charles the IId. he continues, the Engliſh took to the amount of twenty millions of the products of luxury in France. And, he obſerves, that they who are acquainted with England, and the jealouſy of its inhabitants with reſpect to Commerce, may judge from thence of what conſequence luxury is to France.

He concludes, that it is in vain for England to make ſumptuary laws, for that the French faſhions will always reign here. Self-love, ſays he, is the motive; for the women think that they look handſomer, and have a better air, when they are dreſſed in the French taſte: and the deſire of pleaſing is the chief concern of the fair ſex.

Though we cannot help ſmiling at the vanity of this Frenchman, in ſuppoſing that no people in Europe can invent new and graceful faſhions but thoſe of his own country, yet, that there is too much truth in his boaſt of our fondneſs for French modes, the vaſt number of French Milliners, Coiffeurs, and Valets abundantly teſtify. But though he is a juſt Hiſtorian, we hope he will prove a falſe Prophet, and that French faſhions will not reign here for ever. If the Britiſh Fair have no regard to their country, at leaſt it is to be hoped, they will have ſome for their beauty; which, we will venture to ſay is far from being improved by a profuſion of French ornaments, which only ſerve to diſguiſe their features, and deſtroy that happy reſult which we call *character*; and which, to a ſenſible Beholder, is the only powerful attractive.

To balance theſe melancholy truths, however, we have the pleaſure to learn from this Frenchman's confeſſion, of what conſequence our American conqueſts are to us, and of

what irrepairable loſs to our enemies. The navigation of the North, ſays he, is of the utmoſt importance, as it is a Nurſery for Seamen.—The bad ſucceſs of the war in 1700, he adds, loſt us a great part of our northern Colonies. We may judge, he continues, of what infinite advantage they were, by the Cod Fiſhery, which alone employed forty thouſand people, and which is now greatly decreaſed. But he concludes, that France has ſtill Colonies ſufficient, if they will but apply themſelves to people and improve them.

He then propoſes a ſcheme for peopling Louiſiana, after the model of that framed by Lord Halliſax; and takes notice of many advantages which, as he preſumes, France has over England, in reſpect to their Colonies. Among other things he obſerves, that our Provincials are not Citizens, and his reaſon is very pleaſant; it is becauſe they cannot be Members of Parliament. In ſhort, he takes a great deal of pains to diſcredit our government in America, and extol that of the French. But every one who is acquainted with the two Governments muſt own, that were the privileges of our Provincials pared to a much narrower meaſure, they would yet greatly exceed the rights and immunities of a French Citizen, in their fulleſt extent. We hope, however, that now our Government have it in their power they will fruſtrate all the projects of France for aggrandizing themſelves in America.

Upon the whole, nevertheleſs, this Writer appears to be a man of knowlege and underſtanding; and, perhaps, the partiality he diſcovers, may proceed more from policy and affection, than from ignorance.

MONTHLY CATALOGUE,

For APRIL, 1761.

POLITICAL.

Art. 1. *A compleat Collection of all the Articles and Clauſes which relate to the Marine, in the ſeveral Treaties now ſubſiſting between Great Britain and other Kingdoms and States. To which is prefixed, a Preface, or Introductory Diſcourſe; ſhewing the true Force, Extent, Deſign, and Meaning of the principal Articles in each Treaty.* 8vo. 4s. in boards. Whitridge.

THE firſt paragraph of the Preface to this Work will explain the purport of it, ſufficiently for a publication of this nature.

'Several very intereſting events in the preſent maritime war, have 'brought clearly before our eyes the importance of the following 'extracts from the marine Treaties, and muſt needs have convinced 'every perſon concerned in Commerce and Navigation, of the ne-'ceſſity incumbent on him, to be acquainted with the force and ex-'tent of the articles contained therein. The uſe of them to the 'Commanders in the royal Navy has been long obſerved; ſo that 'the Lords of the Admiralty have taken care to print them for that 'purpoſe, from time to time, with ſuch alterations and additions as 'were made by ſucceeding Treaties. But theſe copies in quarto are 'reſerved ſolely for the uſe of ſuch Commanders, and diſtributed to 'them alone, excluſive of all other perſons whatever. It was pre-'ſumed, therefore, that an edition of them, reduced, as this is, to 'an eaſy price, would be no unacceptable preſent to the public, 'eſpecially as it comes attended with ſome remarks, which are con-'ceived to be neceſſary for the right underſtanding of them, and 'which are not to be found in the quarto book.'

Art. 2. *A Word to a Right Honourable Commoner.* 8vo. 1s. Dixwell.

Abounds with railing and archneſs, againſt the War in Germany. The approaching Peace, we hope, will quiet all theſe Grumblers.

Art. 3. *A Letter from a Britiſh Officer now in Germany; containing many intereſting Particulars relative to the* Conſiderations. 8vo. 1s. Becket.

Eagerly and keenly ſeconds the views of the Author of the *Conſiderations on the War in Germany*; abuſes Prince Ferdinand; and plays the very duce: but this Gentleman too, it is hoped, will be quieted bye and bye.

Art. 4. *Letters from Monſ. Maubert to the Author of the* Conſiderations, &c. 8vo. 1s. Kinnerſley.

If theſe Letters are not genuine, they are well counterfeited. The ſmart and animated turn of M. Maubert is well preſerved; and——but, we truſt, it is now too late to enlarge on any pamphlets relative to the manner of carrying on the *War*.

Art. 5. *Miniſterial Influence unconſtitutional: Or, the Miſchiefs of public Venality.* 8vo. 1s. Dodſley.

There is a great deal of good ſenſe in this pamphlet; though we cannot ſay that the ſentiments are any of them new, or conveyed with ſuch peculiar ſtrength and perſpicuity as to make them ſtriking, though old and familiar. Nevertheleſs it is not wholly devoid of ſpirit and energy, as may appear from the following reflections on the effects of corruption on literature: 'As a ſyſtem of 'corruption deſtroys the morals, it ſheds likewiſe the moſt pernicious 'influence on the genius and literature of a nation. If talents of

'every

'every kind are in a good meaſure cultivated, in proportion to the 'eſteem in which they are held, and the intereſt annexed to thoſe 'purſuits, how diſcouraging to genius muſt a ſyſtem of venality be, 'that knows no other merit but that of *voting?* What eſteem, or what 'encouragement could the ſons of ſcience hope to receive from a ra-'pacious and money-loving people? Neither virtue or capacity would 'be conſidered as the road to diſtinction and emolument, but elec-'tion, power, and ſervile proſtitution:—Men of a liberal turn would 'diſdain to be employed in the vile drudgery of corruption, and fol-'ly and infamy would ſhun the torch of letters; men would naturally 'decline purſuits which they knew to be unprofitable, and betake 'themſelves to more thriving occupations.' The writer likewiſe deſcribes other various ill effects of corruption and miniſterial influence, and concludes with congratulating his country on the pleaſing proſpect of deliverance from miniſterial bondage. Upon the whole, conſidering the ſubject, it is no ſmall degree of merit not to be abſolutely tireſome on ſuch a hackneyed topic.

Art. 6. *Occaſional Obſervations on a double-titled Paper, about the clear Produce of the Civil Liſt Revenue, from Mid-ſummer* 1727 *to Mid-ſummer laſt.* 8vo. 6d. Cooper.

Gives an account of miniſterial intrigues, with reſpect to pretended deficiences and arrears in the civil liſt, and expoſes a falſe account in the printed Journal of 1729, by which the legiſlature was reduced to enact that there was an arrear of 115,000 l. when, as it appears by a new account, there was only 91,772 l. in arrear. The writer enters into a detail of many abuſes, with reſpect to the revenue; and concludes very juſtly with applauding the new ſyſtem, by which his Majeſty accepts of 800,000 a year certain, and gives up the benefit of the late civil liſt act, in not accounting for a year's ſurplus, and the benefit of accounting for fictitious deficiences. We hope, that a new Parliament will take the public accounts into conſideration; for when we conſider the opportunities of embezzlement which have offered, by ſuch immenſe ſums paſſing thro' the hands of different officers, they certainly require the ſevereſt inſpection; and it behoves us to take care that our heavy debt be not unneceſſarily increaſed by fraud or miſmanagement.

Art. 7. *The Art of Speaking, and holding One's Tongue, in and out of Doors; earneſtly recommended at this time to the ſerious peruſal of all Candidates and Electors.* 8vo. 1 s. Seyffert.

This Gentleman, like many other pretenders, has undertaken to teach others what he is yet to learn himſelf. Had he been ſkilled in the *art of ſpeaking*, he would have talked more to the purpoſe; had he known how to have *held his tongue*, he would not have talked at all. In ſhort, this is a ſtrange mixture of incongruous incoherent matter, which is eked out by the repreſentations of the board of Trade, with reſpect to our provincial manufactures, brought in, by head and ſhoulders, to ſwell this Nothing to the bulk of a ſcanty

twelve-penny pamphlet.——A piece of author-craft, very useful to hard-bound barren writers!

Art. 8. *An Address to the Electors of the City of Canterbury.* By Thomas Roch, Citizen. 8vo. 6d. Stevens.

This is a pert, frothy, and petulant attack on several gentlemen, whose names Mr. Roch does not scruple to mention at full length. Whether the facts he alledges are true or not, we cannot take upon us to determine; but, we will venture to say, that his manner of relating them is ridiculous and indecent. The chief end of this pamphlet is to inform the Public, that some persons were threatened to have a *black mark* set on them, if they did not vote for particular candidates. This circumstance affords Mr. Roch an opportunity of displaying a great deal of aukward and vulgar wit, which may perhaps prove very entertaining to his humble admirers, at a country inn, but will never gain him any reputation with the Public. We advise Mr. Roch to confine himself to his profession, to employ his pen about his day-book and ledger, and leave the cause of Freedom to the defence of more able advocates. He is indeed a puny champion; and his weak efforts, against the invaders of Liberty, would avail no more than the chattering of a magpye against the talons of an eagle.

Art. 9. *The plain Voice of Peace.* By G—— H——, Gent. born in 1703. 8vo. 1s. Scott.

The circumstance of the date of our author's nativity, which he has so oddly thrown into his title-page, is an imitation of the advertisements of Jacob Henriques,—whose schemes for the welfare of *worthy Britain* have almost ruined the poor old schemer, and his *seven blessed daughters* into the bargain. This sagacious writer endeavours to recommend himself to the Public, by passing for a *cousin* of honest Jacob's—By which, it appears that he would have us conclude, the whole family of the Henriques to be crazy.

Art. 10. Faction detected: *or, Five in One, &c.* Folio. 6d. Cabe.

Relates to the city election, and may be very edifying to those that understand it.

Art. 11. *Brief Observations concerning the Management of the War, and the Means to prevent the Ruin of Great Britain: Most humbly offered to the Consideration of the Parliament and the People thereof.* By J. Massie. 4to. 6d. Owen.

Brief as these observations are, we were heartily tired before we got to the end of them. Some indeed are just; and, introduced in a manner less fantastical, might engage attention. But the greater part of them are highly extravagant and absurd, and are indeed nothing more than the arguments of the Considerations on the German War recapi-

recapitulated and *outréd*. Mr. Maſſie is of opinion, 'that both his 'PRUSSIAN MAJESTY, and the innocently-ſuffering people of Hanover, 'have more to dread from our army continuing in Germany, than 'from ſending home and diſbanding the forces which compoſe it.' By way of *Nota bene* (no matter how it comes in) he takes occaſion to commend *old Engliſh hoſpitality*; but who, ſays he, 'raiſed hurri-'canes, tornadoes, routs, and drums in the city,

'To make BAD *wives* and *daughters* of GOOD ones!

'May, he continues, the ſweet tinkling of *marrow-bones* and *fry-'ing-pans*, the ſolemn rub-a-dub of *ſalt-boxes*, and the ear-piercing 'CAT-CALL, with choral harmony unite to ſerenade and charm SUCH 'city *Dames* back again to their *huſbands*.'——Alas! alas! poor Maſſie! Peace to thee and old *Jacob!* Reſt! reſt! perturbed ſpirits!

MISCELLANEOUS.

Art. 12. Eulogium Medicum, *ſive Oratio Anniverſari Harveiana, habita in Theatris Collegii Regalis Medicorum Londinenſium, Die* XVIII. *Octobris, A. D.* 1760. 4to. 1s. Baker.

As it is not our cuſtom to give any particular account of theſe annual Orations, we ſhall only add, that the ingenious Dr. Richard Brockleſby had the honour of that for the year one thouſand ſeven hundred and ſixty, now publiſhed, as above.

Art. 13. *Remarks upon the Trial of Willy Sutton, Eſq*; By an impartial Byſtander. 8vo. 1s. Sibthorpe.

An injudicious attempt to waſh Mr. S——'s character ſtill whiter, than it has been waſhed by the jury who acquitted him at the Old Baily.

Art. 14. *The authentic Trial and Memoirs of Iſaac Darkin, the famous Highwayman, &c.* Fol. 1s. Baldwin.

From theſe memoirs it appears, that Mr. Darkin was a ſecond edition of Gay's Macheath, and really ſeemed fond of the character.—*Query*. Whether ſuch a performance as the Beggars Opera may not have an unlucky influence upon the minds of ſome young Geniuſes? The hero of the piece is really an engaging fellow; and what youth of ſpirit would not wiſh to be ſo envied by the men, and ſo admired by the ladies?

Art. 15. *Explanatory Remarks upon the Third and Fourth Volumes of the Life and Opinions of Triſtram Shandy; wherein the Wit and Humour of this Piece are diſcloſed and elucidated to the Conception of the meaneſt Capacity.* Vol. II. By the Author of the Firſt. 12mo. 1s. Cabe.

We need ſay no more of this article than to refer our readers to

what we ſaid of the firſt part of theſe re
XXII. p. 549. art. 11.

Art. 16. *The Life and Opinions of L*
written by himſelf. 12mo. 2 Vo

An humble imitation of Triſtram Shandy,

Art. 17. *Some Projects recommended to*
couragement of Arts, Manufactures,
Inſpector, *propoſed F. R. S.* Propoſ
ciety for the Encouragement of
Stevens.

A merry wag, perſonating Dr. Hill, off
mentioned, a ſcheme for tanning human
make excellent leather. On this whimſi
with a good deal of pleaſantry and humou
ſcheme for eating the children of the poor
ferted twice in the title, alludes to the Doc
as a Member of the Society for the encou
factures and Commerce, and rejected; to t
juſtly imagined the Doctor's abilities migh
uſeful member of ſuch a Society. But he
ſelf many *private* enemies by his public
ment his excluſion was undoubtedly owing
cumſtance, that when a man has out-lived
cure them Chriſtian burial!

Art. 18. *The Voter's Guide, and Candi*
a comprehenſive chronological View of
relating to the Election of Members fo
Diſtinguiſhed under three Claſſes; v
and Returning Officers. To which ar
ſelections of the Honourable Houſe of C
the Right of Voting for particular I
geſted, with an Appendix, containing
proſcribed by the ſeveral Acts. 8vo.
ſiths, &c.

This Compilement appears to have bee
curacy; and, to uſe the Author's own wo
being Elections lie ſcattered here and the
of which few are in poſſeſſion, and many
of conſulting, the abſtract here given may
be in general. In our judgment, howev
made it much more perſpicuous, and con
he digeſted it more analytically with reſpe
confining himſelf ſo ſtrictly to chronologic
Elected, for inſtance, he ſtates the Acts

cally, beginning with the 5 Rich. II. which ordains, that 'all per-'sons ſummoned to Parliament ſhall attend or be amerced, &c.' Next follows 1 Hen. V. which provides, that 'Knights of the Shire 'ſhall be ſuch only as are reſident in the Shires they are choſen for 'at the day of the Writ, &c.' By purſuing this regular method with reſpect to time, the order is inverted with regard to the ſubject: and we are made acquainted with the Duties of the Members with relation to their attendance *after they are elected*, before we are inſtructed as to the requiſites *previous to their election*. This confuſion the Author might have avoided, by arranging his matter in the ſame order as it naturally ariſes in the mind. He ſhould therefore have treated 1. Of the Qualifications of the Elected. 2. Of their Duties. 3. Of their Rights and Privileges; and ſo on. Under each head he might have made a chronological deduction of the Acts of Parliament, &c. relative to that particular branch: and by this means the natural diviſions of the ſubject would have been preſented diſtinctly to the mind, without violating Chronology. The other general heads likewiſe, reſpecting Electors, &c. might have been analyſed into proper diviſions, which would have prevented the confuſion and perplexity occaſioned by a ſucceſſion of paragraphs in which the matter is often no way relative or connected.

Art. 19. *Intereſting Advices to the Electors of Great Britain: With a ſerious Addreſs to the Clergy.* 8vo. 6d. Dilly.

Serious, ſenſible, and ſolid.

Art. 20. *The Newtonian Syſtem of Philoſophy adapted to the Capacities of young Gentlemen and Ladies; and familiarized and made entertaining by Objects with which they are intimately acquainted. Being the Subſtance of Six Lectures read to the Lilliputian Society*, by Tom Teleſcope, A. M. *Collected and methodized for the Benefit of the Youth of theſe Kingdoms*, by their old Friend Mr. Newbery in St. Paul's Church-Yard; *who has alſo added variety of copper-plate Cuts, to illuſtrate and confirm the Doctrines advanced.* 8vo. 1s. bound in Gold-paper. Newbery.

This is the book adverti'ſed under the title of *The Philoſophy of Tops and Balls*; and a very pretty book for Children it is. Pretty *eld Children* too, may read it with improvement.

Art. 21. *An occaſional Epiſtle to W——— W—b——n.* 8vo. 6d. Cooke.

In the character of a Quaker this Writer attacks Dr. Warburton's aſſertion, that 'he has lived to ſee what the Lawgivers have always 'ſeemed to dread, as the certain prognoſtic of public deſolation, '*that fatal criſis when religion hath loſt its hold on the minds of a peo-'ple.*' This poſition the pretended Quaker controverts; and vindicates the times with ſpirit and humour; but rather too much acri-

mony.

mony.—Whether this Epiſtle was written before or after the Doctor was made a Biſhop, we are not aſſured.

Art. 22. *A Dialogue occaſioned by Miſs F—d's Letter to a Perſon of Diſtinction.* 8vo. 1s. Cooper.

Lively, and, like many other modern productions, very little to the purpoſe.

POETICAL.

Art. 23. *The Roſciad.* By C. Churchill. 4to. 1s. 6d. [illegible]y.

A very ingenious but cruel [illegible] our preſent ſet of Comedians, at both Houſes; whoſe ſeveral [illegible]ls ſeem purpoſely held forth to public ridicule, in order to form [illegible]king contraſt to the excellencies of Mr. Garrick: which certainly [illegible]anted no ſuch foil to ſet them off. It is, however, an admirable [illegible]em; and deſerves to be conſidered, in every reſpect, as a [illegible] Dunciad; except that the Author's ſeverity is more blameable [illegible]n Mr. Pope's; for he had received great provocation from [illegible]rſons on whom, in juſt reſentment, he let fall the weight [illegible]ture; but the Reverend Author of the Roſciad could have no perſonal inducement to hurt theſe people in the eſtimation of the public, on whoſe favour they entirely depend for ſubſiſtence. So wanton an attack, naturally reminds us of that on the poor frogs in the fable!

Art. 24. *Love and Chaſtity. A poetical Eſſay. Occaſioned by the melancholy Cataſtrophe of Miſs Bell.* By Joſeph Andrews. Folio. 1s. Williams.

This Gentleman's Muſe appears to be very honeſt; and well ſhe may, for indeed ſhe is very homely.

Art. 25. *An Ode to Criticiſm.* By a Gentleman of Oxford. Fol. 1s. Goniſten, Piccadilly.

The following motto, from Virgil, to this ode,

Mutemus clypeos, DANAÛMQUE *Inſignia* NOBIS
Aptemus: dolus, an Virtus, quis in Hoſte requirat?

may be underſtood to ſignify, that this Gentleman of Oxford, who hangs out their *inſignia* here, has probably been matriculated in ſome other Univerſity. It may alſo, tho leſs directly, be extended into an acknowledgement, that this anonymous and poetical Ode was partly wrote as a ſatyrical imitation of the manner of another Poet; and, by our Author's printing many alliterations, which he often introduces, emphatically, it ſeems not difficult to conjecture at whom his ſatire and his ridiculing parody are chiefly pointed. It plainly avows, however, that he is at war with ſome poetical brother, which manifeſtly tends to diſcover him, in ſpite of his ſhifting.

In

In the mean time, the *criticiſm*, which our bard accoſts here, tho' by this word at firſt *true judgment* was certainly meant, is *falſe* criticiſm; whether founded in error, prejudice or envy, or from any combination of them; and not a generous well-informed judgment or diſcernment of writing, whether ſuch judgment terminates in approving or condemning it, as each ſentence may be equally juſt in reſpect of different writings. We are very clear our poetical writer need not be informed of this diſtinction; and, it is equally plain, he is for reſerving right criticiſm to himſelf, and perhaps a few of his ſelect admirers, while he compliments us with the falſe, in his fifth ſtanza.

Hear then, O hear my fond requeſt,
Whether, in poor Verona's hapleſs ſtate,
Thou mourn'ſt thy SCALIGER's neglected fate,
With anguiſh-laden breaſt;
Or, with rapture, lov'ſt to view
Sourly ſmiling each * REVIEW;
Quickly haſte to my embraces,
Come, O come, in all thy graces,
Where tuneful Oxford *hails* thy *juſt* domain;
Where, at thy ſhrine, attend her delegated train.

The deſcription and dreſs of perſonated criticiſm is alſo employed to mimic and ridicule ſome of his hoſtile bard's frequent dealings in alliteration, in the following verſes:

Thou, a *ſilver-ſlipper'd* Nymph,
Lightly tread'ſt the *dimply* lymph,
With dank ſedge thy treſſes wreathing,
*M*odulated *m*eaſures breathing;
A *coral crown* thy *bright brow binds*, I ween,
And *d*own *d*evolves thy *ſweeping ſtole of gloſſy green.*
——When *ſwinging ſlow with ſweepy ſway*——
——Let me *ſhare* thy *ſweeteſt ſlumbers.*

We have had more than one occaſion of delivering our own ſentiments on this poetical circumſtance. If the Poet, who is ſneer'd at here, conſiders alliterations as a capital beauty, or his ſatiriſt as a capital crime, true Criticiſm will cenſure both as wrong. Propriety and apt expreſſion ſhould never be ſacrificed to introduce or to avoid it. In fact, a ſerious altercation about it would be contending, as Horace ſays, *de lana caprina*, about a lock of goat's wool. However, that our ingenious Poet himſelf is not over-run with candour, that leaſt unpardonable deviation from criticiſm, is evident from the ſtanzas he has employed in a promiſcuous, indiſcriminate condemnation of the poems from the Univerſities, on two late public occaſions. Theſe, we ſhould think, would rather have diſpoſed an excellent judge, all circumſtances conſidered, if he did err, to err on the ſide of lenity. The cenſure is contained in the 11th and 12th ſtanzas, to which we refer.

Having rendered juſtice to this Gentleman's moderate poetical merit, in ſpight of his impeaching our criticiſm, which has been far

* Rhymes! to make a reader ſpew!

from

from giving us the ſpleen, we ſhould b
not to obſerve, that he is ſometimes ob
ſtent—But for this we may be termed d
inadequate to the full reliſh of a cloud-ca
we have outlived ſtill ſeverer impunations.

Art. 26. *An Eſſay on Immorality, in*
6d. Hart, Wilco

The ſpirit of piety and virtue, that bre
of this performance, and ſpeaks the amiab
is ſufficient to recommend it to the pers
mind; the intention of it being, in his o
bleſt intereſts of mankind, by an honeſt ſke
which are hateful to God, and conſequen
the happineſs of his creatures. As to its
ſay nothing, the reader will judge for himſ
ſpecimen, in the author's invocation to h
nation of his deſign.

Come then, thou ſacred Muſe!
At once can ſtrike the ear, and me
'Tis Virtue calls, thy kind aſſiſtanc
Of falling Truth and Reaſon be th
No coſtly tints I aſk, no fragrant fl
I paint not Beauty, in her roſeat b
Or to thoſe lofty ſeats wou'd lift m
Where Phœbus ſhines, and Poet's
In Fancy's radiant realms let other
With the track of real life explo
Thoſe fatal paths which headleſs m
Where Vice diſguiſtful reels her fra
And honeſt Nature lifts her iron ro
To awe the foes of Nature, and o

Art. 27. *Rome Preſerved: A Traged*
French of M. Voltaire. 8vo.

Should this tranſlator, as he dares call hi
in the Muſe's high court of Juſtice, the
doubt, but he would be found guilty of w
nine lines are ſufficient evidence againſt hi

CATILINE.

Rais'd by a rabble vile to pow
Proud Orator, expect thy ſudde
Cato, thou rigid, tho' preſumpt
Thy age's foe, and pat of hum
Thy ruin is decreed, thy hour's
Senate of tyrants, who enſlave
Your tombs are open'd, and you

Imperious Pompey, with thy hated blood
Fain would I quench thy glories flame uſurp'd.

Of all pretenders to literature, our common tranſlators are ſurely the vileſt! O that the preſs-gangs had but ſwept 'em into Germany!

RELIGIOUS.

ART. 28. *An Eſſay on the Reſurrection. Shewing the Abſurdity of the reigning Interpretation put upon Job's famous Text,* XIX. 25, 26. *Being a Specimen of a new Work intitled* REVELATION. *Propoſed to be publiſhed by Subſcription*. Wrote from and upon the Principles of Viſions and divine Revelation.* By a Gentleman of the Law. 8vo. 1 s. Noble.

How this Gentleman of the law *happened to turn his head* from the ſtudy of his original profeſſion, to that of divinity; and, in conſequence thereof, to the writing of viſions and (what he calls) divine revelations; we cannot pretend to ſay.—The interpretation put by our Author on the text in queſtion, is no other than that given in the *margin* of our preſent tranſlation, which inſtead (of *in*) reads '*out of* my fleſh ſhall I ſee God.'—From hence he takes occaſion to deny the reſurrection of the *body*, which (as he elegantly expreſſes it, p. 14.) 'from the ſentence pronounced upon it, does unavoidably terminate in duſt, without any diſtinction from that of a *cart-wheel*, to that wherewith all nature is cloathed, and which in the end will be indiſcriminately diſſolved into its firſt original nothing'——'Concordant with this interpretation it is, that St. Paul, in his moſt excellent diſcourſe to the Corinthians, 1 Cor. XV. hath laid down this certain and invariable truth, "that fleſh 'and blood cannot *enter or* inherit the kingdom of *heaven*. Neither *can* corruption inherit incorruption." p. 15.†——Therefore—'certain it is, that from the aſſured knowlege Job had of this matter, he clearly underſtood, and ſo intended to inform mankind, that the natural body of man, whoſe foundation is in the duſt, ſhould be deſtroyed; nevertheleſs *out of* his fleſh ſhould he ſee God, and though Job might not *have been ſo comprehenſive* of the manner as the Apoſtle was, yet with no leſs knowlege and aſſurance doth he avouch his teſtimony, than St. Paul when he tells the Corinthians, not only the manner, but with reſpect to himſelf, how he ſhall ſee God, and that is in a ſpiritual body.' p. 16.——'Is it not [then] a violent conſtraint laid upon the law of nature, and doth not man arrogate to himſelf the greateſt and vaineſt of preſumptions when he uſurps a *concluſive* right *even, paſſively* to claim a *compulſive* and *concluſive* expectation of a general and univerſal reſtitution of man in a ſtate of matter, when the voice of God hath ſo (*expreſſively* aſſured him, that all the viſible world and every particle of matter ſhall be diſſolved?'—As the Author talks much of '*viſions, and ſpecial revelation*,' and ſays ex-

* In two Volumes Octavo.

† Whoever compares this quotation with 1 Cor. xv. 50. will find that our Author is not over and above *exact*, in his *manner* of quoting paſſages of Scripture; though controverſial Writers, at leaſt, ſhould always be *remarkably ſo*.

pretty,

preſly, p. 13. of his addreſs to the Public, at the end of the pamphlet, that "*the gift of heaven is his peculiar claim,*" we did not chuſe barely to characterize his preſent ſpecimen, but rather to give ſuch extracts from it, in his own peculiar words, as might convey a true idea of his abilities for uſhering in ſtill farther revelations, 'to 'the Public, whoſe alarm no doubt cannot be expected, otherwiſe 'than great, were it only from the influence of ſo *magnificent* a de'ſign, appearing in the propoſals.'——See his addreſs to the Public, p. 9.

Art. 29. *An Addreſs to the Right Hon.* ——————, *with ſeveral Letters to the D*—— *of* ——————, *from the L*—— ——, *in Vindication of her Conduct, on being charged with* METHODISM. 8vo. 6 d. Sandby.

From what hand theſe *Letters* came, or from what *originals* they are copied, we are not enabled to ſay, or even (for our private ſatisfaction) to gueſs. All we ſhall, therefore, mention concerning them, as well as the *addreſs* that precedes them, is, that they contain a defence of *religious conduct*, and a cenſure of Methodiſm. In a word, we muſt obſerve, that there are many excellent things in this pamphlet, altho' we cannot ſubſcribe to the whole. The following animadverſions on the Methodiſts may ſerve as a ſpecimen.

'The experience which this nation has had of the great hurt that 'may ariſe from itinerant preachers—from ſetting at nought the eſta'bliſhment of inſtructors qualified to be ſuch, by the previous due 'inſtruction they have for many years received—from every one 'claiming a licence to be a public preacher, who thinks his *aſſurance* 'to be the *gift*, and his *nonſenſe* the *dictates* of the Holy Ghoſt.—

'This is addreſſed to you by one ſo far from being indifferent to 'a general reformation, that he thinks nothing on earth could give 'him a greater pleaſure than to ſee it take place, except his being 'himſelf inſtrumental towards it.—But whilſt he is fully perſuaded 'that wherever there are juſt notions of religion, there will be an 'endeavour to promote its influence; he is at the ſame time fully 'convinced, that the zeal for promoting it ought to be regulated by 'an humility, charity, and diſcretion, in which it is too frequently 'deficient: He knows from the hiſtory of this nation, that there has 'not been, for ſome centuries, leſs true piety in it, than when there 'was moſt preaching—That when we abounded in teachers, had 'them in all places, and of all orders of men, from the Lord Pro'tector to the Cobler, we had little of the knowledge of Chriſtia'nity, and leſs of its temper.—He ſees the bad effects of Taber'nacle and field inſtructors, in the numbers of illiterate people, who 'now regard themſelves as commiſſioned to be public teachers, and 'to preach that goſpel which they can hardly read: He has had an 'opportunity of obſerving how far they, who treat good morals as 'a *low attainment*, are from having *made* it; and that they who deal 'moſt in the *language* of the *Saints*, do by no means pay the ſtricteſt 'conformity to their *practice*.——It is his concern for the intereſt of 'religion, which ſolely occaſions his application to you: He is cer'tain that you have the *will*, and he believes you might have the '*power* to ſerve it eminently; nor can he but think, that you would 'be much more capable of ſerving it by *avoiding* all correſpondence

'with

with the Methodiſt Teachers, than by *having* any.——Were you ‘ to avoid it—you would act the ſame part with ſeveral of diſtinguiſhed piety and ſanctity—you would not be deprived of any information, which could contribute to your progreſs in virtue—you ‘ might, in your own reflections, in books, or in your converſing with your more ſerious acquaintance, find every excitement to an ‘ holy and uſeful life, which could be of force to engage you in it—‘ you would give offence to none—you would afford no ground of ‘ cenſure—you would loſe no opportunity of doing good—your conduct would not be thought leſs exemplary, nor your advice, on any ‘ occaſion, be of leſs weight.—You would not with leſs authority ‘ interpoſe in the behalf of religion and virtue, nor find that your ‘ endeavours to ſerve them, were thereby, in any degree, obſtructed.

‘ On the other hand, if you were to attend the Methodiſts meetings—you would do a thing offenſive, as has been already obſerved, to many the moſt ſerious Chriſtians, what they judge to be ‘ wrong, and, as being ſo, decline it.—You would countenance a practice which contributes to encreaſe our unhappy diviſions, which ‘ occaſions great numbers to abſent themſelves from their pariſh churches, which encourages deſigning men to ſeek followers by ‘ pretences, that, in truth, they ſolely ſupport by their own impudence, and their hearers folly and credulity—you would be unable ‘ to do that ſervice to religion, which, in your ſtation, and with your ‘ abilities, you certainly might do—The luſtre of your virtue would ‘ be obſcured—an example which, otherways, all would admire, ‘ many would think it even their praiſe, that they do not imitate.—‘ Accuſtomed to hear ſuperficial reaſoning, Scripture and rant intermixed, morality depreciated, the worth of inſtrumental duties magnified, our confidence made the teſt of our ſafety, the influence of ‘ the Holy Ghoſt not aſcertained by its fruits, the favour of God ‘ not annexed to a pure heart and right practice, but to I know not ‘ what enthuſiaſtic aſſurance and fanatical rapture: By being accuſtomed, I ſay, to hear theſe things, a wrong turn of mind is contracted, which has often the unhappieſt effect upon our manners, ‘ and reconciles us to actions, which the bare dictates of reaſon teach ‘ us to abhor.——*Oliver Cromwell* was, I believe, very ſincere in ‘ his firſt profeſſions of religion; but when he had learned to have a ‘ low eſteem of *virtue*, and to ſeparate it from *grace*—when he had ‘ learned the wide difference between the *reprobate* and the *elect*—‘ that what would be highly criminal in the *one*, would not be at all ‘ ſo in the *other*; he calmly went all thoſe lengths of guilt to which ‘ he could be tempted by an unbounded ambition.———The duty ‘ of a Chriſtian is by *Chriſt* himſelf expreſſed in a *ſhort ſentence*, and ‘ *that* the very plaineſt: *Love God with all your heart, ſoul, and ſtrength, and your neighbour as yourſelf; on theſe two commandments hang all the law and the prophets.*’

Art. 30. *The real Union of Chriſt and his Church conſidered, and reſcued from the groſs Miſrepreſentations of that Subject by Mr. James Relly, in his late Treatiſe, called Union* *. 12mo. 1s. Keith.

Though the Writer before us has not the moſt agreeable manner of conveying his ſentiments to the Reader, yet he is certainly right in his aſſertion, p. 8. that—‘ the Scripture account of redemption

* For an account of this piece, ſee Jan. Review, p. 87.

‘ is

'is quite different from Mr. Relly's: *there* † we are told, that although Christ is the head of his body the Church, yet such is the nature of the union, that he still remains in his own person the sinless, spotless head; that he *that knew no sin was made sin for us*, 2 Cor. V. 21. that our persons still remain so distinct, as that '*the Messiah was cut off but not for himself*, Dan. ix. 26. that he 'was *a surety*, Heb. vii. 22. that he was *the just one*, and, as such, '*suffered for the unjust, that he might bring us to God*, 1 Pet. iii. 18.'—From these, and many other texts, of the like import, he sufficiently proves, (against Mr. Relly) that—'no such union subsists be'tween Christ and his Church, as prevents the innocent Head suf'fering for the guilty members.'

Art. 31. *A Charge delivered to the Clergy of St. Alban's Archdeaconry, at a Visitation, April.* 24. 1760. By James Ibbetson, D. D. Archdeacon of St. Alban's. 4to. 6 d. Whiston.

The charge before us, like a former one of Dr. Ibbetson's‡, is upon the important subject of the residence of the clergy; which he inforces with such arguments as appear to him most likely to support the authority of the Ordinary to compel obedience in that respect, notwithstanding the many exemptions which have been raised upon the foundation of the acts of 21 and 28. Hen. VIII.—But though the worthy Doctor is so strenuous in support of residence, yet he appears, at last, to be no enemy to what some have thought the greatest obstacle to it, viz. Pluralities. These, he thinks, in the present state of the church, are not only convenient, but necessary to its decent support, and fully defensible; 'the canonical obligation of residence 'remaining entire.'—For, as he goes on,—'A worthy Pluralist may 'divide his labours very successfully: he may distribute the bread 'of life in such manner, that they who have least may have no 'lack.'—'And it is certainly, [he affirms] more for the interest of 'religion, that many worthy men serve two churches and divide 'their labours between them, than that distinct clerks should be allotted to many single benefices, whose scandalous provisions are too 'apt to make scandalous incumbents, which is one of the greatest 'misfortunes of our church.'

From this last sentence, it should seem as if the Pluralists here defended, were meant to be confined to one incumbent's serving two neighbouring churches, neither of which alone could well support a resident minister of its own. If this be really the Doctor's meaning, we most heartily concur in his opinion; though, at the same time, we cannot help expressing our thorough disapprobation of one man's holding a plurality of such valuable livings as might be pointed out; or even of such small ones, as lie at too great a distance from each other to be served together; and where, of consequence, the poor incumbent is obliged to share his pittance with a still poorer substitute.—A practice this, too common! and which, in fact, instead of promoting the interest of either, really tends to distress them both.

† Not in Mr. Relly's account, as the construction of the sentence seems to imply, but in the Scriptures, to which *there* must be made to refer, as the only means of preventing the Author's contradicting himself.—Want of precision appears in too many other instances, besides this, to admit of their being all enumerated.

‡ See Review, Vol. XXII. p. 264.

THE MONTHLY REVIEW,

For MAY, 1761.

Continuation of the modern Part of an Univerſal Hiſtory. Vol. XXIII. XXIV. and part of XXV. [See Review for March 1761.]

THE volumes propoſed to furniſh the preſent article, are thoſe which contain the Hiſtory of France, and comprehend the tranſactions of more than twelve hundred years.

In the Antient Part of this work the hiſtory of the Franks was brought down to the death of Clovis.—This Prince was the grandſon of Merovæus, from whom the firſt race of the Kings of France were denominated Mærovingian; but as Clovis, by putting a final end to the Roman power in Gaul, by his conqueſt of the Viſigoths, and by his ſubjugation of all the leſſer Princes of his own country who had obtained ſettlements, may juſtly be conſidered as the Founder of their Monarchy, our Authors have, not improperly, commenced their modern hiſtory of France, with a recapitulation of the principal atchievements of this Conqueror; who began his reign in the year 481.

Clovis divided his dominions among his four ſons. This ſeems to have been the ordinary cuſtom of the Franks. The conſequence of this partition of the monarchy into ſo many principalities was mutual feuds and jealouſies; inſomuch, that inſtead of becoming formidable, or even reſpectable to their neighbours, we meet with little elſe than a ſeries of civil wars,

attended with a multitude of baſe intrigues and horrid aſſaſſinations. By degrees, their Kings dwindled into mere phantoms of royalty, and became no better than the tools of the Mayors of the Palace, who, for near an hundred years, actually exerciſed the ſovereign power, and at length aſſumed the crown*.

The Mærovingian dynaſty terminated in 750, by the depoſition of Childeric, the laſt of that line of Princes. Pepin, who had for ſome years been contented with enjoying the ſovereignty, as Mayor of the Palace, reſolved to take the regal title, which was conferred on him in a general aſſembly of the States, and afterwards confirmed by the ſanction of the Pope, who was liberally paid for his favours. At this time the Pontiff laboured under many diſagreeable apprehenſions from the King of the Lombards, who threatned to make himſelf maſter of Rome. The victorious arms of Pepin not only diſſipated thoſe fears, but alſo laid the foundation of the temporal grandeur of the Papal See, by annexing to it the conqueſts made from the Lombard King.

However unjuſtifiable the means were by which Pepin obtained the crown, he proved himſelf truely equal to all the important functions of royalty. By his bravery and conduct he conſiderably extended the dominions of the Franks; and, by his prudence and moderation, he conciliated the affections of his ſubjects, ſo that, in the courſe of ſeventeen years adminiſtration, he was not once expoſed either to private conſpiracy, or public inſurrection.——— The following anecdote ſtrongly marks the genius and reſolution of this Prince; 'who, in point of ſtature, we are told, wanted ſix inches of 'five feet, whence he was ſurnamed *the ſhort*; but, in re'gard to ſize, he was of ſuch a make as procured him like'ways the appellation of *the groſs*, or the fat.' Pepin having been informed, that ſome of his principal commanders had diverted themſelves in ridiculing his perſon, invited them to an entertainment not uncommon in that age. 'This was a 'combat between a lion and a bull: the King was ſeated on 'his throne, and his great officers about him, when the beaſts 'were let out. The lion immediately leaped upon the

* At this time the King was elected out of the royal family, and three conditions were required for their election: birth, no matter legitimate or not; the father's will; and the conſent of the nation and grandees.——The Mayoralty of the Palace was the ſame poſt with the Prætorſhip of the Romans, and was diſpoſed of by the ſuffrages of the people, and confirmed by the Kings. *Boulainvilliers.*

bull,

'bull, and brought him to the ground, and was on the 'point of ſtrangling him. Which of you, ſaid Pepin, will 'make that beaſt let go his prey? His great Lords gazed 'in ſilence. That taſk muſt be mine, added Pepin; and, 'deſcending from his royal ſeat, advanced, with his ſword 'drawn, directly towards the beaſts. The lion, turning 'his eyes towards him, began to raiſe himſelf upon the 'bull, when, at a ſingle blow, the King divided the head 'from the body. As he returned to his throne, he ſaid, with-'out any emotion, "David was a little man, and yet he "triumphed over Goliah; Alexander too was a little man, "but his arm was ſtronger, and his heart more intrepid, than "thoſe of many of his Captains, who were taller and hand-"ſomer than he." This taught his officers diſcretion, and 'his people reſpect.'

Pepin was ſucceeded, according to his own deſire, by his two ſons Charles and Carloman; but the latter dying, in about three years after his father, left the former ſole Sovereign of the French monarchy. This Prince, whoſe achievements ſtand eminently diſtinguiſhed in the annals of hiſtory, is commonly ſtiled Charlemagne, or Charles the Great. Equally a warrior and a ſtateſman, he added to the kingdom of France the empire of the weſt, and was no leſs ſincerely beloved, than chearfully obeyed. As our Authors obſerve, 'It is the 'ſureſt mark of an univerſal genius, that he finds time for 'all things. Charlemagne's dominions were more extend-'ed than thoſe of any Chriſtian Monarch, and yet they were 'leſs extenſive than his capacity.'

Though it is not for us to enter into the particulars of this Prince's conduct, one inſtance we will venture to tranſcribe from our Authors.——Charles upon all public occaſions was accuſtomed to appear with the utmoſt magnificence and ſplendor; at other times, he was modeſt in his dreſs, and a declared enemy to luxury, againſt which he made many ſumptuary laws; but finding them not ſo effectual as he intended, he took the following method, 'ſharper than any law,' of enforcing them. Having 'obſerved the nobility about him dreſ-'ſed one winter in very fine ſilk robes, lined with fur of great 'price, he carried them with him to hunt one rainy morning, 'through woods and other places, and, when they came in, 'permitted nobody to change their habits, ſaying they would 'dry better by the fire, which ſhrivelled all the torn furs, 'and ſpoiled them entirely. The next morning he directed, 'they ſhould appear in the clothes they wore the day before. 'When the court was pretty full, "What a tattered com-"pany have I about me, ſaid he, while my ſheep-ſkin cloak,

" which turns this way or that,
" all the worſe for yeſterday's
" dreſs like men; and let the w
" your merit, not from your h
" to women, or to thoſe days
" robes are wore for ſhow and

This great Monarch died in
and was ſucceeded in all his do
ſon, Lewis the firſt, who, by
ſons, contributed to haſten its d
than a century, ſuch is the in
the kingdoms of Germany and
perial dignity, devolved to othe
of Charlemagne was reduced to
perſon of Charles *the ſimple*, a

The French hiſtorians have
' of all the houſe of Charlema
' Emperor, were marks of co
However, the regal title contin
ty years longer; but with very
being almoſt perpetually rent b
factious and powerful nobility,
reign invaders, who took the a
to ravage the country. The C
986, when Hugh Capet, aſcer
founder of a third race of P
Capetingian.

The deſcendents of Capet g
rect line, upwards of 340 year
' wonderfully extended as well
' nions; and had, at this tim
' to the Princes of the royal
' antient kingdom of France:
' orbitant power of the nobil
' much leſs dependent than the
' upon the clergy. Yet, afte
' circumſtances, the frame of g
' form, and, in ſhort, the ſeed
' perceptible to prudent and thi
' ceeding reign, ſprung up, an
' world, in their diſmal effects
' ming war, which almoſt exh
' tent nations.'

on failure of the Capetingian line, Philip of Valois, de-
ed from a collateral branch of the ſame family, claimed
rown as next heir male, and was accordingly recogniſed
e Parliament. From this Monarch ſprung the Valeſian
of Kings, who governed France upwards of two hund-
nd ſixty years. Among the moſt remarkable tranſactions
is period may be reckoned the ſanguinary conteſts that
ted ſo long between France and England; the ſucceſsleſs
priſes of the French in Italy*; and the no leſs impolitic
irreligious perſecution of the reformed, which was at-
d with every circumſtance of ſavage cruelty and unparal-
perfidy. The reigns of the three laſt Princes of this
: are chiefly diſtinguiſhed by this perſecution; and as
of the events in theſe reigns appear to have been greatly
enced by the Queen Mother, the account given by our
iors of that Queen, will be no improper ſpecimen of this
of their undertaking.

This great Queen, Katherine, the dowager of Henry
: ſecond, the mother of Francis the ſecond, Charles the
ıth, and Henry the third, Kings of France, was born at
orence, April the 13th, 1519. In her perſon ſhe was
her comely than handſome, more eſpecially in the latter
rt of her life, when ſhe grew coarſe and fat. It is al-
wed by all parties that ſhe had great natural talents, which
re improved by education and exerciſe; a great capacity,
ep penetration, lively wit, and a deep judgment. But
ıat ſhe principally excelled in were the arts of a court;
ſy, affable, and engaging; magnificent to the higheſt de-
ee, but without regarding expence; liberal even to pro-
ſion; majeſtic in her deportment; having a great preſence
mind, and a wonderful fertility in expedients, even when
rrounded with dangers. But her ambition was without
ınds, without pity, without natural affection. She thought
rſelf alone born to command, and that obedience was the
ırtion of all the world beſide. She created parties, that
e might preſerve her own power by balancing them; and,
effect this, ſhe ſacrificed all principles of religion, and
l pretenſions to integrity. She ſometimes flattered, but
tener perſecuted the Proteſtants. She ſided with the houſe
Guiſe againſt the Princes, then with the Princes againſt
e houſe of Guiſe. She was not content with being the
other, but would be alſo the miſtreſs, that is, the Sove-

* A pretty full account of theſe wars in Italy may be ſeen in the
ſt volumes of our Review, under the articles Guicciardini.

' reign of Kings. She neglected the
' ren in their nonage; ſhe ſuffered th
' youth, that ſhe might govern them
' by this conduct that ſhe became inſu
' ninth, and ſuſpected by Henry the
' of her true character, we ought to
' and her court. The former were m
' covered their parts in a multitude o
' and impoveriſhing the people, Ab
' ners, violent in their actions, and
' pleaſure. As to the ladies who co
' characters are ſufficiently diſtinguiſh
' time that they diſgrace it. In ſhor
' de Medicis, for ſo we may ſtile
' thirty years, in which her genius an
' in France, was a mixture of impuriti
' of ſuperſtition, more of atheiſm, a
' companion, an extravagant propenſi
' without dignity; a policy ſo refined
' tions of government; an affectation
' ended in total anarchy; and ſuch a
' left induſtry without hope, and almo
' of probity. After a long life ſpent
' appearance, of the gout, rendered m
' mind, and an incapacity of bearing th
' ſaw coming upon her. In her laſt m
' ed by the King, who expreſſed that
' really in his nature, and would hav
' occaſions, if ſhe had not corrupted
' the Grand Ducheſs of Tuſcany and
' were her heirs; but they did not reap
' thence, ſince ſhe died eight hundre
' debt. She affected to govern to the l
' fitter for it on her death-bed than th
' leave you, ſaid ſhe to the King, my
' treat that theſe dying words may be i
' mory, for the good of your ſtate. Lo
' blood, and have them always about
' cially the King of Navarre. I have
' faithful to the crown; and they alone
' the ſucceſſion of the kingdom. Ren
' you would reſtore that peace which is ſ
' you muſt begin with granting liberty
' ſubjects, having obſerved, that among
' other ſovereign Princes of my time, th
' who, by mere force of arms, have been

'troubles excited in their countries on the ſcore of religion.

'Her death was no ſooner known at Paris, than the people 'publicly declared, that if they brought her body thither, in 'order to inter it in the new tomb which ſhe had built for 'herſelf and her huſband at St. Denis, they would never ſuffer it, but either caſt it into the common ſewer, or into the 'river. The reaſon of this bitterneſs was, the perſuaſion 'they had that the death of the Duke and Cardinal de Guiſe 'was the effect of her counſel. At Blois ſhe was no ſooner 'dead than ſhe was forgotten; and the King, contrary to his 'cuſtom, cauſed her remains to be ſilently interred; but more 'than twenty years after, they were removed to that chapel 'which ſhe had founded at St. Denis.'

To the houſe of Valois ſucceeded Henry IV. of Navarre, founder of the Bourbon branch, at preſent in poſſeſſion of the throne. The reign of this Prince makes one of the moſt intereſting periods in the hiſtory of France. His fortitude in adverſity, his moderation in proſperity, his ſteadineſs and bravery upon every neceſſary occaſion, enabled him not only to ſurmount thoſe difficulties which oppoſed his acceſſion to the crown, but likewiſe to enlarge his authority and extend his dominions; and alſo juſtly entitled him to the ſurname of *Great*. Having, on ſome former occaſions ‡, taken notice of the moſt memorable tranſactions of this Monarch, ſuffice it here to mention, that he was murdered, May the 14th, 1610, in the fifty-eighth year of his age, and twenty-firſt of his reign.

Lewis XIII. ſon and ſucceſſor of Henry the Great, came to the throne at nine years of age. During his minority the affairs of France were wholly managed by the Queen Mother and a few favourites, to the great diſſatisfaction of the Princes of the blood, who nevertheleſs were mutually jealous of each other. Theſe jealouſies, together with the clamours of the people, who juſtly murmured becauſe they were oppreſſed, gave riſe to a variety of factions, which grievouſly diſturbed the interior peace of the kingdom. Soon after the King came of age, the celebrated Cardinal Richelieu was taken into the adminiſtration; where, in a ſhort time, he gained ſuch an aſcendancy, that for the ſpace of near eighteen years, notwithſtanding a powerful oppoſition, and many intrigues againſt him, he maintained an almoſt deſpotic ſway over both King and kingdom. It is certain he greatly contributed to fix the

‡ See Review, vol. IV. p. 409. vol. XIV. p. 561. and vol. XV. p. 97. and 209. SULLY's *Memoirs*.

crown, yet in ſome meaſure tottering, on the head of his maſter; and he greatly extended the royal prerogative, but it was at the expence of the liberty of the ſubject.——The King did not long ſurvive his miniſter: He died on the 14th of May 1643.

Lewis XIV. when only five years old, aſcended the throne; and our Authors terminate their hiſtory of France at the death of this Prince. There is the leſs occaſion for our entering into the particulars of this reign, as the moſt important circumſtances of it have been mentioned in our Review of Voltaire * and Torcy ‡.

With reſpect to the conduct and execution of this branch of the modern hiſtory, the narrative is, for the moſt part, well connected and unembarraſſed; the ſtyle, excepting a few peculiarities of expreſſion ‖, and ſome unneceſſary Galliciſms, lively and entertaining; and many of the reflections are pertinent and judicious. Nevertheleſs, in ſome inſtances, the endeavour to comprize a variety of incidents within a narrow compaſs, renders it obſcure; and in others, the manifeſt careleſſneſs of the Printer, or Corrector of the Preſs, muſt prove a painful exerciſe to the reader's patience and attention. To give only one inſtance of the latter, in vol. XXV. p. 131, ſpeaking of the naval fight off *la Hogue*, in 1692, we read as follows: 'The next year was uſhered in by an obſtinate 'engagement between the King's [Lewis's] ſquadron, com-'manded by M. de Tourville, and the combined fleets of '*France* and Holland.'—As it cannot be ſuppoſed that Lewis would fit out a *fleet* to join with that of Holland in beating his own ſquadron, we muſt therefore inſtead of France read *England*. Many other examples of the ſame negligence might be produced.——Although, as we before obſerved, we readily ſubſcribe to the judiciouſneſs of ſeveral of the reflections, we cannot to all. The Compiler of this hiſtory of France appears to us not to have dealt very fairly with the Compiler of a work, ſometime ſince under our cognizance, entitled a Complete Hiſtory of England; the former ſeeming to

* In his age of Lewis XIV. for which ſee Review, vol. VII. p. 116, and 161.

‡ An account of his Memoirs is given in the Review, vol. XVI. pages 411, 489, and 591.

‖ Of this kind we reckon the phraſe, ſuch a one was an *artificial* for an artful man; which, had it not been repeated, we might have believed an error of the preſs, as the expreſſion ſeems rather to imply a piece of machinery.

have

have pilfered both the language and ſentiments of the latter. Both Hiſtories breathe the ſame compaſſion for the diſtreſſed Lewis, when humbled by the arms of the Allies; but which we could not reconcile to ourſelves, when the laſt-mentioned work was before us †; but when we read, that—'at Gertrudenberg the French Miniſters were expoſed to every kind of inſult; injurious libels were every day publiſhed; their accommodation was mean, and the language of the Dutch Deputies ſuch as might be expected from *brutal Burghers*, *exalted* to treat, *upon an equality* with the Ambaſſadors of a *great Monarch*,'—we cannot help owning our ſurprize. The law of nations acknowleges no inequality between the Miniſters of a ſovereign free republic, and thoſe of the moſt abſolute Monarch. Such language might, in ſome degree, have been pardonable from the pen of a ſervile tool to a deſpotic Tyrant; but ſurely, is very unbecoming a writer who enjoys the happineſs of living in a land of Liberty. Indeed, the whole tenor of this hiſtory repreſents Lewis XIV. as rather more than equal to the greateſt Heroes of antiquity.

It is true that Lewis poliſhed the manners of his people, that he cultivated uſeful and polite learning, and that he added to the extent of his dominions; but, it is as true, that his example introduced a ſpirit of luxury and diſſipation, that by his ambition he brought his ſubjects into the deepeſt diſtreſs; and that he effectually rivetted the chains of ſlavery, which were forged by the Cardinals Richelieu and Mazarine. ——However, it ſhould be remembered, that this is an hiſtory of France; and therefore, perhaps, it might be thought neceſſary to adopt French principles and manners:—when we come to the hiſtories of Great Britain and Holland, it is poſſible we may meet with different ſentiments.

† See Review, vol. XVIII. p. 295.

[*To be continued next month.*]

L'Arte Armonica: Or, a Treatiſe on the Compoſition of Muſic, in three books; with an Introduction on the Hiſtory and Progreſs of Muſic, from its beginning to this time. Written in Italian, by Giorgio Antoniotto; *and tranſlated into Engliſh.* 2 vol. Fol. 1l. 1s. Johnſon, in Cheapſide.

IT ſeems a little ſurprizing, that Muſic, an art which is ſo univerſally practiſed, ſhould be, in general, ſo ſuperficial-

ly underſtood; and that, in proportio
formers, there ſhould be ſo few who
principles of Compoſition. How n
of both ſexes, who have ſpent, at lea
in concerts and private practice, and
as ignorant of the very rudiments of
never heard the ſound of an inſtrumen
poſition have their foundation in nat
that none of theſe rules were diſcover
tury; and that the Greeks and Roma
the other fine arts to ſuch perfection,
rant of Muſic; for ſimple *melody*, wit
not the name of Muſic. We ſhould
reputation of the Antients, by ſuppoſi
than they really were; but there is no
entirely ignorant of *Harmony:* by wh
produced by ſounding different tones at
have been many inſtances of very bea
being produced by men of genius, a
without much reading or application;
quent examples of paintings that wer
genius; but there never was an inſtan
of three parts, being compoſed by a pe
viouſly ſtudied, or been taught the
and theſe rules, though ſimple in re
conſidered, are relatively ſo various an
cation, that not one ſtudent in a hund
ſtand Muſic, as a ſcience, with any t
ceſs. Poſſibly this may, in ſome meaſur
of ability, method, or perſpicuity, in
to written upon this ſubject. Profeſſe
men of letters; and it is almoſt imp
learning, to treat a ſubject which, in
ly complex, with proper coherence and
before us ſhews the Author to be a v
Theoriſt in the ſcience of Muſic; a
doubtleſs be of great uſe to thoſe who
advanced in this ſtudy; but it is abov
beginners. His introduction contain
greſs of Muſic to the preſent time, fr
lect ſome paſſages, for the entertainm

The hiſtory of Muſic, like the hiſ
tirely fabulous in the beginning; no
our attention, or enquiry, ſo long as i
body. 'In the eleventh century, ſay

'be ſaid, that the art of Muſic entered from its childhood 'into youth, under the tuition and direction of a Benedic-'tine Monk, called Guido Aretino. He, in the firſt place, 'reformed the ſyſtem of the Greeks, as being incongruous 'with harmony, *of which he ſeems to have been the firſt that 'had any knowledge*, and diſtinguiſhed it from melody.——It 'is manifeſt, that Guido Aretino had good reaſon for reform-'ing the antient ſyſtem, by annexing a new ſound to the old 'deep one, which new ſound he called Gamma (the preſent 'G.) being diſtant a tone, in depth, from the Proſlambano-'menos of the antient greateſt ſyſtem.—By beginning with 'the letter G, he obtained the lower octave of G, the middle 'ſound of the natural ſcale, and alſo the octave ſound of the 'ſeventh note B, which ſerved him for a greater third to the 'ſame G, and by this means the harmonic order was pre-'ſerved.——Guido not only mended the old greater ſyſtem, 'but he alſo introduced ſix monoſyllables, in order there-'with to learn and practiſe the art of ſinging. Theſe mo-'noſyllables were, *ut*, *re*, *mi*, *fa*, *ſol*, *la*, which, it is ſaid, 'he took from a ſtrophe, or ſtanza, of a Latin hymn, writ-'ten in honour of St. John Baptiſt, of which he choſe the 'firſt and ſixth ſyllables of every verſe, as is here ſeen.

'*Ut* queant Laxis *Reſonare* fibris,
'*Mira* geſtorum *Fa*muli tuorum
'*Solve* polluti *La*bii reatum.

—— 'But, as the ſaid ſix monoſyllables were to be aſſigned 'to the eight notes, or ſounds of the ſcale, by which means, 'in aſcending from the loweſt to the higheſt, two of them 'muſt neceſſarily be repeated; therefore, he diſtinguiſhed 'them by their different ſtations, every one containing a 'ſcale of ſix gradual ſounds, and he called theſe different 'ſcales by the Greek name Hexachord.'—The firſt of theſe began with the note gamma, or G, the ſecond with C, the third with F. The better to diſtinguiſh theſe hexachords, to the letters of the alphabet which were already in uſe, he added the above-mentioned ſix ſyllables; thus, G, he called *Gamut*; A, *a-re*; B, *b-mi*; C, *c-fa-ut*, &c. To C he annexed the two ſyllables *fa* and *ut*; the firſt becauſe it is the fourth note of the hexachord of G, and the other to denote its being the leading note of the hexachord of C. The muſical reader will be able to trace the reſt thro' their different octaves, and diſcover their derivations without our aſſiſtance. By the different application of theſe monoſyllables, it became eaſy to diſtinguiſh the different ſcales in any tranſpoſition.

The

The Italians afterwards changed *ut* into *do*, on account of the ſound.

To Guido we are alſo obliged for the preſent manner of writing Muſic.—'The method before, ſays our Author, was 'to uſe the letters of the alphabet, by which the ſeveral notes 'of the ſcale was diſtinguiſhed, and to write them all upon 'one line, one after another, in length, as mentioned by Bo-'etius.—But the greateſt improvement which Guido made 'in the ſcience of Muſic, was the introduction of harmony, 'by joining it to melody, and forming therewith different 'compoſitions, of two, three, and four parts. Theſe parts 'conſiſted of different notes, varying in their order, one a-'mongſt another, but united harmoniouſly together, ſo as 'to afford infinite pleaſure to the ear.' This harmony was as ſimple as poſſible, conſiſting only of a judicious combination of common chords. 'He (Guido) alſo publiſhed a trea-'tiſe of Muſic, under the title of *Micrologus*, with his *Intro-'ductorum*, and alſo an *Antiphonaicum* for the uſe of the 'church; for which Cardinal Baronius, in his annals, in-'ſerted the following remarkable note: — *His quoque poſtre-'mis temporibus, ſcilicet, Benedicti Octavi Papæ, Guidus Are-'tinus profeſſione Monacus, Muſicus inſignis innotuit, qui, maxi-'ma omnium admiratione, novam addiſcendi Muſicam rationem 'invenit; ita ut puer paucis menſibus diſceret, quod pluribus an-'nis vix homo quilibet, pollens ingenio, ante capere potuiſſet; qua 'etiam de cauſa Romam vocatus eſt ab eodem Benedicto Pontifice, 'poſtea vero Joanne vigeſimo Benedicti ſucceſſore anno ætatis tri-'geſimo quarto, edidit de Muſica Librum, quem Micrologum nun-'cupatum dedicavit Theob. Epiſcopo Aretino.*

'All theſe improvements which Guido introduced extend-'ing themſelves, by degrees, from Italy into the other Chri-'ſtian kingdoms, and ſtates of Europe, were generally re-'ceived by the whole church; and thus the Precentors or 'Maſters of the Choir, in every particular church, who had 'before only taught the chant choral, called *cantus firmus*, or 'Gregorian chant, laid themſelves out to become imitators of 'Guido; and purſuing his rules, to grow even Compoſers; e-'very one ſtriving not only to join parts, in an harmonical way, 'to the *cantus firmus*, or Gregorian chant, but even to deviſe and 'invent new tones, or ſpecimens of melody: inſomuch, that by 'the eaſe and facility of *ſolfaing*, melody itſelf made great advan-'ces, and became greatly varied from the antient Greek and 'Roman manner. However, the melody of this age being 'compoſed of notes, ſo long that one of them ſometimes 'ſerved for a whole period, the new improvements which 'were daily making required the breaking of thoſe long notes

'into

' into ſhorter times and meaſures; ſo that the original notes ' and points, introduced by Guido, were daily found to be ' inſufficient for the purpoſe of writing and expreſſing the ' new-invented ſtrains. To remedy this defect, an Advo- ' cate of the Parliament of Paris, called *Jean de Muris*, who ' flouriſhed in the 14th century, invented certain new notes, ' or characters, by which the different lengths or times of ' ſounds might be commodiouſly expreſſed, which proved of ' great advantage towards the further improvement of melo- ' dy;' and which are the notes now in uſe.—— ' Monſ. de ' Muris, continues our Author, changed alſo the letters ' which Guido Aretino uſed to place at the beginning of the ' lines, whereon the notes were written; and inſtead of them, ' he invented ſigns or characters which were placed in like ' manner at the beginning of the five lines.' Theſe charac- ' ters are ſtill prefixed to every piece of Muſic, in order to ' diſtinguiſh the different clifs.

' After theſe inventions of *Jean de Muris*, Muſic was dai- ' ly improving, not only in melody, but even in harmony it- ' ſelf. And as divers inſtruments, the beſt adapted to Muſic, ' were now more commonly uſed than they had been, name- ' ly harpſichords, viols, violins, tenors, and baſs-*violins*, &c. ' and as theſe derived from the voice the ſweeteſt and moſt ' pathetic melody, ſo, on the other hand, the voices acqui- ' red from them, as being the moſt ready and eaſy in the ex- ' ecution, the diminutions of the different notes, in airs and ' other quick and lively movements; inſomuch, that the vo- ' cal performers and inſtrumental ſtriving to out-do each other, ' they have by degrees arrived at that perfection, which, at ' this day, we have the pleaſure of hearing.——

' Moreover, Harmony itſelf gained conſiderable advanta- ' ges by the improvements in melody. It was obſerved, that ' in the diminution of notes, ſounds were found out, which ' contributed much to the pleaſing of the ear, and that many ' of thoſe diminutions might be performed upon a ſimple ' ground, not only in their proper ſituation, but alſo out of ' it, and even reverſed. For example, it was perhaps obſer- ' ved, that the 7th of the 5th note of every octave or ſcale ' whatſoever never failed to pleaſe, whenſoever it was proper- ' ly introduced; and that not only when it was combined ' with the fundamental note, or ground in the baſs, but alſo ' with the firſt natural and ſimple chords of the principal note ' of the ſcale; inſomuch, that if they were reverſed among ' themſelves, and even if the fundamental baſs was tranſpo-

ſed

ſed into the intermediate, or middle ſ
ed a perfect harmony, by being reſol
found. This 7th ſound was therefore
thence there ſprung the chords of th
5th, and the greater 6th; the chord
6th, which proceeds from the perfect
pal note of the ſcale, having before b
do Aretino.

From the aforeſaid 7th of the 5th
paſſed afterwards to the 7ths of the o
tural ſcale; which being firſt introdu
by the ſimple combination, which i
term is called *preparation*, were alſo f
the ear, by paſſing into another ſim
Muſicians *reſolution*.

From the 7th they proceeded to the
cipal ſcale, or the note next above th
principal; though the relation of th
note was not perfectly underſtood, b
are practiced in writing in 8 or more
fundamental 9th paſſes under another
continually, and conſequently has a
and reſolution, becauſe the baſs is n
place. Alſo, finding by the example
7ths, that even the 9ths (though und
falſe 5th, or 7th diminiſhed) became
ſing, they were admitted in time inte
bination.

Now, by means of theſe added ſoun
among Muſicians go by the name of Di
reſolved, muſical compoſitions became,
day, the ſubject of ſtudy and labour;
ſed canons, fugues, and imitations, fi
different ſubjects united together, whic
agreeable ſtudy, but require great pract

From the middle of the laſt century
the harmonic art has arrived at its *ne*
method of forming a compoſition with
8 primary ſounds, of any ſcale whatſoev
out, and is practiced in Italy, in the
compoſitions for the church, for eight
and trippled, in two diſtinct choruſſes, w
and for 16 parts, alſo doubled and tripp

'choruſſes, as uſed in the great church at Milan, called the '*Domo.*'

Having thus, in his introduction, given a very intelligent and ſatisfactory account of the progreſs of Muſic, our Author proceeds, in his *firſt book*, to treat of the *definitions* and *diviſions* of Muſic, the modern ſyſtem of ſounds, ſyſtems of *combination* and their *progreſſion*, and alſo of the various *ſcales* ariſing from theſe ſyſtems. His *ſecond book* contains, the fundamental harmony, explained by the fundamental counterpoint, whence he deduces thoſe canons which form the harmonic code, which code conſiſts of the rules to be obſerved in all poſſible combinations of ſounds. In book the third, he treats of *figured harmony*, its difference from the fundamental, and the different motions of the baſs and parts, with the diminutions of the fundamental notes; of the various compoſitions and diviſions, together with particular rules not included in the harmonic code. Theſe, in few words, are the principal contents of the firſt volume. The ſecond is entirely filled with the examples referred to, through the whole work, and without which examples it is impoſſible to give a tolerable idea of the book. We can, however, aſſure our muſical readers, that they will, on peruſal, find it to be a very elaborate and ſkilful performance; and though we cannot recommend this tranſlation for its purity and elegance of ſtyle, it is nevertheleſs ſufficiently intelligible.

The Orations of Demoſthenes, on Occaſions of public Deliberation. Tranſlated into Engliſh; with Notes. To which is added, the Oration of Dinarchus againſt Demoſthenes. Vol. the 2d. By Dr. T. Leland. 4to. 5s. ſewed. Johnſton.

IN our Review[*] of the firſt volume of this tranſlation, we ventured to recommend it as deſerving the attention of our readers; and though, as the Doctor confeſſes in his preface, the Orations here preſented are not of the ſame intereſting nature with thoſe of the former volume, yet they are well worthy the regard of the Learned.

In this preface, the Doctor obſerves, that 'if we may ever 'hope to gain an attention to the remains of this eloquent 'Stateſman [Demoſthenes], we muſt look for it in BRI-

[*] See Review, vol. XV. p. 264.

'TAIN,

TAIN, where a love of liberty poſſeſſes its inhabitants.' It is true indeed, that the ſeeds of Eloquence have ever been thought to thrive beſt in the ſoil of Freedom; nevertheleſs, it is many years ſince, for want of proper culture, they have yielded any crop in this land of Liberty. Perhaps, Oratory never was at ſo high a degree of perfection in this kingdom, as in the days of the firſt Charles. Several ſpeeches and remonſtrances of the bold Patriots of that turbulent period, would not have diſgraced a Demoſthenes or a Cicero. Nay, we will make bold to ſay, that our countrymen, though not ſo florid and flowery, are, nevertheleſs, more rich in matter, and diſcover greater reach of thought, and acuteneſs in argument, than either the Grecian or Roman Orator. In the ſucceeding reigns, however, manly Eloquence was reduced to a very low ebb; and continued in a languiſhing condition, till the oppoſition to a late over-grown Miniſter, in ſome degree, renewed its vigour. Nevertheleſs, the party Eloquence of that time conſiſted of little more than the flaſhes of perſonal invective; and ended with the downfall of the Stateſman, whoſe venal policy firſt introduced and eſtabliſhed *a ſhorter and more perſuaſive method of touching men's feelings.* Since that time, Corruption has almoſt ſtopped the ſource of Eloquence, which, at moſt, has only 'ſpouted forth a little frothy ſtream, 'on ſome gaudy day, and remained dry the reſt of the year.'

Slaves as we deem our neighbours the French, yet, it is among them, perhaps, that we muſt look for the revival of the ſpirit of Oratory; and we need not wonder that they excel us, for in their literary academies, they have many admirable inſtitutions for the improvement of Eloquence, particularly the practice of making eulogies to the memories of men of diſtinguiſhed characters. But, with us, Eloquence is ſo far from being cultivated, that it has even been ridiculed: and ſome, with all the frigid labour of unfeeling dulneſs, have endeavoured to perſuade the world againſt the uſe of the art, on account of the abuſe which has ſometimes been made of it. Let ſuch languid and narrow minds content themſelves with Spartan monoſyllables; but let more generous and ſocial ſouls ſtrive to cultivate the faculty of ſpeech, which is the nobleſt gift of heaven, to its utmoſt degree of perfection.

The ſtudy of Eloquence tends to improve all the charms of converſation. By enabling us to expreſs our ſentiments, with greater readineſs and facility, it leaves the mind more at leiſure to purſue its reſearches, and acquire new ideas. In ſhort, it contributes not only to make us wiſer men, but more agreeable companions; and, if properly cultivated, would

correct

correct that taciturn and ſolitary diſpoſition ſo peculiar to this nation, and ſo inconſiſtent with the ſocial end of our being. It would likewiſe remove the faſhionable neceſſity of killing time at cards, which only ſerve to render men at once knaviſh and inſipid. Indeed they are proper implements for knavery and inſipidity only; for a card in the hands of a man of ſenſe and letters, is as prepoſtrous as a diſtaff in the hands of Hercules.

We hope, however, from ſome favourable appearances, that the ſpirit of Eloquence will yet revive in this kingdom; and we think the public indebted to Dr. Leland, for preſenting them with this model of antient Oratory, in an Engliſh dreſs. We believe that this is the firſt time Demoſthenes has ſpoken our language; if we except the tranſlation of ſeveral of his Orations, by different hands, and publiſhed in the year 1702*, which we think by no means equal to the verſion before us.

It is but juſt to acknowlege that the Doctor has acquitted himſelf with great accuracy and correctneſs; and has carefully illuſtrated the obſcure paſſages with notes, which are many of them his own, but are moſtly borrowed from Luccheſini, the Italian Commentator, to whom he always confeſſes his obligations.

In the preface, the Doctor examines into the merit of Demoſthenes as an Orator, points out his beauties, and concludes with a modeſt apology for his own tranſlation—being ready, he obſerves, to acknowlege, that the pittance of reputation, to be acquired in this way, is but trifling and inſignificant, if he is ſo fortunate as to meet with that candour and indulgence which have hitherto favoured his attempts.

To each Oration the Tranſlator has prefixed an introduction, giving an hiſtorical account of the occaſion on which it was made, and explaining the nature of the ſubject. As it will not be expected, however, that we ſhould enter into particular animadverſions on each Oration, we ſhall confine ourſelves to one or two extracts, from ſuch of them as contain matter of general ſentiment and obſervation; which may be as applicable now as when they were firſt delivered; and which may, at once afford the reader an idea of the ſpirit of the original, and of the merit of the tranſlation. For this

* The tranſlation here ſpoken of was publiſhed for Jacob Tonſon, with the hiſtorical preface of Monſ. Tourriel prefixed.

purpoſe, we ſhall ſelect the following paſſages from the Oration for the Rhodians.

It is neceſſary to premiſe, that the conqueſt of Rhodes was attempted by Artemiſia Queen of Caria, and that the King of Perſia favoured her deſign againſt this iſland. As a previous ſtep, partly by influence, partly by force, they eſtabliſhed an ariſtocratical faction in the government of Rhodes. The people ſaw no reſource in their diſtreſs, but to apply to the generoſity of Athens, their antient protector. Ambaſſadors were diſpatched to implore the aſſiſtance of the great defenders of liberty; and in th[illegible] conveened on this occaſion, this oration was de[livered] in favour of the people of Rhodes. Their cauſe lab[oured] under many difficulties: they had defied the people wh[ose] action they were ſoliciting, and were now the objects [of] reſentment,—which makes the Orator thus artfully [call] all regard for the ſeparate intereſt of Rhodes.

'I have, ſays he, [no] attachment to its ſtate, no 'particular connexion [with] its citizens; or, were I 'engaged by both theſe ties, in this aſſembly I ſhould be in-'fluenced only by the intereſt of my country. As to theſe 'Rhodians, (if one may ſo ſpeak who pleads for their pro-'tection,) I rejoice at what hath happened: that the men, 'who could not bear that we ſhould regain our juſt rights, 'have now loſt their own liberty; that they, who might 'have united upon terms of equality with the Greeks, and 'with us, the beſt of Greeks, choſe to admit barbarians and 'ſlaves into their citadel, and to become their abject vaſſals. 'I had almoſt ſaid, that theſe things muſt prove of uſe to 'them, if you vouchſafe your aid. In a courſe of proſperi-'ty, I know not whether they would ever have returned to 'reaſon; for, they are Rhodians. But now, taught by ex-'perience, that perverſe folly is the cauſe of numberleſs ca-'lamities, they may poſſibly entertain ſentiments more juſt 'and prudent for the future. And this, I apprehend, would 'be no ſmall advantage to them. Let us then endeavour to 'avert their ruin; let us not harbour antient reſentments; 'let it be remembered, that you yourſelves have often-times 'been deceived, by thoſe who entertained deſigns againſt the 'ſtate; and yet, on none of theſe will ye confeſs that pu-'niſhment ſhould be inflicted.

'Let it alſo be conſidered, that you, my fellow-citizens, 'have waged many wars againſt ſtates, both of popular and 'oligarchal governments. Of this you are not to be inform-'ed;

ed; but, perhaps, you have never once reflected, what were the cauſes of your ſeveral wars with each. With popular ſtates, your wars aroſe from particular complaints, which could not be decided in a national council; or from diſputes about diſtricts and boundaries; or from the love of glory or pre-eminence. But, of your wars with Oligarchies, there were different cauſes: With theſe you fought for your conſtitution, for your liberty. So that I ſhould not ſcruple to avow my opinion, that it would be better for us to be at war with all the ſtates of Greece, provided that they enjoyed a popular government, than to be in friendſhip with them all, if commanded by Oligarchies. For, with free ſtates, I ſhould not think it difficult to conclude a peace whenever ye were inclined; but, with oligarchical governments we could not even form an union to be relied on. For, it is not poſſible that the few can entertain a ſincere affection for the many; or, the friends of arbitrary power, for the men who chuſe to live in free equality.

'I am ſurprized, that none among you ſhould conceive, that if the Chians, and the Mityleneans, and now the Rhodians, are to be ſubjected to a few; I had almoſt ſaid, if all mankind are to be thus enſlaved, our conſtitution muſt be threatened with danger. It is ſurprizing, that none among you ſhould reflect, that if this form of polity be eſtabliſhed, in every place, it is not poſſible that our free government ſhould be ſuffered to continue. For, it muſt then be certain, that none others but the Athenians can ariſe to reſtore affairs to their original ſtate of freedom. And thoſe whom men regard as dangerous, they muſt ever labour to deſtroy. In every other caſe, they who act unjuſtly are enemies only to thoſe whom their injuſtice hath immediately affected: but, they who ſubvert free ſtates, and reduce them to the power of a few, are to be deemed the common enemies of all the zealous friends of liberty. And juſtice too demands, ye men of Athens, that you, who enjoy a popular government, ſhould diſcover the ſame concern for the misfortunes of other free ſtates, which you yourſelves would expect from them, if at any time (which heaven avert!) the like misfortunes ſhould oppreſs you. It may be ſaid, indeed, that the Rhodians are deſervedly diſtreſſed; but this is not a time for ſuch objections. Let the proſperous ever ſhew the tendereſt ſolicitude for the unhappy; ſince none can ſay what may be their own future fortune.'

The general reaſoning of this famous Orator and Statesman may be applied to thoſe, who, from principles of narrow policy, or from partial views, labour to perſuade us, that this kingdom ought not to take part in foreign quarrels, or hold any engagements with the continent. For, we may be aſſured, that if we permit tyranny and ſuperſtition to be eſtabliſhed on the continent, 'it is not poſſible that our free government 'ſhould be ſuffered to continue.' We are now what Athens was at that time. We, who have moſt at ſtake, are bound, both in honour and intereſt, to defend the weaker ſtates. And though we ought not to be the Knights Errant of Europe, yet, whenever any neighbouring power, more eſpecially an ally, is in real danger, from the ambition and violence of any rival ſtate, we ought to ſuccour the oppreſſed: For our own intereſt is concerned, *Paries cum proximus ardet.*

The warm reflections of the Grecian Orator, in the enſuing extract, from the ſame Oration, are likewiſe well worthy the attention of a free people, among whom faction and private intereſt are apt to bear too powerful a ſway.

'Senſible, indeed, I am, and with good reaſon, that it is 'not without the utmoſt difficulty that you can execute any 'purpoſes of moment. All others have but one conteſt to 'maintain; that againſt their avowed enemies: when they 'have once conquered theſe, they enjoy the fruits of their 'conqueſt, without further oppoſition. But you, Athenians, 'have a double conteſt to ſupport. Like others, you have 'your open enemies; but you have enemies ſtill more dan'gerous and alarming: you have thoſe of your own citizens 'to ſubdue, who, in this aſſembly, are engaged againſt the 'intereſts of their country. And, as they are ever ſtrenu'ous in their oppoſition to all uſeful meaſures, it is no won'der that many of our deſigns are fruſtrated. Perhaps, thoſe 'emoluments which their corrupters hold forth to tempt them 'may be the inducement to many, boldly to aſpire to the 'rank of miniſters and public counſellors. But ſtill, you 'yourſelves may be juſtly blamed. For, it is your part, A'thenians, to entertain the ſame ſentiments with regard to 'the rank of civil duty, as to that of battle. And what are 'theſe ſentiments? He who deſerts the poſt aſſigned him by 'the General, you pronounce infamous, and unworthy to 'ſhare the common rights of an Athenian citizen. In like 'manner, he who, in our civil polity, abandons the ſtation 'aſſigned by our anceſtors, and attempts to eſtabliſh the po'wer of the few, ſhould be declared unworthy to ſpeak in 'this aſſembly. Do you think it neceſſary to bind our allies

'by

by an oath to have the ſame friends, and the ſame enemies with us, in order to be aſſured of their attachment? and ſhall thoſe miniſters be deemed truly loyal, who are certainly and evidently devoted to the ſervice of our enemies.'

This nation has had the misfortune to have been under the dminiſtration of too many ſuch Miniſters, 'who have been evidently devoted to the ſervice of our enemies;—who have engaged, in a certain aſſembly, againſt the intereſt of their country;—who, by being ſtrenuous in their oppoſition to all uſeful meaſures, have fruſtrated many of our deſigns.' —It would be needleſs to point them out, for their names are oo obnoxious to eſcape public recollection. We hope, however, that theſe diſloyal practices expired with *their* power.

Beſides theſe Orations, univerſally attributed to Demoſtenes, we have a tranſlation of two ſuſpected Orations; and ikewiſe of the Oration of *Dinarchus* againſt *Demoſthenes*.— —This laſt is of a very remarkable nature, and aroſe from n accuſation of bribery againſt the latter. Plutarch informs us, that one Harpalus ſought refuge in Athens, from he anger of his maſter Alexander. The Orators received his noney, and laboured to gain him the protection of the ſtate. Demoſthenes, on the contrary, urged the danger of expoſing hemſelves to an unjuſtifiable war, by entertaining this fugiive. Harpalus, however, found means to ſoften his ſeverity, by a preſent of a magnificent vaſe, accompanied with twenty talents; and when it was expected, that he would exert his abilities againſt Harpalus, he pleaded indiſpoſition and was ſilent. For this he was condemned, by the report of the *Areopagus*, and brought to trial, when Dinarchus thus inveighed againſt him:

'One of theſe two methods ſhould they [meaning the 'Council] have purſued: either inſtantly have entered into 'the firſt enquiry relative to the three hundred talents, ſent 'hither by the King of Perſia, as the people directed; and 'then, this monſter would have been puniſhed, his accom'plices in corruption detected, and all his traiterous practi'ces, by which Thebes was betrayed to ruin, being clearly 'laid open, an ignominous death would have freed us from 'him; or, if you were inclined to pardon this crime in De'moſthenes, and thus to propagate the race of corrupted hire'lings within your city, this diſcovery of your ſentiments 'ſhould have determined them not to enter into any inquiry, 'on information of the money received by Demoſthenes. 'For now, when the Council of Areopagus hath nobly and

'equitably proceeded to a full detection of this man, and his
'accomplices; when, regardleſs of the power of Demoſt-
'henes and Demades, they have adhered inviolably to truth
'and juſtice; ſtill, Demoſthenes goes round the city, utters
'his invectives againſt this Council, and boaſts of his ſervi-
'ces, in thoſe ſpeeches which you ſhall hear him inſtantly
'uſe to deceive the aſſembly. "It was I who gained you
"the alliance of Thebes!"—No! You it was who ruined
'the common intereſt of both ſtates. "I drew out the for-
"ces at Chæronea!"—No, you were the only perſon who
'there fled from your poſt. For you have I engaged in
"ſeveral embaſſies."—And, t would he do, what would
'he demand, had theſe h gotiations been ſucceſsful;
'when, having ranged thr the world, only to involve
'us in ſuch calamities and tunes, he expects to be re-
'warded with a liberty of ing bribes againſt his coun-
'try, and the privilege of ng and of acting in this aſ-
'ſembly as he pleaſes? T otheus, who awed all Pelo-
'ponneſus by his fleet; v ied the naval victory at Cor-
'cyra over the Lacedæmo... who was the ſon of Conon
'the man who reſtored liberty to Greece; who gained Sa-
'mos, and Methone, and Pydna, and Potidæa, and beſides
'theſe, twenty cities more; you did not admit theſe impor-
'tant benefits which he conferred upon us, to have any weight
'againſt the integrity of your tribunals, againſt thoſe oaths
'by which ye were engaged in pronouncing ſentence. No:
'you impoſed on him a fine of one hundred talents, becauſe
'that he had, by his own acknowledgement, received money
'from the Chians and the Rhodians. And ſhall not this out-
'caſt, this Scythian, (for my indignation will not be reſtrain-
'ed) whom not one man, but the whole body of the Areo-
'pagus hath, on full enquiry, declared guilty of receiving
'bribes; declared an hireling, and fully proved to be a cor-
'rupted traitor to his country; ſhall he not be puniſhed with
'that ſeverity which may ſerve as an example to others? He,
'who hath not only been detected in receiving money from
'the King, but hath enriched himſelf with the ſpoils of the
'ſtate; and now, could not even be reſtrained from ſharing
'the vile wages which Harpalus here diſtributed.'

Whatever may be determined, with reſpect to the inno-
cence of Demoſthenes, as to this fact of which he was accu-
ſed, and which is ſtill a controverted point, we may, never-
theleſs, venture to ſay, that this Oration was not calculated
to induce a perſuaſion of his guilt. It abounds in perſonal
invective, which a ſkilful Orator will never throw out, un-
leſs

ſs lightly, and as it were by chance. In ſhort, the whole pears to be the overflowing of envy and malice, and ſeems anifeſtly directed more againſt the offender than againſt the ofnce; which, from the notion we are taught to entertain of e polite Athenians, muſt have highly diſguſted their delicy.

In the remainder of this volume we have an account of the eath of Demoſthenes, and an appendix to the notes on the hilippic Orations. We muſt not, however, diſmiſs this arcle without obſerving, that, whether from the difference of ie ſubjects, or from the languor which too frequently attends ngthened labours, the tranſlation of this volume does not ppear equal to the firſt. It is indeed accurate and correct, ut ſeems deficient in ſpirit and elegance, and is often exremely faulty in point of arrangement. It is an invidious ffice to point out defects, but we cannot forbear taking noice of ſome few inaccuracies, to juſtify our cenſure.

P. 64. 'Many *and* noble and important are the objects, which ſhould command your attention:' which, in our opinion, would be better tranſpoſed thus—The objects which ſhould command your attention are many, noble and important. P. 15. 'Let us continue to conquer, and our treaſures 'cannot ever fail.' Surely,—Our treaſures *can never* fail—would have been much more eaſy and harmonious. P. 7. of the preface, 'Such was the eloquence of all thoſe illuſtrious 'Antients *that* hiſtory hath celebrated.' Here, in our judgment, the pronoun perſonal would have been more agreeable to grammar and harmony.

Let theſe few inſtances ſuffice: for, we would not be too curious in detecting blemiſhes; eſpecially, as the tranſlation, upon the whole, has ſufficient merit to attone for its imperfections.

Clemency to Brutes: The Subſtance of two Sermons preached on a Shrove-Sunday, with a particular view to diſſuade from that ſpecies of Cruelty, annually practiſed in England, the throwing at Cocks. 4to. 1s. Dodſley.

NOthing is a greater reproach to the human nature than cruelty of diſpoſition; and of all the various kinds of barbarity, in which the wantonneſs of ſuch a diabolical tem-

per can be exerciſed, none is more ſcandalous, mean and deteſtable, than that particular ſpecies of it, pointed out and held up to our abhorrence, in this truly beneficent performance. God be praiſed, the practice of this ſhameful, and worſe than brutal amuſement, is now much abated in the neighbourhood of our metropolis; where the butcherly ſpirit of the mob has, of late years, been greatly reſtrained, by the humanity and vigilance of the Magiſtrates; who, we hope, will perſevere in this good work of reformation, till, under the influence of their worthy example, the evil, here too juſtly complained of, be effectually rooted out, in every part of the kingdom.

It may indeed be alleged the amiable and judicious Author of this tract obſerv hat cruelties are often exerciſed upon the animal part creation, by people who are unapprized, that what th bout is ſo criminal a nature, as it may appear to who are endowed with more tenderneſs, and are more ted to reflection. Be it ſo, adds he; but every pruden n will look upon ſuch people as very dangerous aſſociates. d, in proof of the juſt apprehenſion of danger from ſuch connections, continues he, 'it may be added, that the laws of our country have ordain-'ed, that no butcher ſhall be permitted to ſit in a jury on 'the life of a fellow-ſubject; an eaſy inference from which 'it is, that if our Legiſlature hath affixed ſuch an imputation 'of proneneſs to ſhed human blood upon one who is com-'pelled to ſlaughter brute creatures for a ſubſiſtence, we may 'reaſonably deem him ſtill more dangerouſly prone to that 'crime, who hath habituated himſelf to torture them in his 'fits of anger or peeviſhneſs, or perhaps cooly for his diver-'ſion.

'From what has juſt now been ſaid, another very ſtrong 'reaſon preſents itſelf to deter from barbarity to the inferior 'animals. It endangers the life of him that practiſes it. The 'great moral Painter of our time hath very forcibly expreſſed 'this truth in a ſeries of prints, entitled by him, The Progreſs 'of Cruelty; in which, having repreſented a youth advan-'cing by degrees to the higheſt pitch of cruelty, from the 'torturing of inſects, birds, and beaſts, to the murder of a 'poor girl who loves him, and who carries the fruit of her 'love for him in her womb, he exhibits the dead body of the 'inhuman wretch, undergoing the laſt infliction of the law, 'amidſt a circle of Surgeons, who cut and mangle it with as 'little appearance of pity as he, when alive, was wont to 'ſhew to all the different kinds of creatures, which were ſo

'unhappy as to fall into his hands.—A moſt mercileſs and 'ſhocking end, it muſt be confeſſed, but altogether worthy 'ſo ſhockingly mercileſs a life!

'Now, to endear to you directly from theſe conſiderations 'the practice of beneficence to brute creatures, it needs only 'be obſerved, that if cruelty to them throws on a man's ge-'neral character ſuch odious inſinuations, the oppoſite beha-'viour, by the rule of contraries, muſt have a tendency to 'create in people a favourable opinion of it: It muſt have a 'very ſtrong tendency towards rendering him eſteemed and 'careſſed, as the friend and benefactor of mankind. Nor, 'indeed, is it well poſſible, that ſuch a one ſhould not be 'truly worthy of that god-like character. For, how can 'his boſom avoid glowing with benevolence for the human 'ſpecies, who was never obſerved cold to the welfare of ig-'nobler animals? How can the hand of that man remain ſhut 'to the neceſſities or comforts of creatures like himſelf which 'hath been habitually open to the relief of thoſe of far dif-'ferent natures? Both hiſtory and modern life afford many 'inſtances to confirm our reaſoning upon this point; for, 'they both afford many inſtances of people, who having ſhewn 'themſelves attentive to the happineſs of the brute creation, 'have very remarkably diſtinguiſhed themſelves as friends and 'benefactors to mankind; and, by the way, not one inſtance, 'at leaſt, not one that I can recollect, of a perſon, who, ha-'ving ſignalized himſelf by the former of theſe kinds of cha-'rity, was not very eminently amiable for the latter alſo.— 'But I ſhall not detain you by quotations from hiſtory to this 'purpoſe; and as for modern life, let it ſuffice to remind you 'of that late truly great as beneficent Perſonage, who was 'for many years the ornament and happineſs of this neigh-'bourhood; of whoſe exquiſite charity to thoſe of the human 'kind, as you have many ſurviving witneſſes, ſo may you 'every day behold inſtances of his moſt amiable tenderneſs 'for the inferior creatures *.

'It is impoſſible for me now to offer any thing more power-'ful than hath been urged already, to incline you to clemen-'cy to the lower kinds of animals. There is, however, one 'conſideration more, to recommend it from, which, as it

* 'The Duke of Montague, whoſe favourite country reſidence 'was in a pariſh adjoining to that in which this Sermon was preach-'ed; where are, ſtill to be ſeen, horſes once ſerviceable to him, en-'joying, through his indulgence, the paſtures of their old maſter, 'with an immunity from all labour.'

'hath

'hath an eſpecial reference to that particular ſort of cruelty 'which was my principal motive to the making choice of this 'ſubject, demands yet to be inſiſted on; and that is the ho-'nour of our country.

'Engliſh men are very fond of being thought ſuperior to 'thoſe of other nations in that moſt amiable quality, which 'is diſtinguiſhed among them by the name of Good-nature; 'a name which, together with other things, they are wont 'to urge in proof of the juſtneſs of their pretenſion in this 'reſpect; no other language, it ſeem, having a word which 'places that quality in a light ſo amiable. Our neighbours, 'however, are ſo far from [illegible]ving us any ſuperiority to 'them, in this article, that- [illegible]e contrary, they charge us 'with a more than ordinary [illegible]neſs and malignity of tem-'per; and, to ſupport this [illegible]e, alledge the frequent re-'preſentations of murder i[illegible] Theatres, the many civil 'wars that have raged am[illegible], and ſome other appearan-'ces of want of tenderneſ[illegible]r own ſpecies. Now, whe-'ther theſe imputations m[illegible]ſtrength or not to juſtify 'their accuſation I ſhall [illegible]y to enquire; but I believe 'they have not. Indeed, to cut this matter ſhort, I believe 'that was the behaviour of the ſuperior ranks of people a-'mong us alone to be conſidered, our pretenſion to the ex-'cellency above-ſpoken-of would appear not ill-founded; 'and whoever ſhall call to mind, the many public hoſpitals 'in being amongſt us, particularly the Foundling Hoſpital, 'the Magdalen Hoſpital, the many county hoſpitals, and the 'noble charities of various other kinds, ſupported, like thoſe, 'by contributions from multitudes of the wealthier people, in 'all the different parts of our kingdom, will probably acknow-'ledge, that this is not ſaid without reaſon. But ſurely, barba-'rity to brute creatures, which foreigners moreover object to us, 'cannot well be thought conſiſtent with that amiable charac-'ter after which we aſpire; and with this, it muſt be con-'feſſed, that the lower orders of our countrymen (in men 'of which orders it hath been thought that the genius of a 'nation is beſt ſeen) are to an extraordinary degree charge-'able; a great part of their public diverſions conſiſting in 'ſetting animals upon worrying, and goring, and rending 'each other, or in torturing them to death with their own 'hands.'

In ſpeaking particularly againſt the baſe and unmanly treat-ment which the poor innocent Poultry too commonly meet with, on the anniverſary feſtival of Shrove-Tueſday, our Au-

thor has the following pathetic animadverſions on that ſhocking vile cuſtom:

'No other nation, ſays he, under heaven, I believe, practiſes it but our own; and whence it had its riſe among us, 'I could never yet learn to my ſatisfaction: But the common account of it is, that the crowing of a cock prevented our Saxon anceſtors from maſſacring their conquerors, another part of our anceſtors, the Danes, on the morning of a Shrove-Tueſday, whilſt aſleep in their beds. Now, if this account of the riſe of it be true, very little reaſon have we to perpetuate the cuſtom; for many of us, in all probability, owe our beings to the prevention of that maſſacre; and for others, it can only ſerve to ſhew, that they are the cruel and cowardly offſpring of as cruel and cowardly an anceſtry: Cowardly offſpring, I ſay, for cruelty is generally underſtood to imply cowardice; and how very great the cruelty we are now ſpeaking of is, you who have ſeen the heavy blows given to one of theſe poor animals at the ſtake of torture, and heard his piercing ſcreams; who have ſeen his violent, but vain ſtruggles to get looſe; ſeen his toes battered, his wings flagged, perhaps broken, his beak dropping gore, and his body by ſlow degrees ſinking, through bitter anguiſh, to the ground; ye, I ſay, who have been preſent at ſuch a ſpectacle, and moſt of you I believe have, how very great the cruelty we are ſpeaking of is, need not now to be informed. Surely, treatment like this, of a weak defenceleſs animal, an animal however, brave by nature, and couragious even to death againſt his equal, ſavours much of that baſe quality which tempted our Saxon fore-fathers to ſteal ſilently to the chambers of their victorious enemies, and murder them ſleeping in their beds.

'Nor is cowardice the only ill quality with which our national abuſe of this creature inſinuates us chargeable. Was it a bird of rapine; had we been hurt, or feared we the being hurt by it; even to ſuch a one, ſuch cruelty would deſervedly expoſe us to that cenſure: but, to exerciſe it on one of our own domeſtics, a poor creature that from the violence of others flies ſtill for protection to our roofs; a creature too, which God hath formed more univerſally uſeful to man than any other of the whole feathered race—and ſuch is the creature upon whom we exerciſe it—argues us moreover inhoſpitable, ungrateful, and, if not ſtupidly inconſiderate, audaciouſly impious.

'If

'If therefore, my Brethren, you have any regard for the 'character of your nation, be particularly zealous in endeavouring to put an end to this more than barbarous cuſtom. 'Neither practiſe it yourſelves, nor permit any under your 'influence to practiſe it. Forbid it, ye Parents: Forbid it, 'ye Maſters: Ye Officers of the Public, ſuppreſs it. Is not 'the love of your country ſtrong enough to impel you to this? 'Then let me preſs you to it from more ſelfiſh conſiderations.

'Conſider that this bloody cuſtom is deteſted and abhorred 'by moſt of the better ſorts of people among ourſelves, and 'looked upon as the entertainment of the baſe and ignorant 'only; and why ſhould any man chooſe to be reckoned among the dregs of his country?

'Conſider the ſhocking abuſe of time in ſuch entertainments; an abuſe by ſo much the more ſhocking as it is 'ſhewn in tormenting that very creature, which ſeems by nature intended for our Remembrancer to improve it; the 'creature, whoſe voice, like a trumpet, ſummoneth man 'forth to his labour in the morning, and admoniſheth him 'of the flight of his moſt precious hours throughout the 'day.

'Conſider that miſchiefs frequently happen to the ſpectators of this tumultuous diverſion, from the miſ-direction or 'rebound of the inſtrument of cruelty, which the world, and 'the ſufferers own conſciences, are wont to upbraid them 'with, as ſo many juſt judgments from the hand of Providence. Particularly let parents conſider this, who are at 'expence to enable their children to act as principal on theſe 'occaſions; and let them reflect upon that bitter anguiſh 'which they muſt undergo, ſhould a child loſe an eye, or a 'limb, by their criminal indulgence.

'Let ſuch parents moreover conſider, that they encourage in 'their children a habit of gaming, which may end in poverty; and, at the ſame time, a habit of cruelty, which, as 'we have ſhewn before, may end in murder. And let them 'yet further conſider, that oaths, curſes, and blaſphemies, 'make a great part of the language in theſe ſcenes of cruelty; and conſequently, that by intereſting their little ones 'in ſuch ſcenes, they make a dangerous advance towards 'hardening them in impiety.

'Let thoſe officers to whom the peace of the public is entruſted conſider that, if they employ not their authority in diſperſing

'diſperſing ſuch diſorderly meetings, they do not their duty; 'that from the ſtreets of our metropolis, by the vigilance and 'activity of its Magiſtrates, this deteſtable abuſe of Cocks 'is already baniſhed; and that therefore, it is not a thing too 'mean for them to attempt, nor too difficult to be effected 'in the country.

'As Chriſtians, let me deſire you all to conſider the idea which 'Chriſt himſelf has given us of Nature's great tenderneſs in 'regard to this animal: "O Jeruſalem, Jeruſalem, ſays he, "how often would I have gathered thy children together, "even as a hen gathereth her chickens under her wings!" 'As Chriſtians, I ſay, conſider this idea, ſuggeſted by our 'Divine Maſter, of the great tenderneſs of Nature towards 'this animal, and then judge whether the annual treatment 'of it, in which we indulge ourſelves, muſt not be highly 'ſinful. Nature, at its entrance into life, works ſo affec-'tionately towards it, that the bleſſed Jeſus could not find in 'the whole creation a more tender image, by which to ex-'preſs his own benevolence for the Jews; and we, after it 'is grown to perfection, derive a national pleaſure from de-'ſtroying it, with long and bitter torments.'

We entirely concur with the Author, in his obſervation, that 'the great frequency of theſe kinds of cruelty amongſt 'us is probably owing to an opinion in mankind that they 'are not criminal; and that this opinion ſeems to proceed 'from a neglect in our Clergy of frequently enough repreſent-'ing, and inſiſting on them, as ſuch. The generality of 'mankind give themſelves little or no trouble, in reflecting 'on the real goodneſs and depravity of their actions; but 'take for granted whatever their profeſſed guides in religious 'matters have been wont to inculcate to that purpoſe. In 'the Greek church there are ſome people who think it dam-'nable to join the fore-finger to the thumb in the act of croſ-'ſing themſelves; and others, who hold it no leſs a bar to 'eternal happineſs, to make the like application of the ring-'finger in the performance of that ceremony; for thus both 'theſe different ſorts of religioniſts have been taught to be-'lieve, by their reſpective inſtructors: and hence, in Ruſſia, 'under the reign of Peter the Great, who, among his other 'great deſigns, had, it ſeems, an ambition to introduce an 'uniformity, throughout his dominions, in the exerciſe of 'this manual act of devotion, many of his ſubjects, I have 'been told, choſe rather to loſe their lives by the ſevereſt tor-'tures, than aſſociate their fore-fingers with their thumbs,

'in

'in pointing at their faces and boſoms, as the mighty Mo-
'narch directed them. Now, if ſuch whimſies as theſe can,
'upon the authority of religious teachers, be generally en-
'tertained for things odious or well-pleaſing to the Divine
'Being, ſurely a doctrine which has its foundation in nature,
'as well as in the goſpel, could not fail of being univerſally
'adopted by us, if the perſons ſet apart for the preaching of
'the goſpel were at frequent pains to aſſert and enforce it.
'And, agreeably to what has been ſaid, it may be obſerved,
'that ſeldom, very ſeldom, it happens, that one hears diſ-
'courſes from the pulpit on [illegible]ity implied in our text. Our
'Divines ſeem, almoſt wit[illegible] conſent, to have given up
'that ſubject to thoſe wh[illegible]iſtinguiſhed by the title of
'polite Writers, many of [illegible], it muſt be confeſſed, have
'laboured on it, in a man[illegible]ch does them great honour;
'and indeed not without [illegible]ceſs. But the compoſitions
'of theſe Gentlemen ca[illegible] ſuppoſed known to thoſe
'kinds of people who ſta[illegible] need of information on this
'article; nor indeed do [illegible]nerally ſpeaking, fall under
'the peruſal of the better [illegible] Readers, till they are paſt
'that age on which religious inſtruction is wont to make the
'moſt effectual impreſſions; and, beſides, they muſt all want
'that authority which, in the ſenſe of young minds at leaſt,
'the pulpit never fails of conferring upon its doctrines.

'With a view, therefore, to the remedying of this defect,
'I have often wiſhed that ſome perſon, whom Providence
'hath bleſſed with riches, and with a heart to make a chari-
'table uſe of them, would found an *annual Lecture* on the
'Duty and Uſefulneſs of Clemency to Brute Creatures, and
'endow it with a handſome ſalary, to which the Preacher
'ſhould be entitled, upon his publiſhing a certain number of
'copies of his Sermon, within a limited time, and not other-
'wiſe. I have propoſed the annexing of a handſome ſalary
'to this Lecture, in order to render the preaching it always
'deſirable by a Divine of ſome eminence; and, that ſuch a
'one may be the more readily procured, I could wiſh it eſta-
'bliſhed in ſome very conſiderable market-town or city. The
'moſt proper time for the delivering it ſeems to be the mor-
'ning of the Shrove-Tueſday. One good effect would almoſt
'unavoidably accrue from ſuch an inſtitution, the ſuppreſſion
'of throwing at Cocks in the town or city where it ſhould
'be eſtabliſhed: For even this Sermon, preached ſeveral years
'ſince, continues to have its deſired influence on a pretty po-
'pulous, and no very governable pariſh. Nor is it to be
'feared, that from repeated publications of diſcourſes upon
'this

'this ſubject, it would not find a way into many other pulpits; nay, it is not to be deſpaired, that it would in time, among our ſacred Orators, become a faſhionable one. The ſubjects conſtantly treated of in Boyle's Lectures have, it is not to be doubted, in conſequence of theſe Lectures, been the oftener treated of in a thouſand churches. Beſides, there is reaſon to believe, as well from ſome few experiments made to that purpoſe, as from the nature of the thing itſelf, that the generality of Chriſtians would attend with pleaſure to diſcourſes on the moſt Chriſtian Virtue in its greateſt latitude; which, together with the great benefits that may accrue to mankind from the practice of it, can, when the matter comes well to be conſidered, hardly fail, one might think, of bringing the recommendation of it from the pulpit into faſhionable uſe.'

We ſhall conclude this article with briefly mentioning a circumſtance, which greatly adds to the merit and honour due to this benevolent writer, for the amiable zeal which he has ſhewn in behalf of thoſe who cannot ſpeak for themſelves, *viz.* that in apologizing for the liberty he has taken of recommending, in THIS AGE OF CHARITY, the foundation of ſuch a Lecture as hath juſt been mentioned, he aſſures us, that he ſhould not have recommended the deſign to others had it been in his power to carry it into execution himſelf.

ANNINGAIT and AJUTT: *A Greenland Tale. Inſcribed to* Samuel Johnſon, A. M. *Taken from the Fourth Volume of his Rambler. Verſified* by a LADY. 4to. 1s. Dodſley, Davies, &c.

THIS little poem preſerves, with tolerable exactneſs, the circumſtances of the tale it verſifies; except in ſuppreſſing that of the *Angekkok*, or Diviner, whom *Nornſuck*, the rival of *Anningait*, in his abſence, bribes to aſſure *Ajutt* (when ſhe ſhould come to conſult him about the ſafety and ſucceſs of her lover) that he was gone to the land of Souls; but who, on receiving a preſent from *Ajutt*, with the promiſe of a much larger one, on her lover's return, if his prediction was favourable, informed her, *Anningait* had caught two whales, and would ſoon return richly laden. Perhaps our fair Verſifier (who, though ſhe ſhould prove a *Brunette*, muſt be a handſome one) thought it rather diſhonourable for this northern

thern Love-Heroine to go to a Conjuror, as ſhe might be ſuperior to it herſelf in *Ajutt*'s ſituation. However this may be, we think the verſification and poetry here, which would have been pretty and agreeable from any author, conſiderably enhanced in its value, from the ſex of the tender anonymous Poeteſs; who, readily diſpenſing with her ingenious Patron's moralizing introduction to his tale, very naturally commences with the intereſting topic of Love, and thus diſplays the energy of that paſſion, which heaven formed the ſex to inſpire:

LOVE, pow'rful Love, each Being can controul,
Brighten the mind, and animate the ſoul;
Love can, with truth, the mighty magic boaſt,
Of ſacred warmth amidſt eternal froſt;
Witneſs fair *Ajutt*, pride of icy plains,
Where half the circling year in darkneſs reigns,
And faithful gen'rous *Anningait*, the Youth,
By Love taught Softneſs, by that Softneſs Truth:
Both flouriſh'd ſweet on *Greenland*'s rigid coaſt,
Pure as their ſnow, and conſtant as their froſt;
No poliſh'd arts of ſpecious * Vice they knew,
The Youth was noble, and the Maid was true.

A male Verſifier might have been reminded here, that it had been more eligible to have made *Darkneſs* a poetical perſonage, or monarch, who reigned for half a year, than to have made HALF *the circling Year* a WHOLE Perſonage. We muſt acknowlege, however, that Poetry, eſpecially rhyming Poetry, pretends to much licence; and we think female Poetry juſtly intitled to the utmoſt that can be allowed. There certainly was a time, though long paſt, when the following verſe, and image,

With ſorrow, tender as the conſtant dove,
Who mourns the tedious abſence of her love,

might be new; but, at preſent, it ſeems too much hackneyed for delicate elegant Poetry. This friendly remark we preſume to offer to the Lady, as ſhe may probably indulge her agreeable vein again, on theſe tender ſubjects; and as her preſent verſification has ſmoothneſs and merit enough, to make us judge her capable of conſiderable poetical attainments.

* This word, doubtleſs by an error of the preſs, is printed *ſpacious*, in the pamphlet.

Poeſs

Peeſis Vetus Hebraica reſtituta. Accedunt quædam de Carminibus Anacreonticis,—de Accentibus Græcis,—de Scriptura Veteri Ionica,—de Literis Conſonantibus et Vocalibus,—et de Pronunciatione Linguæ Hebraicæ. Auctore Samuele Barker, Armigero: Nuper de Lyndon, in Com. Rotelandiæ. 4to. 2s. Whiſton and White.

THIS appears to be a juvenile production, ſcarcely deſigned by its Author for the preſs, but rather for the amuſement of his leiſure hours. How much more to be eſteemed are thoſe Gentlemen who can enjoy ſuch amuſements, than the devotees to folly and diſſipation! Mr. Barker ſeems to have been poſſeſſed of an inquiſitive genius, and a conſiderable ſhare of learning. The ſubject of this performance was perhaps his favourite ſtudy, ſeeing he has evidently beſtowed much time and much reading upon it; of the latter he has indeed made a very liberal uſe, for in truth, he has largely availed himſelf of the labours of other Writers.

The pamphlet is divided into ſeven chapters: In the firſt, entitled, *De pedibus et metris in genere, atque de notis et menſuris muſicis*, our Author, after explaining the meaſures of the different feet uſed in Lyric poetry, conſiders three different ſpecies of Hebrew verſification; and inſiſts, that — 'I. Carmen נַחְכּוֹן לִבִּי * eſt dimetrum catalecticum, tribus conſtat pedibus et ſyllaba: duo primi pedes ſunt Iambi vel Trochæi, vel etiam Spondæi, et raro Anapæſtum, Dactylum, et Tribrachyn admittit: pes tertius Iambus eſt, vel Spondæus, vel etiam Anapæſtus. — 2. Carmen תּוֹרַת יְהוָה † dicolon eſt, et diſtrophon, primus quiſque verſiculus, eſt ut נַחְכּוֹן לִבִּי, ſecundus quiſque pede primo eſt brevior. — 3. Carmen הַלְלוּיָהּ ‡ dimetrum eſt acatalecticum, quatuor conſtat pedibus Trochæis vel Spondæis; raro Anapæſtum, vel Dactylum, vel forſan Tribrachyn, nuſquam vero Iambum admittit.'

To theſe are added a few obſervations on the powers of the Hebrew letters; but they contain nothing more remarkable than is to be met with in moſt Hebrew Grammars.

* נַחְכּוֹן לִבִּי, *nacon lebbi:* Theſe two words begin the 108th Pſalm, and likewiſe the 8th verſe of the 57th Pſalm.

† תּוֹרַת יְהוָה, *torat jahveh*, begins the 8th verſe of the 19th Pſalm.

‡ הַלְלוּיָהּ, *hallelujah*, the 100th, 117th, and 148th Pſalms.

It being our Author's principal between the Greek and Hebrew P entitled, *De Carmine Anacreontico*, nacreon, and ſome other Greek P tion, and a variety of notes fro ſome alterations of Mr. Barker's o meaſure required correction.

In the 3d, 4th and 5th chapters, bout thirteen Pſalms, and the verba II Sam. xxiii. as ſpecimens, correſp the Odes he had before quoted from Hebrew is printed in Greek charact tion adjoined.

The learned Reader will eaſily pe has borrowed his ſcheme from the Hare; though, upon comparing the with the Pſalter of the latter, we fi ces, but of no conſequence. Upon acquainted with the labours of that more eſpecially Dr. Lowth, will not, much inſtruction or entertainment will they, moſt likely, think his per the ſignificant title it bears, which p on it by the editor. When our Au any new ſentiments, they appear rat than ſolid or juſt.

The two remaining chapters, on *Græcis, et de Scriptura veteri Ionicâ, consonantibus et vocalibus, et de primu* afford very little information to a re with thoſe ſubjects.

Theory and Practice of Chirurgical Ph complete Diſpenſatory for the uſe of tory and critical notes on each compoſit enquiry, concerning the particular int remedies are applied, or adminiſtred; dicinal efficacy of the ſeveral ſimples 6 s. bound. Nourſe.

THOUGH no reference had be *tory laid open*, or the *Inſtitu*

ry *, it would have been almoſt impoſſible not to have re-niſed a Writer, who has already favoured the Public with eral valuable communications; and who may be eaſily tra- in a variety of the publications, which have occaſionally en under our inſpection.—With reſpect to his preſent per-nance, though it may have its uſes, yet, it is not without ne material errors.

After a preface, deſigned to ſhew the neceſſity and utility of h an undertaking, and to elucidate his plan, our Author ers upon the nature and limits of Chirurgical Pharmacy, ich he defines, 'that branch or part of general Pharmacy, hich has for its object thoſe medicaments, either ſimple or ompound, that are adminiſtered or applied for the cure of articular parts only.'

Chap. 2d is appropriated to 'a delineation of the general ſtructure and vital œconomy of the human body;' in which r Author profeſſes to have confined himſelf 'ſolely to ſuch matters as concern the cauſe, mode, and removal of topi-cal diſorders:' he apologiſes for ſome controvertible opini-ns, 'with relation to ſuppuration and *pus*;' but, as what he as advanced under this head, though in other reſpects, for ne moſt part, unexceptionable, contains nothing new or re-markable, we ſhall paſs it over, leaving the rectitude of his articular opinions to be determined, by thoſe whom it may more immediately concern.

The accidental injuries to which the parts of the human frame are liable, are conſidered, firſt, as they may be the ef-fects of mechanical cauſes; and ſecondly, as proceeding 'from principles relative to the peculiar vital œconomy, or to the chemical properties of bodies in general.' Under the for-mer are arranged, Solution of Continuity—Contuſion—and retardation, or even total privation of the motion of the flu-ids, by the want of action or mal-formation of the ſolids. To the latter are referred, 'Tumefaction—Inflammation—'Union of divided Parts by Agglutination ‡—Suppuration—'Mortification—Ulceration—Veſiccation—Relaxation—and 'Convulſion.'

* For the former of theſe publications, ſee Review, vol. XVII. p. 385; for the latter, vol. XXI. p. 471.

‡ As our Author has particularly, and at ſome length, explained all the other articles in this liſt of accidents, and omitted this, we may believe it has nothing to do here.—It is not improperly placed among the curative intentions.

' tions, by the uſe of corroſive bo
' ſive affections, or other diſorder
' bliſters—and the counteracting
' contagious ſubſtances, by the uſ

Chap. 3d exhibits ' the nature
priated to the reſpective intentions
nal application are claſſed in the f
' —repellents—diſcutients—corro
' glutinants—ſuppuratives—digeſt
' gents—incarnatives—epulotics,
' antiſpaſmodics—epiſpaſtics, or v
Thoſe for internal uſe are divided
' fics—diuretics—emetics—emm
' ſolvents—reſtoratives—aſtring
To theſe we venture to add *anod*
not leſs uſeful or important than a
omiſſion of them is the more rema
not be accuſed of having endeavo
mance.

Chap. 4th treats of the ' Mate
' neral;' and chap. 5th examines
ployed in, or ſuppoſed to be neceſ
gery. Our Author has indeed be
munications; but from a thorough
half of them are not received int
cauſe he has advanced nothing mo
been repeatedly ſaid concerning th

ents * are of different conſiſtencies, or that a pill is ſolid, d a julep fluid.

In Chap. 7th, under the title ‘ Of the inſtruments and atenſils ſubſervient to the purpoſes of Chirurgical Pharma-y,’ our Author condeſcends to inform us, that it is neceſ-y to have ‘ boxes, drawers, bottles and phials, gally-pots, &c. for the keeping and preſerving the ſeveral medicaments or uſe, either in their ſimple or compound ſtate.’ To this prizing diſcovery, let us be permitted to add, that the Sur-n who is inclined to keep by him, only a third part of medicines here mentioned, muſt have a great many of ſe boxes, &c.—The remainder of this chapter relates to medicinal weights and meaſures; but thoſe who are poſ-ed of Pemberton's edition of the London Diſpenſatory, d not purchaſe our Author's work on this account: nor hap. 8th, which profeſſes to deſcribe ‘ the general opera-ons’ neceſſary to this branch of Pharmacy, of more im-t; as the Surgeons commonly avoid the moſt laborious, buying the medicines that require them, ready prepared. ction and infuſion are allowed to want no explanation; l to ſuch as are curious in their beer, decantation cannot ſtrange.

Here we take leave of the firſt or theoretic part of this ork, and are to proceed to the ſecond or practical; but as r Auhor ſeems conſcious, that he may be here charged with neceſſary exuberance, it may not be amiſs to premiſe his wn apology.—— ‘ In the proviſion of recipes, and particu-lar forms, I preſume, I ſhall rather be found redundant than deficient: and I could, indeed, have reduced to much leſs compaſs the whole, that, according to my own private opi-nion, is really neceſſary. But, conſidering the great diver-ſity of notions, and prepoſſeſſions, with reſpect to the choice of remedies, particularly as to what regards form, I ſhould in ſo doing have rejected articles that may be moſt agree-able to ſome perſons; who may reaſonably think, they have an equal right to judge for themſelves, or to adhere to what they eſteem the moſt valid authority. As it is, therefore, much better to retain ſuch a ſufficient number as may give ſatisfaction to every one, than to throw out what might ſeem wanting to many, I have taken all the latitude, a due regard to this difference of opinion, and biaſs, renders pro-

* Among the unctuous forms are reckoned cataplaſms and epi-ems; nevertheleſs, our Author has himſelf given preſcriptions of th, which admit nothing unctuous.

' per; and they, who find whatever t
' may well excuſe the inſertion of ſom
' of others.'

But, will there be any impropriety in
poſe, and for what ſort of readers wa
dertaken, and achieved? Was it witl
ill-founded notions and ridiculous pr
merit this mark of complacency? o
ſed unacquainted with the nature and
in favour of which they were ſo
word, Was this work deſigned for th
well-experienced Surgeon, or for the in
and leſs informed? There is, indeed,
apprehend that the former will not be
this multiplicity of doubtful medicamer
probably, ſerve only to perplex, if not
eſpecially the more undiſcerning. A
ved, and experimentally approved form
have been of ſervice to the juvenile pra
Chirurgical Pharmacy would have been
very ſmall compaſs.

But to proceed— ' The collection of
' nal medicaments,' we are told, and we
' prizes the *whole*, that are to be found
' of the Colleges of London and Edinl
' thoſe of the two great hoſpitals of St.
' tholomew; to which are added, all ſu
' from various works †, as from their ap
' cacy, may be deemed real improveme
' extraordinary reputation, in regular o
' merit ſome examination. The recipes
' dicaments are ſelected from the ſame
' correſpondent additions:'—and it oug
that the reſpective authorities are, for the
knowledged.

The firſt chapter of our Diſpenſatory
ons, of intire dry bodies and powders.
even according to our Author, of a ſaline
plied in cauſtic or detergent intentions.
few of them are retained in the preſent pr
adequate to the purpoſes for which they

t informed to whoſe or to wha
in account.

and that ſeveral of them are attended with inconveniences to the practitioners, and with unneceſſary pain to the patient.—What buſineſs then had they here? —— In this claſs of medicines the only one recommended, upon the Author's own experience, is the green Vitriol calcined to redneſs, which he adviſes as a Styptic, particularly in hæmorrhages of the noſe; but which, we have known often attended with diſappointment, when ſo ſimple a remedy as common flour has ſucceeded.

It may juſtly be eſteemed one of the moſt happy improvements in Surgery, and what reflects no little honour on its Profeſſors, that thoſe excruciating applications, heretofore diſtinguiſhed under the ſeveral denominations of cauſtics, corroſives, eſcarotics, phagedænics and detergents, have not only loſt much of their former credit, but that they are alſo generally excluded from the beſt modern practice; and a more rational, as well as a more humane method of treating the patient adopted. For this reaſon we conceive, that, at leaſt, a reduction of the articles that properly fall under theſe predicaments would not have leſſened the utility of this work, though it would have diminiſhed the book; a circumſtance not always conſiſtent with the views of a Compiler.

Chap. 2d is conſigned to the 'unctious forms of external 'medicaments, diſtinguiſhed into plaiſters, cerates, unguents, 'liniments, cataplaſms, and epithems;' to each of which diſtinctions is allowed a ſeparate ſection. Under the articles plaiſters and cataplaſms, our Author has fallen into two grammatical miſtakes. Had he recollected that the word *gummi* is an indeclinable noun, he would not have wrote the emplaſtrum commune cum gummis, nor would there have been any occaſion for his principal criticiſm on this preparation.—*Cataplaſma* is always made *feminine*, whereas, had he conſulted a Lexicon, he would have found it of the *neuter* gender.

In this claſs of medicaments are given two preparations not commonly known; the firſt is Daran's Bougies*, extracted from a letter of Dr. Aſtruc's, ſubjoined to his treatiſe on tumours and ulcers. Such an abſurd, heterogeneous farrago was ſurely never ſeen! It is indeed rightly ſaid by our Author, to 'favour more of the myſterious parade of Empirics, 'or the faſtidious ignorance of the old preſcriptions, than of 'the judicious and enlightened ſtudy of an able modern Prac-

* Some mention of theſe Bougies is made in Review, vol. II. p. 241.

'titioner.'—The officinal preparations of the Parisian Pharmacopoeia, that enter the compoſition of theſe Bougies, muſt convey a very contemptible idea of the ſtate of Pharmacy in France, to thoſe who wiſh and endeavour to ſee the art of healing reſtored to its primitive ſimplicity and propriety.—Our Author has himſelf given forms for making reſolving, and mollifying Bougies, much more ſimple, and which ſeem better adapted to anſwer their reſpective intentions than thoſe of Daran.

The other preparation is ed to be Plumket's * remedy for Cancers. As the effects his medicine have of late been much canvaſſed, we ſhall ruple to preſent it, as we find it, to our Readers.

EPITHEM CARCINOMA.

Epithem for Cancers, being edy called Plumket's Powder.

"Take of crows-foot, grows in low grounds, one "handful, well pounded; of dogs fennel, three ſprigs, "pounded likewiſe; of crude brimſtone, three middling "thimbles full; and of white arſenic, the ſame quantity; "all incorporated well in a mortar. Then make it into ſmall "balls, the ſize of a nutmeg; and dry it in the ſun.

"In order to apply it, the balls muſt be bruiſed into fine "powder; and mixed with the yolk of a freſh egg, and laid "over the ſore, covered with a piece of hog's bladder ſplit; "or the ſtripping of a calf, when dropt; which muſt be cut "of the ſize of the ſore, and ſmeared with the yolk of the "egg. If it be applied to the noſe, or the lip, you muſt "alſo take care, that the patient do not ſwallow any of the "humour. You muſt alſo take care, not to lay the plaiſter "too broad on the face, or near the heart. It is hazardous "to exceed the breadth of a crown *(in ſuch caſes)*; but in "the feet or legs (it may be laid) as far as the ſore goes. "The plaiſter muſt not be ſtirred, till it drop off of itſelf; "which will be in a week; but muſt have a clean bandage "twice a day."

OBSERVATION.

'This compoſition was formerly uſed in Ireland, by old 'Plumket, a famous Empiric, who gained reputation for cu-'ring Cancers, and afterwards gave the recipe to St. Ste-'phen's Hoſpital; where it is ſaid to have been found fre-

* The name is thus ſpelt by our Author.

'quently

'quently ſucceſsful. There is no reaſon to doubt, but that 'it is the ſame remedy which has lately been offered to the 'world here, as an almoſt infallible means; and is indeed 'ſaid, by perſons of credit, to have effected moſt extraordi-'nary cures.

'The Public are obliged to an eminent Surgeon, who prac-'tiſes here, for procuring the recipe from St. Stephen's Hoſ-'pital, and vouching for its being an authentic copy of that 'communicated by old Plumket. As it has been preſerved 'hitherto in Plumket's own words, I have thought proper 'to continue it ſo, though the expreſſion is neither techni-'cal nor accurate. But I would not take away the right, 'which every one has equally with myſelf, of judging what 'real definite quantities are equivalent to his handfuls, ſprigs, 'and thimbles full. The ingredients acting combinedly, by 'a ſpecific virtue, there can be no comment on the particu-'lar relation of each to the intention of cure. Only one 'may conjecture, with probability, that the arſenic has the 'principal ſhare in the effect; and that the dog's fennel is 'the moſt inſignificant ſimple.

'The caſes moſt proper for the application of this remedy 'are thoſe, where the Cancer is ſuperficial, ſituated in fleſhy 'parts, and not ramified, or too widely ſpread. For if the 'whole cannot be covered, ſo as to be deſtroyed by the eſca-'rotic power of the medicament, the uſe of it is in vain. ——To this we ſhall only add, that it is ſomewhat ſurpriz-ing, its ſucceſs ſhould not have rendered its uſe more gene-ral; and that its efficacy ſhould not have been, before now, authoritatively aſcertained.

Chap. 3d conſiders fluid forms, under the diviſion of fo-mentations, lotions, embrocations, collyriums, gargles, tinc-tures, injections, oils, and balſams.——Our Author's obſer-vation upon the uſe of fomentations, that when the intention is emollient, they ſhould be applied in only a tepid ſtate, and when deſigned to aſtringe or repel, as hot as the patient can bear, is judicious, and deſerves more frequent attention than perhaps it meets with.—Several of the lotions, for the reaſons aſſigned againſt the dry bodies, might, we think, have been omitted. The reſt of the articles under this head do not ſeem to merit farther notice.

We are now come to the compoſitions for internal uſe.—There may perhaps be ſome, who may be inclined to think, that the rectifying particular dyſcraſies or recalling obſtructed ſecretions,

ſecretions, are more properly the buſineſs of the Phyſician than of the Surgeon; but it is not for us to preſcribe the boundaries of the reſpective profeſſions: Ours, at preſent, is only to examine the fitneſs of our Author's inſtructions.

The medicines appropriated for internal uſe are arranged in nearly the ſame order as thoſe for external. The general diviſion is into ſolid and fluid forms; under the former are comprehended, 'powders, pills, boluſſes, and electaries;'—under the latter, 'draughts or potions, juleps, decoctions, infuſions, tinctures, linctuſſes or lohochs, emulſions, and 'mixtures.'

Among the powders, the *Pulvis Diureticus* of St. Thomas's Hoſpital ſtands thus:—'Take of *calcined* egg-ſhells, one 'ſcruple; and of ſalt of wormwood and nitre, each five 'grains.'—Our Author has three obſervations upon this Powder; the firſt we apprehend erroneous, the laſt uſeleſs. —He ſays, 'Where calcined egg-ſhells are not eaſily to be 'obtained, calcined oyſter-ſhells, levigated crabs claws, or 'other teſtaceous powders, may be uſed in their place.'—Now, though we can readily admit *calcined* oyſter-ſhells to be an adequate ſubſtitute to *calcined* egg-ſhells, yet, we cannot allow the ſame of any of the teſtaceous powders; ſeeing the diuretic efficacy of thoſe ſhells proceeds only from their having been brought to a calcarious ſtate, by the action of fire. —The laſt obſervation appears uſeleſs, becauſe it is not common to give any powder without ſome appropriate vehicle.

Under the title *Pulvis Corticis Peruvianæ*, after properly ſelecting, we are directed to '*levigate* it well, that it may form 'a powder.'—Had not our Author, in deſcribing the operations neceſſary to Pharmacy, very particularly diſtinguiſhed between pulveriſation and levigation, this manner of expreſſion might have been overlooked, as only meaning to direct the reduction of it to a fine powder. But for fear of any miſtake, which may prove fatal to the patient, we muſt, to ſpeak technically, recommend the bark to be only pulveriſed by contuſion, and afterwards ſifted through a very fine ſieve; for ſhould it be ſubjected to the proceſs of levigation, we venture to pronounce, it will be good for nothing.

When our Author, in ſpeaking of the internal uſe of the Flowers of Sulphur, ſays, that 'in *all* caſes,' it is '*perhaps* 'more noxious than beneficial,' the cenſure, notwithſtanding the qualifying *perhaps*, appears to be too unlimited; and ſo far as the influence of this performance ſhould extend, may deter

deter the too credulous, or timid Practitioner, from the adminiſtration of a medicine, the utility of which, in many caſes, has been declared by the moſt approved authority, and confirmed by the beſt conducted experience.—Here, though it is ſtepping ſomewhat out of our way, we ſhall take the liberty of hinting at the ſuperior efficacy of this medicine, with regard to a caſe, that, we believe, it is little known in. We mean that ſpecies of Cholic, diſtinguiſhed in the Weſt-Indies by the name of the Dry Gripes; than which, human nature is not expoſed to a more excruciating diſorder.—After the ſpaſms are quieted, and the bowels have begun to reſume their natural and neceſſary functions, there is not perhaps, in the whole *Materia Medica*, any medicine that will more effectually prevent a return of the pain, or more certainly avert the paralytic ſymptoms that too frequently ſucceed this diſeaſe, than the *Flores Sulphuris* *. We have received the ſtrongeſt aſſurances of their ſucceſs, in a variety of inſtances, and in ſome, where even the paralytic ſymptoms had begun to take place.——This is to be conſidered merely as a hint, for we have room for no more.

To return——Under the article, *Pills*, we meet with the preparation of Keyſer's Sugar-plumbs †; and we ſhall here inſert the proceſs for making them, with our Author's obſervation on it.

PILULÆ E MERCURIO TRITURATIONE PREPARATO.

Keyſer's Dragees, *or Sugar-plumb Pills, for the Venereal Diſeaſe.*

'Take any quantity of mercury, and reduce it to the ſtate 'of an *Æthiops per ſe*; which is done, by putting it with 'water into a conical box or trough, and working it about 'with a whiſk adapted to the figure of the trough, till it at-'tain the ſtate of a black powder.

'Take this powder, and put it again into another box or 'trough, as before; and, filling the interſtice betwixt the 'particles of it with vinegar, work the mixture about with 'the whiſk, till it be converted into a thick froth, like cream.

* They were given daily from a ſcruple to half a dram, mixed with a few grains of ſome aromatic, twice a day, in any appropriate vehicle; moſt frequently the common emulſion, ſometimes a decoction of Guaiacum.

† See Review, vol. XX. p. 169.

'Collect

'Collect this froth carefully, and having ſpread it on tiles, 'or plates of earthen ware, let it dry by the air, and it will 'produce a greyiſh white powder.

'Of this powder take any quantity, and having added to 'it manna, in the proportion of five parts to three of the 'powder, grind them together on a marble, adding, from 'time to time, ſome drops of vinegar, till they be thorough-'ly well commixt, and have attained a thickiſh conſiſtence.

'Lay this mixture then on a marble table, and, by means 'of a roller, preſs it into the form of a cake; in order to 'which, the roller is to be made of leſs diameter in the mid-'dle part than at the extremities, by two riſing ledges being 'placed near the ends, projecting about a line; ſo that the 'matter, being rolled with it, is neceſſarily formed into a 'cake, of the breadth of the diſtance betwixt the two ledges, 'and of the thickneſs of a line in every part.

'The cake being thus made, and ſuffered to remain in its 'place on the table, form it into ſmall round pieces, of equal 'ſize. This is to be done by cutting it with a hollow co-'nical horn, the apex or leſſer end of which is taken off, ſo 'as to make a little circular hole, with a ſharp edge, that 'being preſſed on the cake, it may cut out, and bring off, 'each time, a piece of it, of the figure of the hole, and the 'thickneſs of the cake itſelf. It is neceſſary this hole ſhould 'be of ſuch proportion, that the pieces cut out by it may be 'of the weight intended for each doſe; and the horn muſt 'be preſſed on ſucceſſive parts of the cake, till it be full of 'the little round pieces.

'The horn being thus filled, throw out the pieces, by turn-'ing the wide end downwards, and ſtriking it gently, if there 'be occaſion, into a quantity of double-refined ſugar, finely 'powdered and ſifted; and if they cohere part them. Form 'them afterwards into a round figure, by rolling them in the 'hand, and they will be then fit for uſe.

'The remainder of the cake muſt be again rolled, and 'treated in the ſame manner, that as much as can be of the 'remainder may be thus reduced to the form of pills, or 'ſmall ſugar-plumbs.

Observation.

'Mr. Keyſer, at preſent, employs a machine, moved by 'horſes, for the trituration of the mercury; but he uſed co-

'nical

'nical troughs and whiſks, worked by the hand, at firſt, which 'produce the ſame effect, though with more trouble.

'This is the celebrated remedy, which has made ſo great 'a noiſe in France, and elſewhere; and for the introduction 'of which, ſtrong efforts are making in this country. But, 'notwithſtanding the many certificates, and other moſt ex-'traordinary vouchers of the ſuperlative virtues of this reme-'dy, it is proved, on the authority of many of the moſt ju-'dicious and eminent Phyſicians and Surgeons in France, as 'well as others, who have publiſhed caſes, and other mate-'rial anecdotes relative to it, that it is not more effectual, 'though more ſlow in its effects, and attended with greater 'inconveniencies to the patient, than other remedies in com-'mon uſe.

'It appears from the accounts to be collected from theſe 'pieces, that the medicine is ordinarily to be taken for two 'months; and in more difficult caſes, for five or ſix, or even 'much longer; and that, at leaſt, one hundred and thirty, 'or forty, and ſometimes four or five hundred, or more, of 'theſe pills are to be adminiſtred—that it frequently occaſions 'gripings, and very troubleſome nervous ſymptoms, and 'ſometimes ſalivations of a very unkindly nature—that it 'often fails of curing in any length of time, and being of 'too ſlow operation to counteract its force, in conſtitutions 'where the virulence is powerful, ſuffers the diſeaſe to make 'a progreſs, even during the exhibition, and to bring on the 'moſt direful ſymptoms—and that it is, conſequently, leſs 'efficacious, benign, certain and ſafe, than other remedies 'now in uſe.

'The pills Mr. Keyſer has adminiſtered, are of different 'proportions. Some contain only a grain and a half in weight 'of the medicine; but thoſe moſt commonly uſed contain 'four grains. The reaſon of this variation is, that ſmall do-'ſes may be firſt given, till the peculiar diſpoſition of the 'patient be known, which is a very proper caution. There 'is no limitation with reſpect to the greateſt quantity; as 'that is adapted to the effects they have on the patient, and 'the exigence of the caſe.'

However, with regard to the objections our Author has collected againſt theſe Pills of Mr. Keyſer's, we ought to reflect, that the body of Surgeons and venereal Doctors, from whom theſe collections are probably made, are as much intereſted in decrying his medicine, as himſelf in extolling it: But,

Miſtura contra Diarrhœam to be too confidently relied on; for though the additional proportion of chalk and gum ſhould be allowed an improvement of the Chalk Julep of the London Diſpenſatory, yet, it is more than poſſible, that the volatile aromatic ſpirit may, by its irritation, defeat the intention of the other ingredients in this compoſition; at leaſt, it is contra-indicated in that ſpecies of Diarrhæa, to which medicines of this claſs are appropriated: The *diacodion* may, perhaps, in ſome meaſure, obtund the ſtimulus of the volatile ſalt; but then, the quantity of that ſyrup here directed is ſuch as muſt render the whole equally unpleaſing to the ſight, and ungrateful to the palate; circumſtances, however trifling they may appear, which a judicious and elegant Preſcriber would attend to, as far as is conſiſtent with the nature of his preſcription.

We heartily concur with our Author in his remark, that 'the publiſhing full and ſatisfactory accounts of noſtrums, 'and empirical or newly broached remedies, is always pro-'ductive of one of theſe two advantages; that it either af-'fords the means of their general uſe, if they be really more 'effectual than others, and free from noxious qualities; or, 'of bringing them into contempt and neglect, by expoſing, 'through a larger experience of their operation, their defect 'of efficacy, or their faultineſs.'—We thank our Author for ourſelves, and think he merits the thanks of the Public, for his endeavours in this reſpect. Beſides thoſe noſtrums we have mentioned, we meet with in this volume, Dr. Storck's adminiſtration of Hemlock, the Neapolitan Drops, and the Liſbon Diet Drink.

That we have given our Author's work an attentive reading, we apprehend he is, by this time, fully ſatisfied. Several typographical errors occur in it, which may be imputed to the Printer, or his Corrector; but there are alſo ſome orthographical miſtakes, which can, with propriety, be aſcribed only to the Writer; ſuch as, veſiccation for veſication, arthretic for arthritic, chloretic for chlorotic, and mæconio for meconio: Trivial as theſe may be thought, they make a very ungraceful appearance in a work that bears ſo near a relation to learning; and which we hope to ſee corrected in a future edition.

As it never is our intention to offend a deſerving Writer, ſo we hope, from our Author's candour, that he will not be greatly diſpleaſed at the freedom we have thought ourſelves obliged to take with his performance: The ſubject is of great importance

importance to the Public; and, in truth, the Author himſelf made our ſtrictures the more neceſſary. The reputation of a Writer gives weight to his miſtakes, and in ſome meaſure conſecrates his errors: With a modern Author, we ſhall only obſerve, *Deliramenta obſcuriorum corrigere ſupervacaneum eſt.*

Before we conclude, it will be proper to take notice, that there is a third part of this work, containing 'a digeſt of the 'ſeveral medicaments, as well ſimple as compound, according 'to the certain or reputed medicinal virtues, by which they 'are ſubſervient to particular intentions of cure.' To this is ſubjoined, 'an index of the n aments, of which the names 'are changed in this work.' , of theſe it is unneceſſary to mention particulars.

The Tyro's Dictionary, Engliſh: comprehending the more uſual Primitives o n Tongue, digeſted alphabetically, in the order of the Speech. To which are ſubjoined, in a ſmaller character, on the lower part of the pages, Liſts or Catalogues of their Derivatives and Compounds. Deſigned as an eaſy and ſpeedy method of introducing Youth to a general acquaintance with the ſtructure of the Language, and preparing them for the uſe of a larger Dictionary. By John Mair, A. M. 12mo. 3s. Edinburgh, Printed, and ſold by Becket and De Hondt in London.

'AMONG the many difficulties that occur to Youth in 'the ſtudy of the Latin tongue,' as our Author very judiciouſly obſerves, 'that of acquiring the knowledge of 'words, as to their ſignification, derivation, and compoſi-'tion, is none of the leaſt; perhaps the greateſt.----To re-'medy this inconvenience, and give the young Student all 'the aſſiſtance the caſe will admit of, is the deſign of [this] 'eſſay.'

Indeed this method, which was taken by the Compilers of moſt of our antient Dictionaries, appears far more likely to ground a boy well in a true knowledge of the language he is learning, than the modern way of throwing the whole into an alphabetical form. For though this latter method ſecures the advantage of eaſily finding any word that may be wanted, yet, the ſeveral diſtinct tribes are thereby broke, and their members disjoined and ſcattered; 'ſo that it muſt be a long

'time

time before a learner can come to have a proper notion of the extent of any ſingle tribe, or of the connection of its members with one another.'

To remove, in ſome meaſure, the diſadvantage here complained of, is the intention of our Author in the eſſay before us; which appears to be executed in a manner likely enough, if a proper degree of application be not wanting in the learner, to anſwer the end propoſed.—The following ſhort ſpecimen will ſufficiently ſhew the nature and form of the work.

Subſtantive Nouns.

Auſter, tri. m. *the ſouth wind.*
Autumnus, i. m. *the autumn, or harveſt.*
Āvus, i. m. *a grandfather.*
Auxĭlium, i. n. *aid, help, troops ſent by allies.*

Auſter.
Auſtrīnus, a, um. *from the ſouth, ſouthern.*
Auſtrālis, e. *ſouthward, ſouthern.*

Autumnus.
Autumnālis, e. et Autumnus, a, um. *of autumn.*
Autumnĭtas, ātis. f. *the fall of the leaf, the harveſt-time.*
Autumno, are. n. *to be of the temperature of autumn.*

Āvus.
Āvia, æ. f. *a grandmother.*
Proāvus, i. m. *a great-grandfather.*
Abāvus, i. m. *a great-grandfather's father.*
Atāvus, i. m. *a great-grandfather's grandfather, any anceſtor.*
Tritāvus, i. m. *a great-grandfather's great-grandfather.*
Āvuncŭlus, i. m. *an uncle, or mother's brother.*
Āvītus, a, um. *left by, or belonging to anceſtors, antient, old.*

Auxĭlium
Auxĭlior, ari. dep. *to aid, help, or ſuccour.*
Auxĭlĭātor, ōris, m. *an helper.*
Auxĭlĭāris, e. *aiding, auxiliary, medicinal.*
Auxĭlĭārius, a, um. *auxiliary, ſent from the allies.*

De Solis ac Lunæ Defectibus Libri V. P. ROGERII JOSEPH BOSCOVICH, Societatis Jesu, ad Regiam Societatem Londinensem. *Ibidem autem, et Astronomiæ Synopsis, et Theoria Luminis Newtoniana, et alia multa ad Physicam pertinentia, versibus pertractantur, cum ejusdem Auctoris Adnotationibus.* 4to. 10s. 6d. in boards. Millar, &c.

The learned and scientific Foreigner, in his elegant didactic Poem on the Eclipses of the Sun and Moon, seems to have effected a purpose, which was thought unattainable, by our ingenious Prior; that is,

To make Arium[illegible] Epic meet,
And Newton's th[illegible] Dryden's style repeat.

Indeed, this difficulty [illegible] only self-apparent, but acknowleged from experi[illegible]ncretius himself, when transfusing the sentime[illegible]s of Empedocles and other Greek Writers, o[illegible]s, or the Nature of Things, into his own lang[illegible] Notwithstanding there are no calculations, magnitud[illegible]ances, and very few, if any, astronomical or geometrical terms in his admirable poem, (though erroneous and immature philosophy) we find him repeatedly complaining of the poverty and incompetence of his native language, in respect of his subject.

Graiorum obscura reperta
Difficile illustrare Latinis versibus esse,
(Multa novis verbis præsertim cum sit agendum)
Propter egestatem linguæ et rerum novitatem.
————————Nec nostra dicere lingua
Concedit nobis patrii sermonis egestas.

It is no way surprizing then, if this elegant modern Latin Poet, with his great and masterly variety of classical diction, and all his happy flow of verse, finds himself sometimes reduced, on a more difficult subject, to use the like apologies. The difficulty of expressing precisely the unequal intensenes and distribution of light in certain eclipses of the Moon, occasioned by the conical shadow of the earth, and that of its atmosphere, is thus complained of, though not unhappily surmounted, in the verses that immediately follow these few lines.

At qua se denſam lux aere flexa per umbram
Diſtribuat lege. et Phœben perfundat opacam,
Proh quantus latiis labor eſt efferre Camœnis!
Cerata rurſum tela, calamoque nigranti

Effet

Esset opus, mollive inscriptis littore sulcis.
Tentabo tamen, et nervos plectrumque * sonantem
Expediam, duro saltem concludere versu,
Si multa, si forte finat prece victus Apollo.

The scarcely possible expression of strict and operose calculations, together with geometrical reasoning, in elegant Poetry, is thus lamented.

Sed quoniam nodis, et dura compede vincti
Heu miseri vates adstringimur, atque notarum
Usus abest, numeros versu nec possumus omnes
Exprimere, et rerum mensuras dicere certas;
Pauca tibi expediam, quæ multum oratus Apollo,
Parnassique sinent leges, et dura Camœna.

Not then unapprized of, probably even incited by, such impediments and difficulties, our very poetical Astronomer, full of the sublime science which, with other more abstruse parts of the Mathematics, he has publicly professed these twenty years, at length happily completes this Latin work, of between five and six thousand lines. There may be a heroism in letters as well as arms. *Habent sua castra Poetæ.* Great attempts are necessary to considerable productions; and the *feliciter audens*, the Genius who happily aspires, is the literary Hero.——But, from this short ascent, to which the soarings of our Poet had attracted us, we come to a brief account of the scope and order of his work, chiefly extracted from his own preface.

The first of his five books gives a kind of Synopsis of Astronomy, including the distances and motions of the Planets; or as much of each, at least, as the Author judged necessary to the forming a competent notion of Astronomy in general. The second book explains the causes of the Eclipses of our two great Luminaries, their order, and their intervals; in which he has also shewn their use, with regard to the perfection of geography. The third book details the phænomena of solar Eclipses; and considers the light that really exists in and around the Sun, in his total Eclipses, with many other circumstances relating to them. The fourth book treats of the phænomena attending Eclipses of the Moon, and diffusely considers the *Penumbra*, and the Light refracted from the atmosphere of the Earth upon the Moon. Herein the Author also proposes his theory of the distribution of this Light, refracted by the shadow of the Earth; which he considers as

* We do not remember *plectrum* to have been used in the masculine gender, nor can we find any authority for it: and we should imagine an *enallage* or change of the gender, to be an extraordinary licence, even in a Poet.

STANFORD UNIVERSITY

Such being the ſcope and general
the copious and elegant Author has i
ſodes, by way of entertainment, an
more ſevere attention; though theſe e
wards the concluſions of the differe
added notes, in Latin proſe, to expre
as have little or no mathematical or
the ſubſtance of what he had more di
ly, but ſometimes leſs plainly, dedu
however, for the preſent, a ſuppleme
tended, as a farther elucidation of his

As we think this ingenious perfor
lated to teach Aſtronomy (which muſ
native proſe) than to give a conſiderabl
noiſſeurs in that ſcience, as underſtan
cility, and reliſh its flowing verſificati
lect a poetical and intereſting paſſage c
it, than ſuch more ſcientifical, but n
would leſs generally entertain our Re

Mr. Boſcovich having denied the M
like our globe, with an atmoſphere, t
volved in ſome homogeneous, or ec
through which, by refraction of its li
qualities at the bottom, which Aſtron
be mountains.

His happy digreſſion upon the ſeat of the Soul, and the ory of Senſation, towards the end of the third book, is utiful throughout. We ſhall give the beginning of it.

Principio Natura parens, dum corpore mentem
Clauderet humanam, et craſſos circumdaret artus,
Indidit inſtrumenta, quibus, quæ forte geruntur
Extrorſum, ac varios poſſet cognoſcere rerum
Interituſque, ortuſque, et motus materiaï.
Illa quidem in medio latitat concluſa cerebro,
Qua coëunt nervi, et primam per tenvia ducunt
Fila viam, ac vaſtos longe protenſa per artus
Diffundunt ſeſe, velut ab radicibus imis
Aëriæ late quercus, vel propter amœnam
Creſcentis platani ripam denſiſſima ſurgit
Ramorum ſoboles, frondeſque extendit opacas.
Aſt iterum textu vario tenuata per omnem
Nervorum ſe fila cutem flectuntque plicantque
Molliaque obductis adſtringunt retia membris.
Jam vero quæcumque animo ſe externa latenti
Corpora noſcenda objiciunt, atque intima mentis
Pervadunt arcana, hæc ante, hæc retia pulſant,
Concutiuntque agiles nervos, ſive ipſa propinquis
Ictibus, emiſſave aſpergine particularum,
Aut circum affuſæ ſinuoſis fluctibus auræ.
Sic ea, quæ digitis, ſic quæ contingimus ore,
Se ſiſtunt coram, et fibras præſentia tendunt.
At ſonus undantem dum concutit aëra, ad aures
Advolat, et tremulo percellit tympana motu:
Particulis procul emiſſis efflantur odores,
Aut violæ, ardentiſve roſæ, aut bene olentis acanthi
Sparguntur longe et radii, perque æthera, perque
Aërios tractus procul evolat, atque oculorum
Aurea lux aciem repetito concutit ictu.
Continuo percuſſa tremunt tenuiſſima primæ
Fila cutis, tunicæque leves, et ſumma propago
Nervorum impulſu tremulo ſalit; emicat imas
Idem per latebras tremor, excurritque vel ipſo
Fibrarum textu, nerviſque rigentibus, aut ſi
Per medios tenuis nervus ſe ſpiritus infert
Diſcurrens, nervo impreſſum vapor ipſe tremorem
Concipit, atque animi ſedem deducit ad altam.
Mens vigil aſſuetos allapſus ſentit, et ipſis
Nervorum imperitat fibris, ſeu tenvibus auris
Arte ſagax, motatque artus, et membra gubernat.

The energy of the Soul, in the mean time, compared to addreſs of a Charioteer in a race, or the conduct of a narch in war or peace, is equally well expreſſed: But bably the Hymn to Newton, and his Apotheoſis (which is

certainly better founded than many canonizations in the Roman Cal[illegible]r) may prove not the leaſt acceptable ſpecimen to ou[illegible] nor do the leaſt honour to our ingenious and liberal poet. We give a large extract of it, from the beginning of the fifth Book.

——————— Grande
Tu decus Angligenûm, atque humanæ gloria gentis,
Tu majus mihi numen eris, NEWTONE, repoſitos
Cui primo penetrare aditus, penituſque latentes
Sponte dedit vires Natura, arcanaque jura
Diſcere, et [illegible]are per orbem.
Tu vacuas [illegible]ge per auras
Attracta arcano [illegible]a ducant,
Inflectantque vi[illegible]e immobile circum
Æternos renovent [illegible]nane Cometæ
Quo fugiant, longo [illegible]tempore triſtem
Reſtituant terris [illegible]que cruentos.
Nôſti etian[illegible]untur eâdem
Jupite[illegible]tardus ab ævo,
Cur t[illegible]nitumque catervas:
Non [illegible]amore novato,
Quo rurſum amplexus, rurſum oſcula mutua poſcunt.
Fata vetant conferre globos, jubet ire per auras
Impetus, et rurſum oppoſitas diſcedere ad oras.
Dum ſe iterum juncti quatuor poſt luſtra reviſant.
Nequidquam incertos dubiis erroribus orbes
Implicuit, curaſque diu deluſit inanes
Cynthia: tu retegis, tu certis legibus arctas.
Quid memorem alternos motus, quibus alta tumenti
Objicibus ruptis conſurgunt æquora fluctu,
Tum redeunt retro, rurſumque in ſe ipſa reſidunt?
Quid preſſam Terræ formam, circum undique dorſo
Quæ tumet in medio, atque polo ſubſidit utroque?
Diverſis diverſa locis quid pondera? vel quid
Vim cuncta Eoas urgentem ſydera in oras,
Annuaque imbriferi celerantem exordia veris?
Omnibus hæc ignota olim mortalibus, acri
Vidiſti ingenio primus: nunc te duce molles
Jam pueri in ludis, primoque docentur ab ævo.

Nec minus illa quidem vel quondam incognita, vel nunc
Per te jam pueris, teneris et nota puellis
Æternum peperere tibi nomenque decuſque.
Scilicet in prima naſcentis origine Mundi
Quæ niveis Charites digitis tenuiſſima lucis
Fila colorato duxerunt ſtamine, et aureo
Texuerunt ſulvam nectentes pectine telam,
Inſpiciens oculo diſpeſcis primus acuto,

Filoque

Filaque diſſocias, atque acri ſingula ſiſtis
Obtutu contemplanda, et quem quodque colorem
Exhibeat, quantumque, doces, de tramite recto
Intortum deflectat iter, vel quanta requirat
Intervalla viæ, ut certa vice, ſi nova ſeſe
Corporis objiciat facies, aut pergere porro,
Aptius, aut retro fiat reſilire repulſum.
Tum ſi plura ſimul coëant, quem mixta colorem
Component, vel quo percellent lumina niſu.———
—— Mille alia atque alia accumulans totumque per orbem
Diffundis late. Stupet alta mente volutans
Attonitum mortale genus tam multa repente
Educta, atque adeo brevibus concredita chartis;
Plus unum vidiſſe hominem, quam viderit omne
Naturam inquirens ſapientûm turba per ævum.
Ergo novum Cœlo delapſum ut Numen ab alto
Te ſupplex unum veneratur.———————
——Huc ades O igitur, vatemque inventa canentem
Magne, tua atque, almæ tua tenvia ſtamina lucis
Tu præſens moderare.———————

Theſe may ſuffice, as ſpecimens of this foreign Eccleſiaſtic's happy poetical vein, and of his general and claſſical literature: beſide which, we have obſerved with pleaſure, in peruſing a conſiderable part of his Poem, ſome indications of a generous and benevolent diſpoſition. Though very ſhort of becoming ſtanch proſelytes, we confeſs, we have been not a little edify'd, by obſerving a member of this Gentleman's Order, ſo entertainingly, ſo laudably occupied; nor could we forbear reflecting, how happy Europe might have been, if each individual of the Order, its Generals not excepted, had never been employed to a leſs innocent purpoſe. His deifying and invoking a deceaſed Heretic (as they term us) is the mark of a noble and unprejudiced mind: But, will this avail to keep his book out of the *Index expurgatorius?* Perhaps our own hearty approbation of it (as we travel ſometimes to Rome, in our Memoirs,) may not tend to procure it the better quarter. However, as the work is only in verſe, Father BOSCOVICH will, at leaſt, have a *quidlibet audendi*, a poetical Licence, to plead; if *Suarez*, *Sancho*, and all the caſuiſtical Jeſuits ſhall not be able to furniſh him with a better evaſion of this crying ſin, in prevention or abatement of his penance. Thus far we are poſitive of its damnatory operation againſt him, that, without ſeveral miracles, we ſhall never live to hear of his canonization.

The APOLOGY. By C. Churchill.

FROM our Author's *motto*, Triſtiti
could not indeed expect a recanta
of his former principles; and upon
find it, like moſt other modern Apolog
fence as an attack. This Gentleman
other Hercules,

In purpoſe fix'd, and to himſelf a r

reſolved to combat all oppoſition; and h
about, with more valour, perhaps, th
pity ſuch great abilities ſhould have be
ſubjects. However we may admire
the accuracy of obſervation, and happ
his former production *, humanity wo
men ſhould be made ridiculous and c
feſſion from which they muſt draw th
Poem now before us, we find a gre
and more poignancy of ſatire, againſt
Stage, (though we cannot pretend to
have brought this upon themſelves,) t
In the Apology, however, we meet
and fancy, facility of expreſſion, and
as are to be ſeen in moſt productions o
former ages. As an inſtance of humo
the following one of the ſtrolling Play

The ſtrolling tribe, a deſpicable
Like wand'ring Arabs, ſhift from p
Vagrants by law, to juſtice open la
They tremble, of the Beadle's laſh
And fawning cringe, for wretched
To Madam May'reſs, or his Worſ

The mighty Monarch, in theatri
Carries his whole regalia at his bac
His royal Conſort heads the female
And leads the Heir-apparent in her
The pannier'd aſs creeps on with c
Bearing a future Prince on either ſi
No choice Muſicians in this troop a
To varniſh nonſenſe with the charm
No ſwords, no daggers, not one p
No lightning flaſhes here, no thun

* A ſatirical Poem, entitled *The Roſcia*
p. 378.

No guards to ſwell the Monarch's train are ſhewn;
The Monarch here muſt be a hoſt ALONE.
No ſolemn pomp, no ſlow proceſſions here;
No Ammon's entry, and no Juliet's bier.

After having defended the lawfulneſs of his attack upon the ge, the Poet ſlides into a happy digreſſion upon the uſes of try.

The Muſe's office was by HEAVEN deſign'd,
To pleaſe, improve, inſtruct, reform Mankind;
To make dejected Virtue nobly riſe
Above the tow'ring pitch of ſplendid Vice;
To make pale Vice, abaſh'd, her head hang down,
And trembling crouch at Virtue's awful frown.
Now, arm'd with wrath, ſhe bids eternal ſhame;
With ſtricteſt juſtice brands the villain's name:
Now, in the milder garb of Ridicule
She ſports, and pleaſes while ſhe wounds the Fool.
Her ſhape is often varied; but her aim,
To prop the cauſe of Virtue, ſtill the ſame.
In praiſe of Mercy let the guilty bawl,
When Vice and Folly for Correction call;
Silence the mark of weakneſs juſtly bears,
And is partaker of the crimes it ſpares.

And it is with pleaſure we perceive, in the beautiful lines mediately following, that Satire, aſhamed of her wanton ies,

——————— marks that paſſage with a blot,
And hates the line where Candour was forgot.

What our Author ſays upon numbers is indiſputably juſt, worth attention; for, from an imitation of Mr. Pope, an thor who comprized as much ſenſe in as few words as any et whatever, the modern Bards, (from an attention to his ſes only, and exact meaſure,) for the moſt part,

——————— diſpenſe
A happy tuneful vacancy of ſenſe.

The whole paſſage, with the illuſtration of it in a *Tuſcan* ile, deſerves to be remarked.

Verſes muſt run, to charm a modern ear,
From all harſh, rugged interruptions clear:
Soft let them breathe, as Zephyr's balmy breeze;
Smooth let their current flow, as ſummer ſeas;
Perfect then only deem'd, when they diſpenſe
A happy tuneful vacancy of ſenſe.
Italian fathers thus, with barb'rous rage,
Fit helpleſs infants for the ſqueaking Stage;

Deaf

This work is, hov
it will be but fel
of its contents. C
theleſs, take care t
the ſubjects of any

MONTH

For

MI

Art. 1. *The Ornaments*
lar view to the late
Margaret's, Weſtminſ
containing the Hiſtory
Altar-piece, *and* ſtai
ſtate of the Proſecution
4to. 4 s. ſewed. Dc

THE painted glaſs windc
gant tract, was origin
to be put up in his celebrate
was prevented from taking pl
of fortune this curious piece
its ſtation in

ew, that the ornaments of painting and ſculpture, if *properly* in-duced into churches, have a tendency to excite and improve De-tion. On this head, he has more to ſay, and reaſons better than ny other advocate we have met with, on this ſide the queſtion. We ly wiſh ſo much ability and taſte were employed on more uſeful bjects.

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Our Author, though no great adept in the myſtery of book-making, yet ſeems to have been a pretty knowing man, in his own way of buſineſs; ſo that his work may probably be of uſe to *Beginners* in that way, for whom he ſays, indeed, it is chiefly intended.

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moſt parts of England, a great part
Scotland; in which he takes notice
plants, and other ſubjects of natural h
as it is a long time ſince theſe notes
met with in Mr. Ray's papers but what
we ſhall content ourſelves with this ſh
ſame time, however, recommending th
and particularly to thoſe who, being p
pious Writer's other works, may be gla
compleat. Dr. Derham's account of t
to theſe Remains, is full and circumſtant
the hiſtory of his writings.

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his Profeſſion: The laying out, prepa
Ground; and the rules for purchaſing
ving his Stock. In particular, the ch
Barley and Oats, from the Seed to th
table way of raiſing Turnips, with a pa
Northern Turnip, called the Naper,
The management of Meadow and Paſt
artificial Graſſes. The Culture of B
Thatches. The raiſing of Hemp, Flax,
count of the new Lucerne. The raiſing
pice Wood, and Timber Trees. The v
and Manures, and the ways of ſuiting o
ſtances. And cheap and effectual Remed
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Agriculture is a ſubject that will always affo
ploy the pens of ſuch men of letters, as turn,
ly, but ſome of their practice likewiſe, that
indeed, are generally too refined in their ſpecu
mers too ignorant of the proper method of
knowlege to others, to be, either of them, al
toward the advancement of this very uſeful,
The moſt likely perſon to do this, is a Gentlem
farm in his own hands—who has money ſufficie
try variety of experiments, and abilities to co
of them to the Public. This our preſent Aut
his own caſe; and as the intention of the work
'formation,' he propoſes to 'give no place in
'vain Conjecture; but, [to] relate what has b
'once only.'

Whether our Author's farm really lies in L
we own ourſelves utterly unable to determine,
tainty; though we are not entirely without ſuſ
may poſſibly be the caſe. In juſtice, howe
muſt own, that it appears to us to be a judici

vations (many of them confeſſedly from other Writers) upon the moſt material branches of Agriculture.——Under each article, treated of in diſtinct chapters, he gives both the *old* and *new* method of Huſbandry, by the drill and horſe-hoe; with pertinent remarks upon the greater propriety of one or the other, in *particular* inſtances; for he does not *univerſally* adopt either.—Upon the whole, we think the work as uſeful a compendium as moſt upon the ſubject; and if what is ſaid upon the *new* [or Swediſh] *Lucerne* will hold good in practice, that chapter alone is worth the price of the book.

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The principal merit of this work conſiſts in the great number of well engraved charts of the French ſea-coaſts, and the plans of the fortifications, &c. How far, indeed, they are to be valued, in point of accuracy, will be beſt known to thoſe who are perſonally acquainted with the places deſcribed. As to the hiſtorical part, it is collected from the beſt and lateſt Authors; and the accounts of the manufactures and articles of commerce, with the deſcriptions of the buildings, &c. of the towns, and the ſea-fights, invaſions, and ſieges, which have happened on or nigh that coaſt,—theſe cannot fail to ſtrike the attention of the Public, eſpecially at the preſent juncture; but we forbear to enlarge on the preſent article, as the work, having been publiſhed in numbers, muſt, by this time, be pretty generally known.

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Intended no doubt for wit, but ſome unlucky miſtake of the Author's, or his evil genius, intervening, not a grain of wit, or any thing like it, is to be found in the whole pamphlet; the drift of which really ſurpaſſes our comprehenſion.

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* This was publiſhed in 1760.

with-

without the aſſiſtance of a Farrie
of thirty-ſeven years practice and
ſon, of Clifton in Yorkſhire.

A collection of common receipts,
cheapneſs whereof may poſſibly recom
have neither money to purchaſe, nor ti

Art. 9. *The Gentleman's Apology: C*
tiſe againſt Religion. Neceſſary f
Briſtow.

Ironical and ingenious.

Art. 10. *The Contraſt: Or, Beha*
very contrary principles, both execu
of King Charles the Second, when
centiouſneſs, were very predominant
fiaſm and Bigotry were no leſs pre
of People. With curious and uſefu
ſent Times. And ſome Thoughts o
exiſting Spirits after Death. 8vo.

The well-known executions of Earl
coachman, have ſet to work the crazy
rambler, which has brought forth a p
middle, or end, purpoſe or connection
Reader ſees the title, and no doubt for
to find in the pamphlet. This uncom
his convicts in the fourth page, and a
—— what it is impoſſible to tell! he ra
ſtars, and concaves! and then —— but
who was doom'd to ſpell it through; f
Public, we really were unable to give i

Art. 11. *Memoirs of the Siege of Q*
da; and of the Retreat of Monſieu
rillon, to the Iſle Aux Noix in L
Journal of a French Officer on boa
ken by his Majeſty's Ship Rippon.
tranſmitted home by Major-Genera
Saunders; with occaſional Remarks
Eſq; Captain of Marines in the
Dodſley.

The relation of the glorious ſiege of
differs no otherways materially from c
ariſes from the oppoſite circumſtances of
diner's motives for this publication w
words, in his dedication to the Hon. G

t the close of a successful campaign, or after the surrender of a
ified town or city, there is something singularly pleasing in hear-
the account given by the enemy of the continual and constant
rehensions of the garrison within the walls, during the progress
siege, and while it has been carrying on in form; how the in-
itant have been affected, upon every nearer approach of an in-
ng army; how they felt along each wounded line, and trem-
at each widening breach; in hourly alarms, and like the
chful Mistress of the Web, though fierce in appearance, proud
he variety of her works, and threatening defiance to every in-
er, yet inwardly diffident of her strength, and flying to her
ed hold, on a more brisk and powerful assault than usual; how
formed on any motions actually made against them, or guard-
nd prepared against others expected to be made; what raised
hopes alternately, and what their fears; their consultations, and
resolutions. These are particulars more striking to the ima-
tion than a perfect knowledge of our own designs, or a com-
t history of what passed in camp or trenches. The public Prints
ngland are usually confined to the latter transactions only, and
rm the Reader what methods of attack were pursued on one
but seldom what precautions were observed on the other; or,
ther we triumphed through superiority of courage and num-
, or through the neglect and inattention of the enemy: In a
d, that the English won a battle, and the French lost it; that
ook a town, not how they defended it, makes up the detail of
of our public military descriptions: the knowledge of the for-
event is certainly the most material, but that of the latter is far
being unentertaining.'

2. *The Wise Ones bubbled: Or, Lovers Triumphant, after eries of above twenty years separation, and residence in di- foreign parts, most of the time subject to the acutest diffi- ies. With an account of their miraculous meeting and ad- tures, till they happily enjoyed the blessed fruits of all their for each other. Printed from Mrs. Parsons's own Ma- ript.* 12mo. 2 vols. 6s. Wren.

to be feared the Bookseller was of the number of the *wise bbled*, when the manuscript of this trash was purchased.
B. This book is usually advertised, under the second title, *viz.* overs Triumphant.

3. *Imperanti nullum esse Jus in Populum, apud quem est summa imperii potestate electionis lege disponendi, quamquod leges fundamentales, partaque cum populo ipsius imperii ini- ei concessum, ex principiis juris naturæ ac gentium demon- tur.* 8vo. 2s. Millar.

t intent of this learned pamphlet is to prove, from the prin-
of the law of nature and nations, that the sovereign has no

—, we re:

Art. 14. *Anna*
dentia Marci T
Eden, nuper
Sandby.

This Oration is a
extolling his vaſt ſk
tent with doing juſti
like a true Panegyr
ments, *ab res bene g*
lence, he mentions t
the army, when he
peratoris was become
a foundation on whic
though it muſt be con
Proconſulſhip, was ſu
This Oration, in ſhort
ed Indolence, but will
for the ſake of ſentime
as well as their eyes.

Art. 15. *Memoirs of*
Lincoln, Biſhop of
vourite of Robert
tended as a prelude
lent Prelate. Wher
Weſeham

irteenth century. These Memoirs are professedly intended as a nen of a more extensive work, in which Mr. Pegge proposes to up the History of the English Church, where Dr. John Innet left ɛ.' at the close of the reign of that unfortunate Prince, King n; and, continuing it from that period for the term of Bishop ɔseteste's life, to interweave therewith the more material transons of this Prelate, he being very principally interested in most the ecclesiastical affairs of the reign he lived in, which was that Henry III. the son and successor of King John. The whole l include the space of about forty years, which will be found to be gnant with many considerable events both in the literary and the lesiastical way.'—The reception this meets with is to determine rosecution of the larger work.

ur learned Author has justly observed, that these Memoirs 'of a late of a studious temper, and but little engaged in public bues, can afford no entertainment to the generality of Readers:' ed, it may be truely said, that they serve rather to feed curiosian to furnish instruction. However, in justice to Mr. Pegge, it be acknowleged, that his criticisms are candid and judicious; as successfully rectified several erroneous dates; he has given his ct every possible embellishment; and his reflections are sensible, liberal. To this, sincerely wishing him success in his future unking, we shall only add, that Bishop Grosseteste was a steady ɔser of papal encroachments, in a reign when spiritual tyranny at the highest in England, and even countenanced by the crown.

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he slighty strange performance of an unfortunate creature, who g released from confinement, as a lunatic, has got at pen, ink, paper, in order to acquaint the world with her adventures, and a little matter towards buying herself necessaries; in which inion, on the footing of an object of compassion, we heartily wish success.

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An affectation of wit, but void of all meaning whatever, that we discover. It seems to be one of the silliest attempts to pick

the pockets of the unwary purchaſ
met with.

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An Epic Poem, in fourteen Can
an original Manuſcript of the
Philoſopher Pilpay, &c. 2 vol

If we may believe the Author, th
' a moſt incomparable Philoſopher.
' fit to be diſcloſed to every one. I
' them on fools: let Monarchs liſte
' the intrepid mind alone to raiſe the
volumes from obſcurity, we own, req
dity than we can boaſt; the Gentle
Readers an account of this Epic Poen
with a declaration, that he made ſev
but was conſtantly interrupted, by t
nent deity named Morpheus.

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2 s. 6 d. J

Precepts illuſtrated by well-drawn
tereſting adventures, are aptly de
greater force than they poſſibly coul
agreeable additions. Convinced of
Letters has choſen to ' convey inſtru
and has here given the Ladies a nu
ſed with moral and prudential advic
ly, of the conduct of young wives:
poſſeſſed of fortunes, ſufficient to re
in life dependent only on their own
their huſbands. ' Good humour, a
the Writer expreſſes it, ' are the bu
' never fail, where people of ſenſe a
' never make a man happy: On the
' gence in a wife will produce the gr
This is, indeed, the great point aim
of theſe agreeable Letters; in which
fully manifeſted; notwithſtanding ſe
antiquated or vulgar expreſſions, wh
intimately converſant in the polite wo
in order to render this book entirely
whom it ſeems principally intended.

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not excellent.

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difficult to form any judgment of this piece: but, as far as gueſs, from a peruſal of its contents, the Author is ſome unte perſon of the military profeſſion, who is fallen into unhapumſtance, which have made a fatal impreſſion on his mind, paired his underſtanding. He ſeems to conſider the Lords er and Barrington as inſtrumental to his misfortunes; and has ed this ſtrange Medley, in order to expreſs his reſentment ahem.

3. *A Call to the Connoiſſeurs: Or, Deciſions of Senſe, with ſet to the preſent ſtate of Painting and Sculpture, and their al* Profeſſors *in theſe Kingdoms, &c.* By T. B. Eſq; 1s. Owen.

t does Mr. T. B. mean by the preſent ſtate of the ſeveral Proof Painting and Sculpture in theſe kingdoms? The preſent their affairs in general, or their finances in particular; or Such an aukward out-ſet will contribute but little towards rending the pamphlet to the peruſal of 'every true Judge and rtial Critic in Great Britain,'—whoſe attention the remainder title-page beſpeaks, 'previous to a view of the preſent exhis of the modern Artiſts.' But wherefore write for the *true* They cannot want our Author's aſſiſtance, to direct their nts. It would have been more charitable in him, had he or ſuch as needed his inſtructions. But he will ſay, that this his main intention; and that the chief point he had in view, vindicate the genius and abilities of the Artiſts of our own ry.' Cry your mercy, 'Squire T. B. but who impeaches Why, it ſeems thoſe ſad wretches, the Connoiſſeurs are their enemies. And who, or what are theſe Connoiſſeurs? They, given to underſtand, are a pack of ignorant, ſtupid Pretenaſte; who admire nothing but what comes from abroad; but what is *ſaid* to be the production of ſome eminent foand; and are not able to endure any thing done by the Maof our own country. In order to convince theſe Wrongf their error, T. B. Eſq; ſays a great deal to them; and with ergy indeed! talks criticiſm at a prodigious rate, and expan the excellence of the works of our own Artiſts, in ſuch a as almoſt perſuades us that he himſelf is a Connoiſſeur.

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nter upon monumental inſcriptions: written in good Latin, od humour.

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nates. By John Robſon, M. A
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We have more than once intimate
northern Poets are incapable of doing j
the Pſalms; and this we find is not mer
nion. Mr. Robſon has, however, ven
great Milton, with Addiſon, and other
ed. Our Author has, however, made
and we muſt add too, that he has acqui
of this taſk, with judgment, and no i
and poetic ability: which talents, neve
employed on ſubjects where they mig
ing attended with that ſucceſs which w
able undertaking.

Art. 26. *The Anti-Roſciad.* By
Kearſly.

Attempts to ſhield the Actors from
but with unequal weapons and inferior
etical, animated and keen; the Anti-R
dull. The one pleaſes even thoſe who
the other has the contrary effect, and
perſons it undertakes to defend—if
try or good writing. Nothing hurts a
cious friend, or an unſkilful advocate.

Art. 27. RELIGION: *A Poem.*
of Pembroke College, Oxon.
ter-noſter-Row.

SPECIMEN

Thy countenance too glorious
When *all* is *ſaid*, the *half* is ſt

Mr. J. H. is certainly deſcended f
Poet, who, in Charles the Second's re
Stage, with the following ſublime excl

My wound is *great*, becauſe it i

On which the Duke of Buckingham,
pit, ſtarting up, ſaid,

Then 'twould be *greater*, were

This enigmatical Bard's notions of
henſible throughout. He ſeems a per
Beveridge in rhyme.

* Vid. our laſt Review, p. 278. art. 2

Art. 28. *A moral and deſcriptive Epiſtle, inſcribed to the Hon. Miſs* *****. *With a Cerealian Hymn for* 1758. 4to. 2s. Stuart.

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The famous epigram, occaſioned by Dr. Trapp's tranſlation of Virgil, may juſtly be applied to this pitiful attempt.

Read the commandments, Friend! *tranſlate no further:*
For it is written, "Thou ſhalt do no murther."

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Smart's, or any of the poems which have
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lines of this Purloiner's own, as we ſupp
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We refer our Readers, for an idea of
to our account of his *Eſſay on the Diſeaſe*
view, vol. XIX. p. 145. of his *Treatiſe o*
and of his *Treatiſe on Fevers*, vol. XXII.

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Theſe Obſervations are very pertinent
with an excellent ſpirit. The author bri
Glocester's *Rational Account*, &c. with t
oppoſes; and obſerves, very juſtly, that
deſigned for the inſtruction of Chriſtian
Chriſtian world is not likely to anſwer the
upon a ſacrifice is an idea to which moſt
which no Chriſtian Teacher can well impr
out leading them through a regular courſe
as, a memorial of Chriſt's death is plain a
which will be raiſed in the mind of eve
words, the occaſion, and the deſign of t

Our Author, who writes like a Gentle
his Obſervations in the following manne

Biſhop of Gloceſter) profeſſes is very worthy of him: He hopes, that, all his arguments conſidered, we ſhall be able to regain a proper veneration for this myſtery, and no longer proſtitute it to civil purpoſes.

'But what is there in this piece more capable of ſecuring ſuch veneration, than the arguments contained in the *Plain Account*? Or, how does it appear, that this *holy myſtery*, if he chuſes to call it by ſo unintelligible a name, is leſs venerated now, than it was before the *Plain Account* was publiſhed? Declamatory Empirics may find it neceſſary to repreſent the world as worſe than it really is, by way of apology for undertaking to reform it; but his Lordſhip's great character needs no ſuch expedients to ſupport his importance.

'And how is the proſtitution of the Sacrament of the Lord's Supper to *civil purpoſes* more effectually obviated by the Rational Account, than by the Plain Account? That Chriſtian rite is made uſe of as a teſt of men's affection to the religious conſtitution of this country. Will any man be more deterred from the proſtitution of it, by the conſideration of its being a feaſt upon a ſacrifice and attended with benefits, not expreſly promiſed to the obſervance of it, than by the conſideration of its being a memorial of the ſacrifice of the death of Chriſt? Is not the proſtitution equal in either caſe? And will the Biſhop undertake to produce the Chriſtian, who will give ſuch a teſt, upon one interpretation of the Lord's Supper, and who would ſcruple to give it upon the other?

'His Lordſhip is ſo excellent a Writer, that even with theſe exceptions he would be pleaſing, if this piece of his did not labour under the farther exception of being an attack upon one of the beſt and moſt honeſt Writers in the Proteſtant Church; and of one, whoſe abilities and integrity have been of the moſt eminent uſe, at a time, when our religious and civil liberties wanted ſuch an advocate.

'He is now enjoying the honourable tranquillity of a great and good mind at the eve of life. It is cruel to attempt to diſturb him. Principles have their certain times of currency. This is the variable condition of mankind, that the Truth hath not always equal weight. But, if ever different principles from thoſe which he hath maintained ſhould chance again to prevail, the friends of true Religion and Liberty will have reaſon to lament the loſs of him.

'In the mean time, it is to be regretted, that ſo celebrated a Writer, as the Lord Biſhop of Gloceſter, has broke through the reſpect due to the venerable age and unblemiſhed character of this great man. The example may hereafter infect ſome ambitious turbulent polemic Divine, who may find it expedient to attack the principles, and in his zeal forget the decency, with which ſo ſuperior a character ought to be treated, even though the Public ſhould have enjoyed the benefit of his principles too long to retain a ſenſe of their excellency; for the Public will be inattentive and variable, even in matters the moſt ſerious and intereſting, and there will never be wanting perſons who, from a perfect indifference to all principles, will be forward to adopt ſuch as they apprehend either are, or probably will be in vogue.

Art. 36.

Art. 36. *An impartial Account of the Athanaſianiſm. To which is adde* 1s. Griffiths.

Entertaining, as a piece of hiſtory; b account of the ſenſible, candid, and Chri to Arians, Athanaſians, and all other Sec names of which, alone, in our opinion, on our Holy Religion.

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1. ON *the natural Duty of a perſonal ſelves and Country.*—At St. Nic caſtle, on occaſion of the late inſurrection prefixed a ſhort and authentic account of Brown, D. D. Vicar of Newcaſtle. Dav

2. *The important Duty of Subjection to t* ham in Northumberland, April 12th, 176 unhappy inſurrection there. To which i count of the inſurrection. By W. Totton, ham. Richardſon.

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* Author of the Hebrew Concordance, and

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To our READERS.

IN *conſequence of our account of a little tract, entitled,* The Hiſtory of the Man after God's own Heart, *we have been honoured with the following Letter, from a Gentleman of very conſiderable rank in the learned world, whoſe correſpondence we have been proud to acknowlege on former occaſions; but it is with equal concern and ſurprize, that we find him cenſuring us for the ample and candid account we gave of that performance. We imagined the article was of a very important nature, and were well aware of the advantage which many ill-judging friends to Revelation have given to infidel Writers, by their angry reception of every thing that has been publiſhed on the ſide of free enquiry: which has only ſerved to furniſh the Deiſts, &c. with a plauſible inference, that we are afraid to truſt our cauſe to an open examination and ſtrict ſcrutiny; chuſing rather to ſtifle every attempt of that kind at its firſt appearance, than to bring matters to a fair hearing and final iſſue. But, we have often ſaid, and here repeat it, that* Truth, *like gold, has nothing to fear from any* teſt; *and that the more it is* tried, *the purer it will come forth at laſt: and, we do not ſcruple to add, that, in our opinion, every rational well-wiſher to our holy religion ought to concur in a fair invitation to all intelligent Unbelievers, openly to propoſe their doubts, and advance their utmoſt arguments; in order, that we may have the better opportunity of ſatisfying every candid enquirer, and of fully anſwering all objections.*

With regard to the hiſtory of David in particular, it is frankly owned, we were not ſorry to ſee the controverſy revived; for, we are ſatisfied, that there are, among all ranks of people, more Doubters, *as to the character and conduct of that celebrated Perſonage, more honeſt and well-meaning Readers who have entertained ſcruples about him, than there are with regard to any other part of the Sacred Writings. Why then ſhould all this lye ſmothering in the embers of Scepticiſm; and be ſuffered, with ſlow and ſecret progreſs, to conſume the vitals of our religion? Better let the blaze break out at once, that ſeeing the danger, men may guard againſt it, and prevent the conſequences from becoming fatal.*

With

With reſpect to our own conduct, in the preſent inſtance, we have the ſatisfaction to find the rectitude of it demonſtrated, by the cenſure of the violent *on* both ſides *the queſtion. Certain over-cautious friends to religion, who dread the event of ſuch enquiries, (and who ſeem afraid of truſting the cauſe of Truth to the God of Truth) have blamed us for taking ſo much notice of the pamphlet concerning King David; and ſome, we are told, have even been ſo charitable, as to accuſe us of a deſign to ſecond the efforts of that Writer: while, on the* other hand, *that Writer himſelf, and his friends, have accuſed us of a 'too rigid attachment 'to eſtabliſhed ſyſtems,' and have charged us with partially adhering rather to 'received notions, and* implicit faith,' *than to 'honeſt enquiry, 'and a diſintereſted regard to truth.' This is particularly inſiſted upon by the Author of* The Hiſtory, *&c. who has alſo favoured us with a Letter, in which he complains of our having judged harſhly of his intentions, and endeavoured to 'prejudice the Public againſt his work.'— In anſwer to both theſe heavy charges, we ſhall only plead the diſtreſt and contradictory accuſations brought againſt us; leaving each oppoſite indictment to quaſh the other, and honourably acquit us, in the eyes of the candid and impartial Public.*

To the AUTHORS *of the* MONTHLY REVIEW.

"GENTLEMEN,

"AS you have given a large account of a late pamphlet, ſtiled *The Hiſtory of the Man after God's own Heart*, perhaps a larger one than was neceſſary, conſidering its apparent tendency, and the manner in which it is wrote; while you obſerve, juſtly enough, that the piece *bears no marks of learning*; that *the Author contents himſelf with taking things as he finds them in our common tranſlation of the Bible, and does not trouble his head about the opinions of Expoſitors and Commentators*: As you have hereby, I apprehend, unwarily helped to propagate a great many groſs and groundleſs reflections on a character highly reſpectable in general, I hope you will do ſo much juſtice to the ſubject, as to point out what has been ſaid on the other ſide, by inſerting a few paſſages from one of thoſe ſame Commentators, which alone may ſerve to clear the character of King David, ſo far, at leaſt, as we are concerned to have it cleared, *i. e.* ſo far as it ſeems recommended to us by the Sacred Writers; and which might have excuſed this Author from repeating ſeveral difficulties, that have already received a fair and probable ſolution. Till ſomething of this kind be drawn out regularly, in a complete reply, I ſhall content myſelf with barely ſetting down the ſubſtance of *Le Clerc*'s anſwers, in the ſame order that you place the objections, and leave the honeſt Commentator to ſpeak for himſelf; after juſt obſerving, that what gives title to this Gentleman's performance, and is really the ſting and burden of the whole, *viz. David*'s being called *a man after God's own heart*, 1 Sam. xiii. 14. may mean no more than, as *Le Clerc* has rendered it, Virum qui ſibi placeat, one who would *keep the commandments of God*, ib. 13. obſerve his injunctions, or obey him more ex-

actly than *Saul* had done, in every point relating to religion; (a ruling principle, ever requiſite, and at that time more eſpecially to be ſecured, though done with the greateſt difficulty) one who would walk uprightly in the ſervice of the true God, and zealouſly adhere to it, in oppoſition to all other objects of religious worſhip, which King *David* did inviolably, and thereupon is diſtinguiſhed in Scripture as *fulfilling the will of God* in that reſpect. Hæc ſunt potiſſimum referenda ad curam qua David omnem idololatriam vitavit, et quæcunque eo pertinere poterant; quale erat quod fecerat Saul dum Iſraelitæ Hamalckitarum Regem ſervaret, et Samueli dicto audiens non eſſet. Cleric. in Act. xiii. 22.

I. In the firſt place then, it is objected, that *David*'s ſeeming generoſity to *Saul*, in the cave of *Engedi*, was mere diſſimulation and policy in the former, 'who could entertain no hopes, that the Jews 'would receive for their King, a man who ſhould imbrue his hands 'in the blood of the Lord's Anointed.' Which is anſwered, by obſerving, that in David's hard circumſtances, it could neither have been matter of ſurprize or juſt reproach, if he had taken Saul's life; but, by ſparing his moſt cruel and inveterate enemy, when he had both a right to ſecure himſelf effectually againſt him, and had him ſo very plainly in his power, he choſe the beſt way of demonſtrating his own innocence, and cutting off all grounds of complaint and cenſure in any others *.

II. Next comes the account of David's raſh determination, with reſpect to *Nabal*, which yet David himſelf is ſo far from juſtifying, in a cool hour, that he bleſſes God for *having kept him from the evil* of executing it, 1 Sam. xxv. 39. though he had received the higheſt provocation from ſuch churliſh and injurious treatment; and if he had really taken a ſevere revenge, the thing might have admitted of ſome plauſible alleviations ‡.

III. An-

* Si David Saulem occidiſſet, qui auctoritate ſua tam crudeliter abutebatur ut ipſum innocentem hoſtiliter dudum perſequeretur, omneſque occideret quos ei favere ſuſpicabatur, et qui præſertim innoxios ſacerdotes trucidaverat; nemo miratus eſſet, aut quaſi indignum facinus ei exprobraſſet. Sed vir magnanimus non quod licebat ſibi, per populares ſuos, ſpectabat; verum ita ſe gerere voluit ut omnes intelligerent innocentiam ſuam, affectumque erga Regem ipſum, uſque adeo ſibi infenſum. Nec, ſi unctus fuiſſet ut ſuccederet Sauli, ſe eam dignitatem ullo modo ambiiſſe, aut pro imperandi cupiditate longam ſibi videri Saulis vitam. Antevertere voluit omnes calumnias inimicorum, aut invidorum, qui eum ambitionis aut ſeditionis infimulare potuiſſent; et ad thronum regium pervenire, eo modo, in quo ne invidia quidem ipſa quidquam carpere poſſet. *Cleric.* in 1 Sam. xxiv. 7.

‡ Quatuor fuerunt quæ Davidem in ejuſmodi facinus præcipitem agere potuerunt, et quæ homines, ſi in animum admittantur, ad nefaria perpetranda adducere ſolent. Primum eſt inopia cum ipſius tum comitum, quam ab homine divite ſublevatum iri ſperaverat. Alterum, quod ſe illuſum videret, cui pro diligenti cura, qua impediverat ne ſui et alieni quidquam ex gregibus Nabalis raperent, nihil prorſus rependebatur; cum et forte ſuis omnium egenis promiſiſſet, fore ut Nabal illis gratiam referret, ſi gregibus ejus abſtinerent

III. Another article againſt David
and entering into the ſervice of Achi
ſtance his conduct appears to you ver
the ſame impartial Commentator ſtate
under the greateſt danger, and in
neither actually breaks any promiſe w
country; but only acts with ſome d
circumſtances of his ſituation would
David, quid facturus ſit ſervus tuus
ouſly conceals his ſentiments, till the
tricated him out of all ſtraits ‖. 1 Sa
ſirous of ſeeing the true ſtate of Dav
find it worth his while to conſult Mr.
the cxli *Pſalm*, (Crit. Diſſ. on Job.
moſt probably compoſed upon this
explained, one would think, could f
notwithſtanding his great delicacy, a
ly betrays to ridicule David's talent c

rent et præſidio eſſent. Tertium, affect
tantur, cum pro merita laude et debita gra
excipitur: ut hic David a Nabale except
potuiſſet *ſervus fugitivus* dici, non erat
ejuſmodi convicium ei oggerere. Deniqu
Saulem, quod jam ſatis notum erat, et
præmia merita expectantem, pro nebulon
Vel unum horum exceſſum etiam animur
omnia conjungantur faces plane ſubjiciu
eſſe patiuntur, et ad acrem vindictam con

† Ambigua ſunt hæc verba: Cum
Achiſum quid facturus eſſet David, nihil
pulares ſuos, neque etiam quicquam negat
tutus, cum nihil vellet polliceri Philiſtæoru
vellet ſibi iram Achiſi contrahere, dubio
contingeret, ex quo conſilium ſibi capere
vera contingit. Itaque neque fidem datar
lum impium intulit. Cleric. in loc.----
quod non poſſet tuto manere in agro po
populos, niſi ad hoſtes Hebræorum, qui
qua fuga ſe conjiciebat in periculum bel
bellum exoriretur. Id. in 1 Sam. xxix.

‖ Vehementer gaudebat ſine dubio Da
ex anguſtiis in quibus verſabatur; attam
Philiſtæorum remanſurus eſſet, gaudium
batque ſibi dolere quod in hoſtes Achiſi p
trahuntur hic ut quaſi exempla nobis
componamus; ſed ut liqueat in quam ma
topere eum Divina Providentia tutata ſit
geſſerat, hominem periculo et pereundi,
pherit. Id. ib. May not the imputati
of his putting himſelf into the hands of
ſary, ſince it does not appear that he ha
perſecution, as Le Clerc had obſerved juſ

IV. The next charge is David's cruelty to the *Amalekites*, with a groundleſs remark on their ſuperior moderation towards his people, which has been obviated by *Le Clerc*, from their wanting to diſpoſe of them as ſlaves §: His puniſhment of the *Moabites*, the city of *Rabbah*, &c. which, if taken in the moſt rigid ſenſe, (though there be no occaſion for that, as may be ſeen in La Roche's Mem. of Lit. for the month of April 1711.) the ſame Commentator naturally accounts for, from the cuſtoms of thoſe times, and the lex talionis ſo very commonly obſerved among theſe people †.

V. Concerning the famine, ſaid to be brought upon Iſrael for the ſlaughter of the Gibeonites, and the ſuffering of ſome of Saul's ſons being required to expiate it, (which this Author, in contradiction to the whole tenor of the hiſtory, attributes to a *premeditated contrivance* in David, to deſtroy the houſe of his Predeceſſor,) Le Clerc offers ſome very pertinent conjectures, under the three following heads: 1. Why God requires ſatisfaction of Saul's family, when Saul himſelf was probably the chief author of the maſſacre. 2. Why a famine was ſent upon all Iſrael for the ſame purpoſe. And, 3. Why this puniſhment came ſo late. Id. in 2 Sam. xxi. 1. But his account is too large to be here inſerted; ſome of the chief grounds of it appear in his note below *.

I muſt obſerve here, by the bye, that the charge urged ſo warmly againſt David, of a *ſcandalous injuſtice* toward Mephiboſheth, in depriving him of *half* his patrimony, when his Steward Ziba's accuſation was found to be falſe, is perhaps owing to a common miſtake of 2 Sam. xix. 29. *I have ſaid*, thou and Ziba *divide* the land; which

§ Non pepercerunt præ miſericordia erga immiſericordes hoſtes, quos haud dubie ſummopere oderant; ſed quia ſervis indigebant, ſeu qui ipſis miniſtrarent, ſeu quos aliis populis venderent. Hoc tamen ſaluti fuit captivis. Id. in 1 Sam. xxx. 2.

† Videtur hæc fuiſſe conſuetudo Orientalium Regum, erga victos, ſi iis acrius indignarentur, ut juberent captivos in terram ordine procumbere, deinde ſune demenſorum eam partem, quam vellent, occiderent. Nec abſimile vero mihi videtur Moabiticum hunc quoque fuiſſe morem (certe ex nullo alio loco Hebraicum fuiſſe colligere licet) ideoque videtur David crudelem populum eodem ſupplicio affeciſſe, quod de aliis idem ille populus ſumere ſolebat. Sic Iſraelitæ Adonibezeko idem fecerunt, quod aliis fecerat. Iud. 1. 6. 7. Id. in 2 Sam. viii. 2.

* Quæſivit Saul ad eos occidendos dum Zelotypus eſſet filiis Iſraelis et Judæ: hoc eſt, dum videri vult tanto ſtudio benefaciendi, Hebræis teneri, ut peregrinum nullum in eorum agris pati poſſit. Quamobrem, quæſita occaſione, multos Gabahonitas occiderat quaſi reliquias Emoræorum. Videntur, neſcio qua de cauſa, Iſraelitæ invidiſſe miſeris Gabahonitis, ita ut horum cæde Saul ſe popularibus ſuis gratificaturum ſperaret.-----Simulata fuit Zelotypia, ſub qua aliud quidpiam latuit, quod nonnulli ſuſpicantur fuiſſe cupiditatem invadendorum prædiorum Gabahonitarum. Interea hinc ſatis liquet Saulem aliam occaſionem captaſſe interficiendorum Gabahonitarum, quam quia olim fefellerant Iſraelitas: nec eorum cædem diſpliciuiſſe populo Hebræo, cui ſe gratificari ſimulabat Saul. Id. in 2 Sam. xxi. 2.

THE MONTHLY REVIEW,

For JUNE, 1761.

Continuation of the modern Part of an Univerſal Hiſtory. Remainder of Vol. XXV. *and an account of Vol.* XXVI. [See Review for laſt Month.]

THAT the modern hiſtory of Italy, to which the above mentioned volumes are appropriated, may be more eaſily underſtood, it will not be improper to take a ſhort retroſpective view of the ſtate of that country, previous to the period, from whence our Hiſtorians commence this part of their undertaking.

Though Italy, after the extinction of the weſtern empire, had been obliged to ſubmit to different conquerors, it continued to retain its prior form of government till it was reduced to a province of the eaſtern empire. After the effectual ſubjugation of the Goths, by the arms of Juſtinian, Longinus was ſent thither, veſted with abſolute authority. In the room of the antient Magiſtrates, he appointed to every city of diſtinction a Governor, with the title of Duke; even Rome itſelf was obliged to ſubmit to the ſame regulation, and the long honoured names of Conſuls and Senators were aboliſhed. Longinus himſelf, as ſupreme Governor, took the title of Exarch, with the power of removing the Dukes at pleaſure. This alteration in the form of government in Italy took place in the year of Chriſt 568.

n the ſame year, a numerous bo
command of Alboinus, invaded,
the greater part of Italy. For the ſe
as he proceeded, Alboinus left ſufficie
c ıſiderable cities, under Officers diſti
o Dukes. The title was annexed to
ere at the diſpoſal of the Prince.
ng of Italy, and became the found
rchy.

Clephis, the ſucceſſor of Alboinus,
y, gave his ſubjects a diſguſt to re
dered, Royalty was aboliſhed, a
ed to themſelves the ſovereignty
their appendages, with which
v as ſubordinate officers. This

Lombards, under their reſpec
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to make the moſt powerful efforts to
The formidable preparations making
the Lombard Chiefs to re-unite then
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In conſideration of the abſolute autho
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and of their probable unwillingneſs t
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confirm to them, and to their heirs in
vernments, on condition of their tak
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and performing certain perſonal ſervi
required. From hence may be trac
Italy, and of the many petty ſoverei
mutual jealouſies and animoſities, co
a long ſeries of years, that country t
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The negligence or imbecillity of t
having furniſhed the Lombards with
annexing the Exarchate to their oth
threatened the city of Rome with a

Adrian I.* then Pope, thought fit to apply to Charlemagne for protection and aſſiſtance, which was as readily granted as it was aſked. Charles marched a potent army, and made an entire conqueſt of Italy: The kingdom of the Lombards was aboliſhed; the Pope obtained a confirmation of the dominions which had formerly been conferred on the church by Pepin; and Charles was acknowleged Emperor of the Weſt.

This donation to the church was of large extent, and the ſource of all the papal pretenſions to temporal power: Humble and thankful as the Pontiffs at firſt appeared, for theſe valuable conceſſions, our hiſtory manifeſtly ſhews gratitude not to have been one of the moſt conſpicuous virtues of the Holy See.

It appears, that though Charles thus yielded to the Pope the poſſeſſion of the Exarchate, Pentapolis, and the dukedom of Rome, yet he retained the ſovereignty of them to himſelf. To the principal Dukes he allowed the ſame power and authority, as they had enjoyed under the Lombard Kings, exacting only an acknowlegment of allegiance from them; and the other provinces he kept as King of Lombardy, allowing every one full liberty to live under the ſame Roman or Lombard laws, to which they had been accuſtomed.

During the life of Charles the Popes ſeem to have been tolerably ſubmiſſive; but in the reign of his ſon and ſucceſſor, Lewis I. they began to make ſome encroachments upon the imperial authority, which, in 825, produced a law, declaring, 'That the conſecration of the Pope, for the future, 'ſhould always be in the preſence of the King, or of his 'Ambaſſadors.' This law having been evaded at the election of Sergius II. another was made in 844, by which it was ordained, That 'the Popes ſhould not be conſecrated before 'they were confirmed by the Emperor;' and, in a very few years afterwards, we find the Emperor preſiding in a council of Biſhops, and making decrees for the better regulating the morals of the Clergy.

Lewis II. furniſhed the Pope with an opportunity of at once evincing his pride, and gratifying his inſolence.—— Nicholas thought fit to pay the Emperor a viſit in his camp, where he was received with great reſpect by Lewis, 'who, 'from an exceſs of complaiſance, alighted, and taking hold

* At this period, 774, our Authors begin their modern hiſtory of Italy.

'of the bridle of the Pope's horſe, walked in that manner 'for about fifty yards; which ceremony, whether the effect 'of weakneſs or complaiſance, was turned into a precedent 'by the following Popes;' inſomuch, that three hundred years afterwards, the omiſſion of this ceremony was urged in bar of the coronation of an Emperor.

The partition that had been made of the empire, by the deſcendants of Charlemagne, had ſo far weakened their power in Italy, that they may be ſaid to have enjoyed little more than the ſhadow of authority; and in proportion to the diminution of their power, the inſolence of the Papal See increaſed. Charles the bald, King of France, being ambitious of the imperial dignity, the Pope reſolved to ſell it as dear as poſſible; 'therefore, before his coronation, he made him 'ſtipulate to acknowlege the independency of Rome and its 'territory, and to confeſs, that he only held the empire by 'the gift of the Pope.'

The Italian Nobility, who had long, with reluctance, ſubmitted to a foreign dominion, upon the declenſion of the Carlovingian power, obtained of the Pope, in 885, two decrees, ordaining, 'That the Popes, after their election, might be 'conſecrated without waiting for the preſence of the King, 'or his Ambaſſadors; and that if Charles (the groſs) died 'without ſons, the kingdom of Italy, with the title of Em-'peror, ſhould be conferred on ſome one of the Italian 'Nobles.'

But this meaſure was far from eſtabliſhing tranquillity in Italy; the contenders for the imperial dignity were numerous, in conſequence of which factions were formed, intrigues entered into, and each party endeavoured to ſupport its pretenſions by force of arms. At the ſame time, in addition to the calamities neceſſarily attendant on a civil war, Italy was invaded, and cruelly ravaged by two foreign enemies, the Saracens on one ſide, and the Hunns on another.

In this truly deplorable ſituation, Otho, Emperor of Germany, was invited into Italy; his arms and authority reſtored internal peace, and repelled the foreign invaders. He likewiſe ſupported the imperial dignity, with great firmneſs and magnanimity; and obtained a bull, ordaining, That himſelf, 'and his ſucceſſors, ſhould have a right of appoint-'ing the Popes, and inveſting Archbiſhops and Biſhops; and 'that none ſhould dare to conſecrate a Biſhop without the 'leave of the Emperor.'

The

The natural inconſtancy of the Italians, and the inſatiable ambition of the Popes, gave much trouble to Otho, but more to his ſucceſſors. The former, though ever at variance among themſelves, generally agreed in their averſion to a foreign government; and the latter neglected no occaſion of evading, or rather cancelling the conceſſions they had made to the Emperor. Nevertheleſs, Italy continued to be conſidered as an appendage to the German Empire, though the Popes had very effectually ſhaken off all ſhew of obedience. The character of the Italians of this time may be inferred from a regulation made by Otho II. in the year 982—'Finding that the Italians were very guilty of perjury, he ordered that no Italian ſhould be believed upon his oath; and that in any diſpute, which could not be proved by other means than witneſſes, the parties ſhould have recourſe to a duel.'

In the year 1073 was elected to the papal chair, Gregory VII. who arrogated to himſelf a much larger ſhare of power than any of his predeceſſors in the pontificate.—'The Popes had long preſumed to arbitrate the differences of Princes in an arbitrary manner, threatening them with excommunication if they did not ſubmit to their ſentence; which was, indeed, making themſelves their ſuperiors, and judges in temporal matters; but before Gregory, no one had ever dared to depoſe Sovereigns. This* was the firſt ſtep made by the Popes to ſhake of the yoke of the Emperors, which independence they have ever ſince maintained; and from being ſubjects, firſt of the Roman and Greek Emperors, and afterwards of Charlemagne and the German empire, they now claimed to be the ſuperiors of all the Sovereigns on earth.'

To the ſame Gregory may alſo be aſcribed the famous reſolutions, which, under the title of *Dictatus Papæ*, were deſigned to confirm the deſpotic authority then uſurped by the Popes. Some of the moſt remarkable of theſe reſolutions were, 'That the Roman Pontiff alone can be called univerſal; that he alone can depoſe Biſhops; that his Biſhops have a right to preſide over all Biſhops at a council; that the Pope can depoſe the abſent; that he alone has a right to uſe imperial ornaments; that Princes are bound to kiſs his feet alone;

* In 1076, Gregory not only excommunicated the Emperor, Henry IV. but he alſo abſolved all his ſubjects in Germany and Italy from their oaths of allegiance.

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The plan of power,
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* 'It appears, ſay our Au
'to the Kings of the Viſig
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this [illegible]

ſelves deſpotic; though it commonly happened, that the papal yoke was as grievous to the tyrants, as the fetters they were forging were to their ſubjects.

Nor was the avarice of the Popes inferior to their luſt of power: All Europe was conſidered as tributary to the See of Rome; hence, exorbitant demands were every where, and perpetually made, both on the clergy and laity, upon the moſt frivolous pretences, and levied with a degree of rigour, inconſiſtent with either mercy or equity; eccleſiaſtical preferments were openly ſet to ſale, and diſpoſed of to the beſt bidder, without the leaſt regard being had either to the fitneſs or merit of the purchaſer; in ſhort, every meaſure, that fraud or force could ſuggeſt, was employed to fill the pontifical coffers: ſo that, well might Villani exclaim, "O avaritious "and mercenary Church, how art thou degenerated from "the good, humble, poor and holy inſtitution of Chriſt!"

However, ſeveral attempts were made, at different times, to check the enormous power thus aſſumed by the Popes, though, in the end, the Popes generally prevailed. This was partly owing to the ignorance and ſuperſtition of the common people, and the exceſſive influence the Clergy had over them; the latter were, univerſally, numerous rich and potent; nor did they refuſe to concur in the meaſures of the papal See, except when they themſelves were diſagreeably affected by them: And moreover, it was a particular advantage to the Court of Rome, in that it always acted uniformly and conſiſtently; whereas, other kingdoms being often under governors, whoſe views frequently differed from thoſe of the ſtate, they were generally loſers, by the cowardice, by the complaiſance, and ſometimes by the private intereſts of their Kings. Such particularly was the caſe of England, where the papal encroachments were vigorouſly oppoſed; and where, as an eminent hiſtorian has juſtly obſerved, though ſome of her Kings were brought under ſubjection by the Popes, the kingdom never was, but always preſerved its prerogatives; the Lords and Commons never failing, upon proper occaſions, 'to make the Court of Rome ſenſible, that they were not 'in a humour to be robbed of their privileges.'

It is not unworthy of obſervation, that, at the ſame time when the ſpiritual arms of the Pope produced ſo much terror, and occaſioned ſuch confuſion in diſtant realms, it was but little regarded in Italy, and leſs even in the city of Rome. Nevertheleſs, there perhaps never was a more unhappy country than

Italy, during a long period. Torn to pieces by the mutual ambition of its own Princes, ravaged by the competitors for the imperial dignity, oppreſſed by eccleſiaſtical tyranny, and divided into factions * that purſued each other with the moſt inveterate and unremitting animoſity, it is eaſier to conceive than deſcribe its calamitous ſtate.—Humanity cannot help pitying the Hiſtorian, who is obliged to delineate the particulars of ſuch diſagreeable ſcenes.

In the beginning of the fifteenth century, the papal pretenſions to unlimited authority were warmly controverted: The revival of Learning diſpelled the miſts of Superſtition, and as Science advanced, the Holy Scriptures became more generally ſtudied: The ſtates of Europe were eſtabliſhed upon a more ſolid baſis; Kings began to feel their dignity and importance; whence anathemas, excommunications, and interdicts againſt a whole people, or their Sovereigns, were leſs reverenced, and by degrees fell into contempt.

The frequent emulation of the ſeveral pretenders to the Papacy, the unworthy ſteps taken at elections, the multiplication of Popes, (for at one time there were three, who equally claimed this dignity, and the ſame obedience,) by dividing, leſſened the power of all, and diminiſhed the former veneration of the common people for any of them. If to this is added, the long and extravagant abuſe of their authority, and their many intolerable exactions of money and ſervices, it is not much to be wondered at, that the firſt opportunity of ſhaking off a ſervitude, grown too heavy to be borne any longer, ſhould be gladly embraced.

To the ſame cauſes, and to the notorious profligacy of the Court of Rome, may, in a great meaſure, be aſcribed the favourable reception Luther's doctrines met with, upon their being firſt propagated. Religious controverſy became now in faſhion, and freedom of judgment was vigorouſly contended for, as an object of the greateſt importance. Now it was that the papal authority received the fatal, but juſtly merited ſtroke, from which it has never recovered. Luther's proſelytes

* Particularly the *Guelphs* and *Gibellines*; the former adhering to the party of the Pope, and the latter to that of the Emperor. Theſe two factions 'continued, for a long while, to diſturb the peace of 'Italy, the mutual hatred deſcending, for many generations, from 'father to ſon, and occaſioning much bloodſhed to both parties, long 'after they were ignorant of the cauſe of their animoſity.'

became

became numerous and powerful; ſeveral of the moſt conſiderable Princes in Germany readily embraced his opinions; moſt of the northern powers did the ſame; and after the thorough eſtabliſhment of the reformation in Great Britain, eccleſiaſtical cenſures appear to have been conſidered but as mere *bruta fulmina*, even by thoſe who continued to profeſs the moſt perfect attachment and obedience to the religious principles of the Roman Church.

Such was the progreſs of papal tyranny, as it may fairly be collected from this modern Hiſtory of Italy; in our review of theſe volumes of which, we have the rather choſen to confine ourſelves principally to this point, as an object more particularly uſeful to, and more immediately deſerving the attention of, a proteſtant people.

[*To be continued.*]

The Philological Miſcellany; conſiſting of ſelect Eſſays from the Memoirs of the Academy of Belles Lettres at Paris, and other foreign Academies. Tranſlated into Engliſh. With original Pieces, by the moſt eminent Writers of our own Country. 8vo. 5s. in boards. Becket and De Hondt.

THE moſt candid of the French Writers generally allow, that Ours have made an earlier and more extenſive progreſs in the abſtruſe and uſeful ſciences, but they aſſume to themſelves the merit of having ſooner and more ſucceſsfully cultivated polite and critical learning. However, there may be many who will conteſt their claim in this reſpect; but this is a point which we are not at leiſure to diſcuſs.

According to the plan of the undertaking now under conſideration, it ſeems well calculated to convey a general knowlege of the improvements that have been made in Philology, and of the preſent ſtate of this branch of Literature abroad, which indeed is the avowed purpoſe of the Editor.

Mathematics and natural Philoſophy have, for ſome years paſt, become the faſhionable ſtudies in France; where Letters and Science appear to have been ſince conſidered as rivals. This volume opens with an eſſay in favour of the former, under the title of 'General Reflections upon the Uſe-'fulneſs of the *Belles Lettres*, and upon the diſadvantages of

'the

'the excluſive taſte, which ſeems beginning to take place, 'in favour of Mathematics and natural Philoſophy;' extracted from the Hiſtory of the Royal Academy of Inſcriptions and Belles Lettres, *tom.* 16.

The ingenious Author of this eſſay firſt traces the progreſs of Literature in his own country: He obſerves, that Grammar and Criticiſm were the firſt objects of attention, as they were more immediately neceſſary to convey a competent knowlege of the learned languages; that, 'as learning became 'more extenſive, objects of ſtudy multiplied, curioſity increaſed. Hiſtory, conſidered from the origin of the world, 'offered an immenſe field, and furniſhed matter for an infinite number of enquiries. Religion, laws, cuſtoms, ſucceſſions of empires, races of kings, migrations of people, 'foundations of cities, the birth of arts, the progreſs of the ſciences; all theſe points we thoroughly examined. The 'Critic diſcuſſed the facts, the Geographer determined the 'ſituation of the places where thoſe facts had happened, the 'Chronologiſt fixed their date, the Antiquarian found upon 'marble and iron wherewith to elucidate them.'

In the mean time, Mathematics languiſhed in an almoſt total obſcurity. 'We are not to wonder, that they began 'later to be cultivated. In order to get out of their obſcurity, they waited for the aſſiſtance of polite Learning; and 'polite Learning could not aſſiſt them, till it had itſelf acquired ſome kind of perfection. It was firſt neceſſary, that 'the learned ſhould clear the duſt and rubbiſh from libraries, 'and by their tranſlations make the public acquainted with 'the Authors of antiquity, who were to ſerve as a foundation to the ſtudy of Mathematics.'

The cauſes which have procured a ſuperior degree of credit, and attached a greater number to Mathematics and natural Philoſophy, come next under conſideration. Upon this head, it will be ſufficient to obſerve, that the Author alleges, in order to make a good proficiency in the *Belles Lettres*, a larger ſhare of erudition, a more extenſive genius, and a more unwearied application to be neceſſary, than in the demonſtrative ſciences.

After an enquiry into the comparative utility of ſcientifical and literary knowlege, the following deductions are drawn from the whole of this diſcourſe.

Firſt,

Firſt, 'That to adopt one of the two kinds, excluſive of the other, would be acting againſt the intentions of nature, who has only divided her gifts in order to render talents more general; againſt the general good of ſociety, whom it imports that all kinds of knowlege be reſpected, that all arts flouriſh, that all individuals exert themſelves to become uſeful; againſt the intereſt of the Sciences themſelves, which, independently of the other aſſiſtances which they may receive from Letters, owe to them at leaſt the art of compoſing, and the art of writing.' . . . . .

Secondly, 'That Letters are the only barrier that can ſtop the progreſs of falſe wit, and ſet bounds to the encroachments of the ſpirit of calculating: the one endeavours to ſeduce us, the other wants to enſlave us. Letters, by ſupporting the juſt taſte, examples of which the Ancients ſupply us with, will teach us not to miſtake the ſuperficial rattling of the former for gold. They will even teach us to reſtrain the ſecond within its proper limits, by not ſuffering us to 'forget, that the art of writing is ſubject to the maxims of 'propriety.' . . . . . .

Laſtly, It is inferred, 'from the example of a ſmall number of rare perſons, who to the ſtudy of the Mathematics 'have joined the moſt extenſive erudition, a Leibnitz in Germany, and a Meziriac in France, that if Letters and the 'Sciences are not incompatible in the ſame man, there is ſo 'much the more reaſon, that they ought not to exclude each 'other from the ſame country.'

Eſſay II. *Of the mutual relation between the Belles Lettres and the Sciences. By M. de la Nauze.* Mem. of Lit. tom. 13.

As this Eſſay is profeſſedly appropriated to the ſame ſubject, it will be unneceſſary to be more particular upon it, than merely to remark, that it is more declamatory, but leſs argumentative than the preceding paper.

III. *Whether the Ancients were more learned than the Moderns, and how we may eſtimate the merit of each of them.* Hiſt. of the *Acad.* tom. 12.

This ſeems to be an analyſis or review of what the Abbé Gedoyn has ſaid upon the ſame ſubject. After having marked ſeveral apparent deficiencies in the Ancients, and inſinuating how far they have been ſurpaſſed by the Moderns, our Academician recollects, that it is more than poſſible, we may not

not have ‘ the twentieth part of t
‘ works, which would have inſtru
‘ or which, at leaſt, would have
‘ fully thoſe which time has left u
vations on the ſtate of the antient
not be diſagreeable; eſpecially a
ſerve to convey an idea of the ma
ſubject is here treated.

1. ‘ Do not, ſays he, the Mod
‘ but a very ſmall number of [
‘ ninety-two Tragedies of Euripi
‘ us nineteen; that of an hundre
‘ Sophocles, we have no more tha
‘ thirty Comedies of Ariſtophanes
‘ us; that all the pieces of Cra
‘ and ſeveral others, are loſt; th
‘ hundred and eight, or an hund
‘ one of which are extant?

2. ‘ Can we boaſt that we und
‘ all the alluſions, and all the hu
‘ of the Antients that are in our

3. ‘ Do we not know that the
‘ fond of the Theatre; that to
‘ the Poets, they gave rewards at
‘ who among the competitors we
‘ ference; that they gave the gov
‘ to Sophocles, for one of his pie
‘ plauſe of the ſpectators; laſtly,
‘ Theatres of Athens was entruſ
‘ conſiderable rank in the city?
‘ prejudices to the dramatic Poets
‘ are not ſufficiently acquainted w
‘ Theatre, whereas thoſe of our
‘ ſervation. We may add, that
‘ ed, ſo ill diſpoſed, that it plainl
‘ ment, animated by a ſpirit of re
‘ protects them. Secondly, it m
‘ pera, however enchanting, is a
‘ ſhocks probability, which of al
‘ ſpected. There, they ſing wha
‘ made to be ſung; namely, the
‘ venge, anger, fury, deſpair, ar
‘ approaching death; and this by

ture, that nothing but a long habit could make us ſupport it. Love, that dangerous and tyrannical paſſion, Love alone is the ſoul and eternal ſubject of it. There, without reſtraint, they deliver the moſt corrupt maxims, the moſt oppoſite not only to religion, but to a well regulated government. In the intention of a true Poet, all dramatic Poetry ought to propoſe to render men better in ſome reſpects, and to inſtruct under the maſk of pleaſure. At the Opera, pleaſure is the ſole end propoſed; accordingly, all the effect it produces is to enchant the ſenſes, enervate the ſoul, corrupt the manners, and to turn the taſte of a whole nation to frivolous ſubjects. We may add, that diſguſt is inſeparable from that unremitted ſinging and ſymphony which makes the chief part of our Operas; for the eye is not weary with ſeeing, but the ear is fatigued with hearing, eſpecially, if it is often ſtruck with the ſame ſounds.'

After the ſame manner is examined, the reciprocal merit of the Antients and Moderns in the ſeveral branches of polite and philoſophical learning.—— 'Let us,' adds our Academician, by way of concluſion, 'leave to the Antients the 'glory of having ſucceeded better than we in Eloquence and 'Poetry: Let us acknowlege them for our maſters, in things 'that relate only to taſte, elegance, and ſentiment; in theſe 'they triumph. Let us learn from them to think judiciouſly, 'without hunting after turns of wit; and to expreſs ourſelves 'always in a ſimple and natural manner, without falling into either affectation or ridicule. Let us, as much as poſſible, 'tranſport into our writings the elegance and dignity of 'theirs, the beauty of ſtile, the graces of elocution, the 'numbers and the harmony. But, at the ſame time, let us 'confeſs, that the Moderns have been more laborious, more 'fond of an extenſive knowlege, more exact obſervers of nature, more careful and more profound in their enquiries; 'in a word, incomparably more univerſal and more learned. 'By judging and acting in this manner, we ſhall acquire for 'each of them that degree of eſteem which they deſerve.'— The inquiſitive Reader may ſee this ſubject ingeniouſly treated by ſome of our own learned countrymen, particularly by Sir William Temple; and alſo in a piece aſcribed to Mr. Addiſon.

IV. *A Diſſertation upon the uncertainty of the hiſtory of the four firſt ages of Rome.* By M. de Pouilly. Mem. of Lit. tom. 6.

V. *A*

V. *A diſcourſe upon the firſt hiſtor*
mans. By the Abbé Sallier. Mem

VI. *A ſecond diſcourſe upon the cer*
four firſt ages of Rome; or, genera
found among Plutarch's moral works
Parallels of Greek and Roman Tr
Sallier. Mem. of Lit. tom. 6.

VII. *New critical Eſſays upon the*
de Pouilly. Mem. of Lit. tom. 6.

VIII. *A third diſcourſe concerning*
ry of the four firſt ages of Rome. B
of Lit. tom. 6.

IX. *Critical Reflections upon the cha*
rians, compared with the old Roman h
Sallier. Mem. of Lit. tom. 6.

Theſe ſix diſcourſes contain a liter
ed with equal politeneſs and candc
tends, that the Roman hiſtory ‘ is
‘ the wars of Pyrrhus in Italy; that
‘ who wrote it to get information a
‘ relate; that they often contradict
‘ ought to balance theirs; that th
‘ mans the honour of ſeveral events,
‘ hiſtories; laſtly, that they themſ
‘ certainty of what they relate.’—T
tains the fidelity of the Roman hiſt
he vindicates the authorities from v
he endeavours to refute the charges
rians; in all which, he has approved h
judicious advocate. To enter into a
arguments would carry us beyond
we may, with great juſtice, recomm
tention of the curious, who will find
ing, ſolid criticiſm, and ſome very u
judgment in determining the merit o

X. *The Gallery of Verres.* By th
of Lit. tom. 6.

Their Aſiatic conqueſts inſpired th
for magnificence and luxury. Verre
eſt connoiſſeur of his time; his taſte
‘ gold, ſilver, ivory, [illegible]nds, pear

' furniture, nothing was too fine for him;' his power enabled him to gratify his favourite paſſion, which he made no ſcruple of indulging, even at the expence of honour and juſtice: He had amaſſed an immenſe quantity of the moſt valuable curioſities, a ſpecification and deſcription of which are the ſubjects of this article.

XI. *A diſcourſe upon the different ſects of Philoſophers.* By the Abbé Souchay. Mem. of Lit. tom. 14.

In this diſcourſe, the Abbé Souchay gives a candid and diſtinct account of the origin of the antient Philoſophers, the queſtions upon which the different ſects divided, and the outlines of their reſpective ſyſtems.

XII. *General obſervations upon the ſtudy of the antient Philoſophy.* By M. Freret. Mem. of Lit. tom. 18.

The third article in this Miſcellany allowed pre-eminence to the Antients only in Eloquence and Poetry; Mr. Freret propoſes, in this diſcourſe, ' to examine into the foundation ' of that contempt, with which the generality of thoſe, who ' apply themſelves to the ſtudy of what are now called the ' *demonſtrative* Sciences, affect to treat the Antients, when ' conſidered as Philoſophers. Can they be ignorant, that it ' is to the Antients they are indebted for the elements of thoſe ' Sciences digeſted into method; and that even, at this day, ' thoſe elements are abſolutely neceſſary to them? In Logic, ' in Geometry, in Aſtronomy; in a word, in all thoſe branches of Philoſophy in which a ſtrict method is uſed, are we ' acquainted with any other rules for purſuing them, than ' thoſe which the Antients have laid down?

' Theſe elements, methodized in the manner in which ' they have left them, are the reſult of a long train of accurate obſervations, and certain diſcoveries; by means of which ' theſe ſuperior Geniuſes ſelected out of a great number of ' particular truths, thoſe from whence all the reſt are derived, the firſt truths, and the fundamental principles of the ' Sciences. If we now draw from theſe principles, ſome conſequences which the Antients did not perceive; if, by collecting and uniting all the knowlege of thoſe who have gone ' before us, we are enabled to ſee farther than they did, is ' that a reaſon for deſpiſing them, and for diſdaining to examine into the method by which they were led to theſe firſt ' truths.'

' This

'This enquiry would at leaſt a
'of the human mind; a hiſtory,
'ſtructive, and at the ſame time t
'loſopher. Perhaps too, the u
'might extend yet farther; ſom
'way to ſome important diſcover
Author quotes the advantages our
knowleges to have derived from t
thematicians and Aſtronomers.

After ſome judicious reflections
mains of antiquity, M. Freret con
'if the Moderns have ſome real a
'it is becauſe they came after th
'that were already beaten; it is
'not only of their diſcoveries, b
'them. Thoſe of the Moderns,
'knowlege of antiquity, deprive
'tage; their contracted views ex
'ſent generation; all is new to t
'the firſt time, they imagine the
'vered.'

"You Athenians," ſaid an Eg
"like children; you know nothi
"than yourſelves: Full of your
"your nation, you are ſtrangers
"ed before your time; you thi
"exiſt with you and your city."

XIII. *A diſſertation on Xenop*
Abbé Fraguier. Mem. of Lit.

The Abbé Fraguier looks upo
more than a political and philoſop
Xenophon as an agreeable vehicle
ſingly, to inculcate the doctrines
is not new.

XIV. *A Letter to the King of*
pertuis, on the advancement of the

Upon the plan of Lord Bacon
M. de Maupertuis recommends
King of Pruſſia ſeveral ſubjects, i
writer deſerving the royal attenti
der the following heads: — 1. T
the Patagons— 3. Of the north p
the variations of the needle— 5.

6. Of pyramids and cavities— 7. Of a college for foreign ſciences— 8. A Latin city— 9. Aſtronomy— 10. Of the moon's parallax, and of the uſe of aſcertaining the figure of the earth— 11. Of the uſe to be made of the puniſhment of criminals— 12. Obſervations on Phyſic— 13. Of experiments on animals— 14. Microſcopical obſervations— 15. Of burning glaſſes— 16. Of electricity— 17. Metaphyſical experiments— 18. Reſearches to be prohibited.

When this letter was wrote, we are not told; but from ſome circumſtances it may not unreaſonably be preſumed, that it might be about the time that Pruſſia was ſetting up to be a maritime power. Several of theſe propoſitions have been more forcibly diſcuſſed by Writers of our own country; ſome of them have been already attempted to be carried into execution, by our own people; and ſome of them are too chimerical to deſerve any notice. To the laſt, entitled *Reſearches to be prohibited*, we chearfully ſubſcribe.— 'A great 'number of perſons unqualified to form a proper judgment 'either of the means or end of what they undertake, and 'flattered by viſionary hopes of reward, throw away their 'whole lives on three problems, which may be termed the 'chimeras of the Sciences, viz. *The Philoſopher's Stone, the 'Quadrature of the Circle, and the perpetual Motion.* Our A-'cademies know what time has been loſt in examining the 'ſeveral pretenſions of theſe poor men, which is, after all, 'nothing in compariſon with the time they loſe, the expence 'they are at, and the trouble which they give themſelves. 'We ſhould forbid them the ſearch of the Philoſopher's Stone, 'as it muſt prove their ruin; inform them, that the Quadra-'ture of the Circle, carried farther than it is at preſent, 'would be of no ſervice, beſides, that there is no reward 'annexed to the diſcovery of it; and laſtly, venture to aſſure 'them, with regard to the perpetual Motion, that it is a 'thing abſolutely impoſſible.'

XV. *Reflections on the Gods of Homer.* By the Abbé Fraguier. Mem. of Lit. tom. 3.

The deſign of theſe reflections is to ſhew, that Homer did not invent a new ſyſtem of Theology; but that he has painted his Gods ſuch as he found them, in the religion generally received, and that he has made a proper uſe of them.

XVI. *A diſſertation upon the origin of the worſhip which the Egyptians paid to Animals.* By the Abbé Banier. Mem. of Lit. tom. 3.

hopes to be able to furniſh occaſionally original Eſ-
ſy the moſt ingenious Writers of our own country.

rtily wiſhing our Editor ſucceſs in his undertaking, we
: it to his future conſideration, whether it would not
mes be neceſſary to abridge, if not wholly omit, the mu-
ompliments of his Academicians. This would, at leaſt,
rtening the articles, give him an opportunity of enter-
g his Readers with more variety.

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*mplete Steward: Or, The Duty of a Steward to his Lord.
taining ſeveral new Methods for the Improvement of his
d's Eſtate, and ſhewing the indirect Practices of Stewards,
ing to leſſen any Eſtate. Alſo, a new Syſtem of Agriculture
Huſbandry; wherein are laid down general Rules and Di-
ions for the Management and Improvement of Farms.
h Tables for the Meaſurement of Timber, Intereſt of Mo-
; and the Value of antient and modern Coin compared. To-
er with ſeveral Law Precedents, relating to the Duty and
ce of a Steward.* By John Mordant. 2 vols. 8vo.
. bound. Sandby.

R. Mordant appears to be an honeſt, intelligent, well-
meaning man, in his way;—one who has made his
ations with tolerable judgment, upon the various de-
ents of a Steward's office: and having found them of
himſelf, is willing to believe they may be of equal ad-
ge to the Public. In this laſt particular, however, we
mewhat afraid he may, poſſibly, find himſelf a little
ointed; for, though moſt of his obſervations are cer-
juſt, yet, they are not drawn up with ſuch a degree of
on, as the Public hath an undoubted right to expect
hoſe who uſher works of this bulk into the world. In-
our preſent Author, we think, might well enough have
iſed the whole duty of a Steward in half the compaſs
s done, had he but avoided numberleſs repetitions,
d many articles of ſmall importance, and comprehended
f his ſentiments as are really valuable, in fewer words;
ich, we can aſſure him, would not have detracted, in
aſt, from their true merit. Upon the whole, he ſeems
e emptied his common-place book, juſt as it came to
without giving himſelf much trouble in reviſing it.

As to what he calls *A new* [illegible] *husbandry*, it is little more than a [illegible] from former Writers, (thoug[illegible] them) thrown into alphabetica[illegible] properly have been called the [illegible] this title would probably have [illegible] *Gardener's Dictionary*, from whe[illegible] undoubtedly drawn; as any on[illegible] mongſt other inſtances) what he [illegible] had before been delivered, upo[illegible] eſteemed Mr. Miller—though nc[illegible] to that valuable Author, in an i[illegible] ſenſe, but almoſt the very words,

Having hinted that Mr. Morda[illegible] of more words than were abſolute[illegible] that aſſertion, and a ſhort ſpecime[illegible] ſert the firſt paragraph of what he

STEWAR[illegible]

'There are ſeveral different offi[illegible] 'with different appellations and *na*[illegible] 'to it; but I ſhall here confine myſ[illegible] 'perſon who officiates for a Noble[illegible] 'any body corporate; that lets, ſet[illegible] 'diſpoſes of his or their eſtate or eſt[illegible] 'ters and concerns committed to his [illegible] '*of what* kind and denomination *so*[illegible] 'the moſt, beſt, and greateſt advanta[illegible] 'that employ and intruſt him.'

How far the following *preſcriptions* (s[illegible] I. p. 349,) may be conſiſtent with th[illegible] advancing rents, we leave to the deter[illegible] cal Farmer; and only inſert them as ſc[illegible] ginal that we have met with in the bc[illegible] ſpecimen of the peculiarity of our Aut[illegible] 'a maxim in Huſbandry, that a Farm[illegible] 'little more than *a third part* of his la[illegible] 'year, unleſs for juſt reaſons, as wher[illegible] 'run with moſs, &c. In this and the[illegible] 'ſtances, it is a material part of good [illegible] 'it up for three years only, or ſo lo[illegible] '&c. but as for ploughing ſuch land *t*[illegible] 'continued in tillage, let the Farmer t[illegible] 'crops at a time before the ſame be l[illegible] 'proper graſs-ſeeds (unleſs ſome prop[illegible]

n with Saint-Foyn, &c.) and the moſt proper ſeeds for
that is ſown to be broke up again, are clover, rye-
, and trefoil.——The beſt method to be taken with
: incloſed *lands*, is to plough *it* two years, and then to
hree with theſe graſſes mixt in a due proportion, and
ow the firſt year after ſuch ſowing, becauſe the graſs-
are not well faſtened, and got a proper ſtrength: the
following years eat it, when it will keep a ſtock almoſt
uch as can ſtand upon it, which will manure it, ſo as
ake it fit at the end of three years to bear as good a
as land of the firſt quality, more eſpecially if it be
ed with a proper ſoil as ſoon as it is mown, ſo that it
need no other helps or ſuperinductions till the ſame
comes again on the next ploughing. Land ſo uſed,
ſtand in no need of having ſheep penned or folded up-
, which is commonly done; and yet by this method,
-mutton may be fed as well as upon land of twenty
ngs an acre: but it is to be obſerved that according to
: *my preſcriptions*, the Farmer can raiſe but little wheat;
oats will be moſt proper for the firſt year, and barley the
nd. I know a Farmer by theſe practices, has raiſed a
ſiderable fortune in a few years, upon a rack-rent, and
iout *running his fingers in the dirt.*'

other method of improving poor land occurs at p. 457,
ich we have only one objection, *viz.* the difficulty of
g turnips grow, at all, upon ſuch *worn-out* land, as he
ons. The experiment, however, is not an expenſive
and if it only anſwers *half* as well as is ſuggeſted, may
orth the trial. He ſays,—'A pound of turnip-ſeed
n (after harveſt) upon an acre of light, ſandy, or grave-
and, that is poor or *worn out* by over-ploughing, and
ere manure is wanting, (the crop of which being plough-
in when grown high) will in two months time die away
l rot, and enrich the land ſo as to prove as good a ma-
ing as twenty loads of dung or more upon an acre.'

the fore-going quotations the Author's manner of *point-*
ſtrictly followed, as well as his *peculiar phraſeology.*
ever, if the work ſhould happen to arrive at a ſecond e-
, we would adviſe him to procure an amendment of
by ſubmitting the whole to the correction of ſome friend,
converſant in the art of Compoſition, than he profeſſes
lf to be; for in the preface, indeed, he acknowleges,
'inaccuracies of ſtyle or expreſſion may have dropped
n [his] pen.'

As *fine* Malt-liquor is defe
not always to be met with, p
be glad of Mr. Mordant's opi
of Mill for grinding Malt.
other ſorts, he adds,— ‘ But
‘ moſt proper for the hand,
‘ that it does not grind any o
‘ ly ſqueezes and flats it acco
‘ or cylinders are ſet. As M
‘ Wilts, where the fineſt be
‘ Malt is ground on Cylinder
‘ very fine, and withal the g
‘ of little ſervice [even] to ho
‘ make great riddance, they
‘ dom out of repair.’

The ſecond volume con
tables, and law precedents, f
thing; but conclude our acc
humane, and rational propoſal
open-field manors, or comm
ſion ſhould be made for the l
to enable them to keep a cow
been actually done, at Preſto
in the following method.— ‘
‘ land was laid out that wil
‘ many ſheep; and another
‘ them, which is laid to the
‘ at an eaſy rent; which e
‘ tants to live in a comfortab
‘ ſens the poor-rate,’ at the
more generally followed; or
cloſing commons, would be
ſhare, at a moderate rent,
weſſe, as are ſuppoſed to ha
only material objection again
of the poor,) would be at on
the Lord very little, if at all

* *Wear*, we ſuppoſe, be

A Method of breeding Horſes,
and for the Management of the
Breed. 12mo. 2 s. 6 d.

THE importance of an
ry is ſo univerſally ur

ge any thing on that head: Some defects, obſerved by the noble Writer, in the Britiſh ſyſtem of Horſemanſhip, by which 'troops in their own nature moſt excellent and brave, have been rendered inferior to leſs powerful ones, both in men and horſes,' have induced his Lordſhip to communicate his ſentiments on this ſubject.

His Lordſhip's precepts are profeſſedly the reſult of his own experience; and, ſo far as we may be preſumed judges, they appear to be rational, judicious, and humane; and though they are declared to be more immediately intended for the uſe of the army, yet, as ſeveral of them may, perhaps, prove equally ſerviceable to Riders of all ſorts, we ſhall take the liberty of extracting ſuch as promiſe the moſt extenſive utility.

Under the head of 'placing the men, and rendering them firm on horſeback,' his Lordſhip obſerves, that the 'firſt time a man is put on horſeback, it ought to be on a very gentle horſe. He never ſhould be made to trot, till he is quite eaſy in the walk; nor gallop, till he is able to trot properly. When he is gradually arrived at ſuch a degree of firmneſs in his ſeat, the more he trots, (which no man ſhould ever leave off,) and the more he rides rough horſes, the better. This is not only the beſt method, (nay the only right one) but alſo the eaſieſt and ſhorteſt. . . . . In proceeding according to the manner I have propoſed, a man becomes firm and eaſy upon the horſe, and, as it were, of a piece with him; both his own and the horſe's ſenſibility is preſerved, and each in a ſituation to receive and practiſe all leſſons effectually: for, if the man and horſe do not both work without difficulty and conſtraint, the worſe horſemen and horſes grow; every thing they do is void of all good, of all grace, and of all uſe.' ——

'A firm and well-balanced poſition of the body on horſeback is of the utmoſt conſequence, as it affects the horſe in every motion, and is the beſt of helps; but on the contrary, the want of it is the greateſt detriment, and an impediment to all his actions. . . . . No ſticking by hands or legs ought ever to be allowed of, at any time. If the motion of the horſe be too rough, ſlacken it, till the rider grows by degrees more firm.' ——

'A coward and a madman make alike bad riders; and are both alike found out and *bamboozled*, by the ſuperior ſenſe of the creature they are mounted upon, who is equally ſpoilt

'by both, though in two very d
'coward, by ſuffering the animal t
'only confirms him in his own bad
'ner, creates new ones in him; an
'and violent motions, and correct
'through deſpair, into every bad h
'geſt.'

For the cure of 'reſtiveneſs, vices,
our noble Author, after remarking, t
'good or ill-natured greatly depends or
'ſon that is put about him, eſpecially
lowing directions:

'Whenever a horſe makes reſiſtance
'remedy or correction is thought of,
'nutely all the tackle about him, if any
'him, whether he has any natural or ac
'in ſhort, any the leaſt impediment, ir
'For want of this precaution many fa
'vocable diſaſters happen: The poor ani
'cuſed falſely of being reſtive and vicious
'reaſon, and being forced into deſpair,
'ged to act accordingly, be his temper
'ſo well diſpoſed. An horſe that is vici
'weak, that there is no probability of ſtr
'a moſt deplorable beaſt, and not worth
'undertaking: 'Tis very ſeldom (I was n
'the caſe, that an horſe is really, and by n
'if ſuch be found, he will deſpiſe all careſ
'riſements become neceſſary.

'Correction, according as you uſe it, th
'to more or leſs violent action, which, if
'cannot reſiſt: but a vicious ſtrong horſe
'being able both to receive, and conſequer
'all leſſons; and is, in every reſpect, far
'beſt-natured weak one upon earth. Pati
'are never-failing means to bring about a
'horſe. In whatſoever manner he defends h
'frequently, with gentleneſs, (not however
'given him proper chaſtiſement, if found n
'one leſſon he ſeems moſt averſe to. Horſ
'made obedient, through the hope of rec
'as the fear of puniſhment: How to mix t
'ſeverity together is a very difficult matter,

'thought, and much practice alſo; and not only a good 'head, but a good heart likewiſe. By a dexterous uſe of the 'incitements above-mentioned, you will gradually bring the 'horſe to temper and obedience; whereas, mere force and 'want of ſkill, and coolneſs, would only tend to confirm him 'in bad tricks. If he be impatient or choleric, never ſtrike 'him, unleſs he abſolutely refuſes to go forwards at all; 'which you muſt reſolutely oblige him to do, and which will 'be of itſelf a correction, by preventing his having time to 'meditate, and put in execution any defence by retaining 'himſelf. Reſiſtance in horſes, you muſt conſider, is ſome-'times a mark of ſtrength and vigour, and proceeds from 'ſpirits, as well as ſometimes from vice and weakneſs. 'Weakneſs, indeed, frequently drives horſes into vicioufneſs, 'when any thing wherein ſtrength is neceſſary, is demanded 'from them; nay, it inevitably muſt: Great care, therefore, 'ſhould always be taken, to diſtinguiſh from which of theſe 'two cauſes, that are evidently ſo different, the defence ari-'ſes, before any remedy or puniſhment be thought of. It 'may ſometimes be a bad ſign, when horſes do not at all 'defend themſelves, and proceed from a lazy ſluggiſhneſs, 'and want of ſpirit and feeling.———

'Tis impoſſible in general to be too circumſpect in leſſons 'of all kinds, in aids, chaſtiſements, or careſſes; for as the 'Duke of Newcaſtle obſerves, if any man was in the form 'of an horſe, he could not invent with more art, than ſome 'horſes do, ſchemes to oppoſe himſelf to what you demand 'of him. Many will imperceptibly gain a little every day 'on the rider: ſome, in ſhort, have quicker parts, and more 'cunning than others. It is the rider's buſineſs, in general, 'to let them know that he loves them, and deſires to be lo-'ved by them; but, at the ſame time, that he does not fear 'them, and will be maſter.

'Plunging is a very common defence, among reſtive and 'vicious horſes: If they do it in the ſame place, or backing, 'they muſt be, by the rider's legs and ſpurs firmly applied, 'obliged to go forwards, and their heads kept up high. But 'if they do it flying forwards, keep them back, and ride 'them gently and very ſlow, for a good while together. Of 'all bad tempers in horſes, that which is occaſioned by harſh 'treatment and ignorant riders, which are very common, is 'the worſt.

'Rearing is a bad vice, and, in weak horſes eſpecially, a 'very dangerous one. Whilſt the horſe is up, the rider muſt

'yield

'yield his head, and when he is coming again down, he muſt 'vigorouſly determine him forwards: If this be done at any 'other time, but whilſt the horſe is coming down, it may 'add a ſpring perhaps to his rearing, and make him fall back-'wards. With a good hand on them, horſes ſeldom perſiſt 'in this vice; for they are themſelves naturally afraid of fall-'ling backwards. If this method, which I have mentioned, 'fails, (which it ſcarcely ever will,) you muſt make the horſe 'kick up behind, by getting ſomebody on foot, if neceſſary, 'to ſtrike him behind with a whip; or, if that will not ef-'fect it, by pricking him with a goad.

'Starting often proceeds [illegible] a defect in the ſight, which 'therefore muſt be carefull[illegible]d into. Whatever the horſe 'is afraid of, bring him [illegible]it gently; and if you carefs 'him every ſtep he advan[illegible]: will go quite up to it, by 'degrees, and ſoon grow [illegible]r with all ſorts of objects. 'Nothing but great ger[illegible]an correct this fault; for if 'you inflict puniſhment, [illegible]ad of the chaſtiſement be-'comes prevalent, and c[illegible]re ſtarting than the fear of 'the object. If you let [illegible]y the object, without bring-'ing him up to it, you increaſe the fault, and encourage him 'in his fear; the conſequence of which is, he takes his ri-'der perhaps a quite contrary way from what he was going, 'becomes his maſter, and puts himſelf and the perſon upon 'him every moment in great danger. ———

'With ſuch horſes, as are to a very great degree fearful of 'any objects, make a quiet horſe, by going before them, 'gradually entice them to come nearer and nearer the thing 'they are afraid of. If the horſe thus alarmed, be undiſci-'plined and headſtrong, he will probably run away with his 'rider; and if ſo, his head muſt be kept up high, and the 'ſnaffle ſawed backwards and forwards, from right to left, 'taking up and yielding the reins of it, as alſo the reins of 'the bit; but this latter muſt not be ſawed backwards and 'forwards, like the ſnaffle. No man ever did, or ever will 'will ſtop an horſe, or gain any one point on him, by pul-'ling a dead weight againſt him.'

In treating of ſhoeing, his Lordſhip takes notice, that 'phyſic and a butteris in well-informed hands, would not be 'fatal; but in the manner we are now provided with farriers, 'they muſt be quite baniſhed. Whoever, at preſent, lets his 'farrier or his groom, in conſideration of his having ſwept 'out his ſtables for a greater or a leſs number of years, ever 'even mention any thing more than water-gruel, a clyſter,

'a

'or a little bleeding, and that too very ſeldom; or pretend 'to talk of the nature of the feet, of the ſeat of lameneſſes, 'ſickneſſes, or their cures, may be certain to find himſelf 'very ſhortly quite on foot, and fondly arms an abſurd and 'inveterate enemy againſt his own intereſt.' . . . . .

To other ſevere animadverſions on the baſeneſs and ſtupidity of ſtable people and farriers, for which, it is to be feared, there is too much reaſon, ſucceed his Lordſhip's inſtructions for ſhoeing.—— 'The weight of ſhoes muſt greatly, 'wholly indeed, depend on the quality and hardneſs of the 'iron. If the iron be very good it will not bend, and in this 'caſe, the ſhoes cannot poſſibly be too light: care, however, 'muſt be taken, that they be made of a thickneſs ſo as not 'to bend, for, bending would tear out the nails, and ruin 'the hoof. That part of the ſhoe, which is next the horſe's 'heel, muſt be narrower than any where elſe, that ſtones 'may be thereby prevented from getting under it, and ſtick-'ing there, which otherwiſe would be the caſe; becauſe, 'the iron when it advances inwardly beyond the bearing of 'the foot, makes a cavity, wherein ſtones being lodged, 'would remain, and, by preſſing againſt the foot, lame the 'horſe. The part of the ſhoe which the horſe walks upon 'ſhould be quite flat, and the inſide of it likewiſe; and on-'ly juſt room enough ſhould be left, next the foot, to put in 'a picker, (which ought to be uſed every time the horſe comes 'into the ſtable, and often on marches,) and alſo to prevent 'the ſhoe's preſſing upon the ſole. Three, or at moſt four 'nails of a ſide, hold better than a greater number, and keep 'the hoof in a far better ſtate. The toe of the horſe muſt 'be cut ſquare and ſhort, nor any nails driven there: This 'method ſeems to throw nouriſhment into the heels, and 'ſtrengthen them; for, on them the horſe ſhould in ſome 'meaſure walk, and the ſhoe be made of a proper length ac-'cordingly. By this means, narrow heels are prevented, and 'a thouſand other good effects produced *.

'In wet, ſpongy, and ſoft ground, where the foot ſinks 'in, the preſſure upon the heels is of courſe greater, than 'on hard ground; and ſo, indeed, it ſhould be on all ac-'counts. The hinder feet muſt be treated in the ſame man-'ner as the fore ones; and the ſhoes the ſame; except in

* His Lordſhip has elucidated his inſtructions by a draught of a foot ſhoed, of a proper length, ſtanding on a plain ſurface; and he has alſo given a draught of the right kind of ſhoe.

'hilly

'hilly and ſlippery countries, they may not improperly be 'turned up a little behind: but doing this to the fore-ſhoes 'is, I am convinced, of no ſervice, and is certain ruin to the 'fore-legs, eſpecially to the bullets. In deſcending hills, 'cramps are apt to throw horſes down, by ſtopping the fore-'legs, when the hinder ones are rapidly preſſed; which un-'avoidably muſt be the caſe, and conſequently cannot but 'puſh the horſe upon his noſe. Ice nails are preferable to 'any thing to prevent ſlipping; but they muſt be ſo made, 'as to be, when driven, a bare half-inch above the ſhoe, 'and alſo have four ſides, ending at the top in a point. They 'are of great ſervice to prevent ſlipping, on all kinds of pla-'ces; and by means of them an horſe is not put out of his 'proper baſis. The utmoſt ſeverity ought to be inflicted up-'on all thoſe who clap ſhoes on hot. This unpardonable 'lazineſs of Farriers in making feet fit ſhoes, inſtead of 'ſhoes fitting feet, dries up the hoofs, and utterly deſtroys 'them.....

.... 'Frequent removals of ſhoes are detrimental, and 'tear the foot, but ſometimes they are very neceſſary: This 'is an inconvenience which half-ſhoes are liable to, (though 'excellent in ſeveral other reſpects) for the end of the ſhoe 'being very ſhort, is apt to get ſoon into the foot, and con-'ſequently then muſt be moved.

'The common method of ſtuffing feet, that are heated, 'with dung, I can in no ways approve of; for the dung con-'tains a rotting quality in it: clay and hog's lard, well mix-'ed together, is much better for the purpoſe.'

His Lordſhip next takes into conſideration, the methods of treating and keeping horſes in other reſpects; but for theſe we refer to the performance itſelf, and ſhall conclude our extracts with the two medicinal receipts.

The firſt is for broken-wind.—'Take a crucible, and in 'it put a bed of raſped lead, and then a bed of ſulphur, al-'ternately, till the crucible is full; and then, ſetting fire to 'the whole, let it continue burning till the whole is con-'ſumed into a droſs: after which, pound the droſs into pow-'der, which, being ſifted fine, muſt be given to the horſe 'faſting every morning, from two to three ounces, in his 'corn, being wetted: or, if the horſe has withal a huſky 'cough, mix it up with treacle, &c. into balls. This me-'dicine cauſes no impediment or inconvenience, and may be 'given for ever ſo long a time together.'—His Lordſhip is

of

of opinion, that there is no ſovereign remedy for broken-wind, and recommends this compoſition only as the moſt effectual palliative.

The other is an ointment for broken knees, compoſed of burnt cork finely powdered, and mixed with as much oil as is neceſſary to give it a due conſiſtence.

We have allowed more room to this tract than we commonly afford to publications of ſo ſmall a compaſs, on account of the importance of the ſubject; and ſince a perſon of ſuch diſtinction has been pleaſed to employ his talents, in favour of this truly excellent animal, let us hope that Gentlemen of underſtanding and ſcience will not hereafter think it beneath them, to reſcue a creature, endowed with ſo much generoſity and ſenſibility, out of the hands of ignorance and knavery. With regard to the ſtyle, we cannot greatly praiſe his Lordſhip's performance; but, on ſuch a ſubject, this is a circumſtance of little conſequence.

Original Poems and Tranſlations. By James Beattie, A. M. 8vo. 3 s. in boards. Millar.

WE congratulate our Readers on this new acquiſition to the Republic of Letters. We have not met with, ſince Mr. Grey, (whom the Author before us has, both in his Odes and Elegies, choſen for his model,) a Poet of more harmonious numbers, more pleaſing imagination, or more ſpirited expreſſion. As an inſtance of all three, we preſent the Reader with the following extract, from the firſt beautiful Ode, to Peace.

On Cuba's utmoſt ſteep,
Far leaning o'er the deep,
The Goddeſs' penſive form was ſeen.
Her robe of Nature's varied green
Wav'd on the gale; grief dim'd her radiant eyes,
Her ſwelling boſom heav'd with boding ſighs:
She ey'd the main; where, gaining on the view,
Emerging from the etherial blue,
Midſt the dread pomp of war,
Gleam'd the Iberian ſtreamer from afar.
She ſaw; and on refulgent pinions born
Slow wing'd her way ſublime, and mingled with the morn.

The

Around the jocund Hours are fe
And lo, her rod the roſe-lip'd Pow
And lo, the lawns are deckt in
And Beauty's bright-ey'd train fro

We ſhall likewiſe preſent the Re
ſtanzas toward the end, as they wil
mind of the beautiful Elegy written
yard. He will here perceive, how a
tate the manner of a great maſter,
ſervilely following him ſtep by ſtep.

And bring thy DELIA, ſofily-ſ
Whoſe ſpotleſs ſoul no ſordid thou
Her accents mild would ſtill eac
And harmonize the thunder of the

Though bleſt with wiſdom and
She courts not homage, nor defire
In her each ſentiment ſublime i
To female ſweetneſs, and a form

Come, and diſpel the deep furr
Let chaſten'd mirth the ſocial hou
O catch the ſwift wing'd hour
On ſwifteſt pinion flies the Hour

Ev'n while the careleſs diſencum
Diſſolving ſinks to Joy's oblivious
Ev'n then to Time's tremendou
With haſte impetuous down Life's

The thought-fix'd portraiture, the breathing buſt,
The arch with proud memorials array'd,
The long-liv'd pyramid ſhall ſink in duſt,
To dumb Oblivion's ever-deſart ſhade.

Fancy from comfort wanders ſtill aſtray.
Ah Melancholy! how I feel thy power!
Long have I labour'd to elude thy ſway,
But 'tis enough, for I reſiſt no more.

The Traveller thus, that o'er the midnight-waſte
Through many a loneſome path is doom'd to roam,
Wilder'd and weary ſits him down at laſt;
For long the night, and diſtant far his home.

For his farther entertainment, we refer the Reader to the book; which, however, we are ſorry to find, towards the latter-end, conſiſts of *Tranſlations* *; for theſe muſt have taken up that time, which a writer poſſeſſed of our Author's fancy, might have better employed in compoſing ORIGINALS.

* From Anacreon, Lucretius, Horace, and Virgil.

The Baniſhment of Cicero: A Tragedy. By Richard Cumberland, Eſq; 4to. 2s. 6d. Walter.

THE Author of this work has ſhewn himſelf ſufficiently acquainted with the Roman hiſtories of that remarkable period which introduced the Auguſtan age; and there appears alſo, throughout this work, a competent knowlege both of the antient and modern claſſics,—though their application gives the Poem too much the air of ſtudied compoſition; while we rather perceive the labour of the head, than the effuſions of the heart. The Author, no doubt, from his expenſive manner of publication, deſigned this piece for cloſet amuſement, without any view to theatrical repreſentation; and we think, it might more properly have been called a Dramatic Poem than a Tragedy, ſince (to ſay nothing of the ſubject, not the moſt happy for the Stage,) the language ſeems too metaphorical and declamatory to rouze our paſſions, which are more eaſily awakened by the genuine ſimplicity of Nature, than by all the colouring of the richeſt claſſical expreſſion. Nature chooſing to ſpeak to the heart, diſdains all 'labour'd artifice of ſpeech:'

Telephus et Peleus cum pauper et exul uterque,
Proji it ampullas et ſeſquipedalia verba.

This

This rule, which excludes fuſtian and bombaſt from real Tragedy, may be extended to what is called, among the Moderns, fine writing: and fine writing conſiſts in picking up choice words, and clothing a ſentiment in tinſel foppery, which had been more forcible if left naked and unadorned. When deſcription, as in Shakeſpeare, ſprings from the luxuriance of fancy, we muſt admire the Poet's imagination, though we ſhall oftentimes be obliged to condemn his judgment; but when we ſee Writers hunting after deſcription, which is the moſt artificial and mechanical part of Poetry, we cannot help thinking,

In tenui labor et tei[illegible]ria.

However, we would not [illegible]derſtood as paſſing this cenſure on the Poem befor[illegible]hich may be read with ſome degree of pleaſure, but [illegible]enthuſiaſm. The characters of Piſo, Clodius, and A[illegible]re well preſerved; and the detection of Piſo, in the [illegible]y Frugi, is happily brought about; but we could w[illegible]ve dialogues, between Frugi and Tullia, were leſs metapl[illegible]l. When Tullia, ſpeaking of Cicero, ſays,

In his full of pow'r my Father ſtood,
Like ſome tall rock, around whoſe worſhip'd ſides
The climbing ſurges hung, by proſperous gales
Driv'n gladly on; but when the veering wind
And fickle current chang'd, the ebbing waves
Roll'd back, and left him bare ——

It is the language of deſcriptive Poetry; and the *Author* intrudes upon us, when we wiſh the *Character* to ſpeak.—We ſhall tranſcribe the 2d Scene of the firſt Act, as a ſpecimen of the preſervation of characters well marked; and the Reader will perhaps trace ſomething of Shakeſpeare's Richard in the character of Piſo.

SCENE II.

CLODIUS, GABINIUS,
PISO, *attended by ſeveral Grecians, and others.*

PISO.

Now, by the ſoul of Socrates, I ſwear (*Aſide to his attendants.*
They do me wrong, who ſay I ſought this load
Of care and envy: I, a weak old man,
What other taſte of joy have I, alas!
Save only with a few learn'd friends about me,
To meaſure out my laſt low dregs of life
In peace, and creep into a ſilent grave.

CLO-

CLODIUS.

Moſt learn'd and noble Piſo, fairly met.

GABINIUS.

Welcome, thrice-worthy Collegue!

PISO.

Welcome both:
Shame of my old eyes that I ſaw you not.

GABINIUS.

Bear with me, Brother, if I'm bold to tell you,
You've done me wrong.

PISO.

Name it, and be redreſt.

GABINIUS.

You are too ſtudious of your eaſe, and ſeek
To ſhift the burden, you was bound to ſhare,
Upon the weaker ſhoulders: From the Senate
Wherefore this morning abſent? whilſt I bear
The ſweat and labour of the day, at home
You ſit, wrapt up in calm philoſophy,
And moralize at leiſure: 'Tis not well.

PISO.

Give me your pardon; when my Country made me
Their Conſul, did they make me young withal,
Active and vigorous, like thee Gabinius?
Or take me, as they found me, an old man,
Worn out with age and ſtudy? Let 'em then
Look for no other than an old man's ſervice,
My counſel and my prayers; them they ſhall have.
I told you 'twould be thus. *(To his attendants.*

CLODIUS.

Whence are theſe ſtrangers?

PISO.

Of Athens.

CLODIUS.

Learn'd no doubt——

PISO.

As Greece e'er bred.
Apollodorus, prithee call to mind
The lines which Athenæus (him, I mean
The Epigrammatiſt) writes in the praiſe
Of the wiſe Sect of Stoics, the ſound ſchool,
And true definers of the Sovereign Good;
Speak low, ſuch are not for the public ear.

CLODIUS.

How this old ſpecious raſcal cheats the world!

Yon fellow is his parasite, hi
I read it on his forehead.

PISO

And did Clodia
Deliver this herſelf to you?

APOLLOD

Herſelf,
With her own gracious lips.

PISO.

Gods, Gods! I thank you:
As ſoon as I can quit me of he
With my beſt ſpeed I'll ſeek h
Was there nought elſe?

APOLLODO

Yes, more; the fatted quails,
And the red mullet, for your mif

CLODIU

—— Give me your pardon, grav
If I break in upon your better th
And beg your patient ear: You'r
What public, bold, and undiſguiſe
I have of late endur'd; endur'd fr
A public railer; whom nor birth,
Manhood, nor merit, have made g
But rancour, pride, and ſwoln conc
To render hateful.

PISO.

'Tis to Marcus Cicero
Your preface points; and I muſt nee
He is too bitter, and too ſharp in ſp
That error ſet aſide, I hold him clea
Of every other ſtain.

CLODIUS.

Alas! good man,
With what dim eyes you ſee him! A
'Tis known how I have liv'd; and I m
In heat of youth, and wantonneſs of ſ
I have done much to juſtify reproach:
But when he makes your gravity his jeſ
Your wiſdom and ſeverity of manners
His table-ſcandal, every honeſt man
Cries out upon the wrong; and I who l
Altho' I practiſe not your virtues, burn
For vengeance on the crime.

PISO.

When vice is honour,
I glory in reproach: — But wherefore this,

And whither would you lead? You ſay I'm wrong'd
Of Marcus Cicero; be his the ſhame,
Who did the wrong; I know not to revenge.

CLODIUS.

If private wrongs are nothing, yet, your duty
To your lov'd Country, and the natural hatred,
Which each free Roman bears to ſlavery,
Bid you ſtand up, and ſhow yourſelf a man.
You talk of Pompey's greatneſs, and you tremble
At the fear'd name of Cæſar. Mighty Gods!
The tongue of this vain pedant plagues the ſtate;
Ay, and enſlaves you worſe than their ambition,
Tho' it look up to Empire.

GABINIUS.

Come, no more.
If you are with us, thus with wide-ſtretch'd arms,
As brother ſhould greet brother, we embrace you:
If not, be plain, tell us you hold not with us,
And we will on without you.

CLODIUS.

'Tis enough;
Piſo, I know thy heart, and thou know'ſt mine;
Like cunning gameſters we have plied each other
With ſtrained art, and run thro' every feint;
Now let us draw the undecided ſtake:
Take you your title of Philoſopher,
Barren unenvied lot: Let me depart
With the rich ſpoils of Macedon, which, Jove!
Thou know'ſt, I would have pour'd into his lap,
Who dar'd to own himſelf my friend.—Farewell.——

PISO.

Yet hear me, Clodius; what you take in hand
Demands mature and calm deliberation;
For truſt me, 'tis no ſlight and trivial matter,
But bold and big with danger: Sleeps he then?
And hath the thunder of his eloquence
Forgot to roll? Or is it all as eaſy,
To buy the life of the firſt man of Rome,
As 'tis to traffick for the loweſt ſlave?
When he was Conſul, all men worſhip'd him;
He was the God of Rome: Not ſo you ſay,
"The Tyrant rather."—Give me proof of that,
Let it outweigh the public voice, and make
The flatt'ring Senate liars; and, by Heav'n!
Had I and Marcus Cicero together
Laid * in one womb, been foſter'd at one breaſt,

* *Lain* it ſhould have been.

STAFFORD UNIVERSITY

His words go thro' my soul;
And my good genius fails me
There is a dignity, a grace i
Which Vice, in all its pomp,
With all the enſigns of his po
I ſaw, and ſigh'd not at the
Now, he appears ſo awful in
That I moſt envy, when I mo

ſeems rather unfit for the mouth
mined malevolence was not apt t
which he laboured to bring upon
however, there is oftentimes goo
mance, and many good words,
uſed with the utmoſt propriety.

ODES *on ſeveral Subjects.* By
2s. Sandb

WE imagine our Readers wi
tainment in this collect
Odes, two of which we remembe
ly, that to FRIENDSHIP, and
The Author has (no doubt), fro
imitations, read the Greek and R
attention; nor does he ſeem leſs

Fond, fooliſh wiſh! — Can human eyes
The rapid arrow's track deſcry?
Can groſs Mortality ariſe,
And ſpring beyond the vaulted ſky?
Loſt is the momentary path, and bound
By cumbrous chains we creep along the ground!

His ſhort account of the three Lyric Poets, Anacreon, ppho, and Pindar, is juſt and elegant. Though we ap- hend, in general, that the taking parts from an Ode is an fair way of viewing its merit, which conſiſts in the beau- of connection, oftentimes concealed from the common eye, will nevertheleſs ſelect our Author's account of the dwel- g of SLEEP, as an inſtance of his ſkill in deſcription.

——— The partial God
Is flown to Belgia's drowzy plains,
There waves his Lethe-ſprinkled rod,
And links with kindred Dulneſs reigns:
Midſt ſtagnant pools, the Bittern's ſafe retreat,
Beſet with oſiers dank, behold his gloomy ſeat!

His dwelling is a ſtraw-built ſhed,
Safe from the ſun's too curious eye,
A yew-tree rears its blighted head,
And frogs and rooks are croaking nigh:
Thro' many a chink the hollow murm'ring breeze
Sounds like the diſtant hum of ſwarming bees.

And more to feed his ſlumbers ſoft,
And lull him in his ſenſeleſs ſwoon,
The hard rain beats upon the loft,
And ſwiftly-trickling tumbles down:
All livelier, ruder ſounds are baniſh'd far,
The Lute's ſhrill voice, and brazen throat of War.

In the Ode to PLEASURE, the Poet ſeems to have written with peculiar enthuſiaſm, and to have been warmed up to a greater boldneſs of expreſſion than in the preceeding pieces: And the ſtory of Adonis is happily introduced, with great luxuriance of deſcription. Venus making the Kiſs is as pret- ly expreſſed as agreeably fancied.

From the muſk-roſe, wet with dew,
And the lily's op'ning bell,
From freſh eglantine ſhe drew
Sweets of aromatic ſmell:
Part of that honey next ſhe took,
Which Cupid *, too advent'rous, ſtole,
When ſtung, his throbbing hand he ſhook,
And felt the anguiſh to his ſoul:

* THEOCR. Εἰδυλ. 19.

His Mother laught to hear the Elf complain,
Yet ſtill ſhe pity'd, and reliev'd his pain;
She dreſt the wound with balm of ſov'reign might,
And bath'd him in the well of dear delight:
Ah who would fear, to be ſo bath'd in bliſs,
More agonizing ſmart, and deeper wounds than this?—

Her magic Zone ſhe next unbound,
And wav'd it in the air around:
Then cull'd from ever-frolic ſmiles,
That live in Beauty's dimpled cheek,
Such ſweetneſs as the heart beguiles,
And turns the mighty ſtrong to weak.
To theſe, ambroſial dew ſhe join'd,
And o'er the flame of warm deſire,
Fan'd by ſoft ſighs, Love's gentleſt wind,
Diſſolv'd, and made the Charm entire;
O'er her moiſt lips, that bluſh'd with heav'nly red,
The Graces' friendly hand the bleſt ingredients ſpread.

Adonis wak'd—he ſaw the Fair,
And felt unuſual tumults riſe;
His boſom heav'd with am'rous care,
And humid languor veil'd his eyes!
Driv'n by ſome ſtrong impulſive pow'r
He ſought the moſt ſequeſter'd bow'r,
Where diffus'd on Venus' breaſt
Firſt he felt extatic bliſs,
Firſt her balmy lips he preſt,
And devour'd the new-made KISS.

We will not ſay our Author has borrowed from a very elegant little copy of verſes, publiſhed ſome time ſince; but as they are upon the ſame ſubject, only with a more epigrammatical turn, which that compoſition requires, we will venture to give them our Readers; and are confident we deſerve their thanks for the preſent.

Effinxit quondam, blandum meditata laborem,
Baſia laſcivâ Cypria Diva manu.
Ambroſiæ ſuccos occultâ temperat arte,
Fragranſque infuſo nectare tingit opus.
Sufficit et partem mellis, quod ſubdolus olim
Non impune favis ſurripuiſſet amor.
Decuſſos violæ foliis admiſcet odores,
Et ſpolia æſtivis plurima rapta roſis.
Addit et illecebras, et mille et mille lepores,
Et quot Acidalius gaudia ceſtus habet.
Ex his compoſuit Dea Baſia: et omnia libans
Invenias nitidæ ſparſa per ora Chloes.

A Pre-

for perpetual Peace. By J. J. Rouſſeau, Citizen neva. *Tranſlated from the French, with a Preface by anſlator.* 8vo. 1 s. Cooper.

Writer who could propoſe a feaſible ſcheme for this purpoſe, would be the greateſt benefactor that ever ankind: and expedients of this ſort appear ſo eaſy in on, that it ſeems matter of ſurprize, that ſo deſirable as not been hitherto effected. The improvement of ſciences, which are ſuppoſed to poliſh and refine d, ſeem to have had a quite contrary effect; and to doubt, whether the fatal jealouſies and rivalſhip ite, do not, in fact, counter-balance the advantages duce.

moſt uſeful improvements are certainly thoſe which te to the preſervation of Mankind: And, when we , what a ſtate of peace and tranquility, comparative- ing, reigns in the other three vaſt continents of the world, while ours is a ſhocking ſcene of bloodſhed lation, we may be apt to prefer their ignorance to ſted knowlege; ſince, barbarous as we eſteem them, m to underſtand their political intereſt much better do.

ontend that War is a neceſſary evil, is to ſubvert the f things, and maintain a palpable contradiction. It ther words, to argue that the preſervation of Man- pends on their deſtruction. In ſhort, from the proſ- which attends thoſe ſtates, ſuch as Venice, Switzer- c. whoſe grand ſyſtem is the preſervation of Peace, judge of what advantage it would be to Europe, in ; for, whatever is uſeful to the reſpective members, ewiſe be ſerviceable to the whole body.

o the pamphlet before us, it is a ſorry tranſlation of ouſſeau's extract from an original of the Abbé St. Mr. Rouſſeau, however, as he obſerves in his let- Mr. Baſtide, has viewed the object in a different light e Abbé, and has availed himſelf of arguments not ur- the former. Nevertheleſs, we muſt own, that in our nt, the matter is ſtill left imperfect. Of the Author's for a perpetual Peace, the Reader may judge from the ng extract.

here are formed amongſt us, from time to time, a cer- kind of general Diets, under the appellation of Con-

' greſſes, where Ambaſſadors from
' ſolemnly repair, to return as they
' blies they either meet to ſay nothing
' fairs, as they do private; or, to
' whether the table ſhall be round
' doors the room ſhall have in whic
' Plenipotentiary ſhall ſit with his f
' the window; if one ſhall be advan
' more or leſs than another, in a viſit
' queſtions of equal import, uſeleſsly
' laſt ages, and certainly very worthy
' ticians of the preſent.

' It is not impoſſible but that the m
' aſſemblies may be once endowed wit
' not impoſſible, alſo, but that they m
' to purſue the public good; and, by
' be hereafter deduced, it is to be conc
' ſmoothing many difficulties, they m
' their reſpective Sovereigns to ſign th
' which I ſuppoſe to be ſummarily co
' lowing articles.

' By the firſt, the contracting Powe
' themſelves a perpetual and irrevocab
' name the Plenipotentiaries to hold a
' a place appointed, in which all the c
' tracting parties ſhall be regulated or
' tion or judgment.

' By the ſecond, the number of So
' fied, whoſe Plenipotentiaries ſhall h
' greſs, thoſe who ſhall be incited to
' the order, time, and manner in wl
' ſhall paſs from one to the other, by ec
' the reſpective quota of contribution
' raiſing them for the common expenc

' By the third, the Confederacy ſha
' its Members the poſſeſſion and gover
' which they actually poſſeſs, as well
' ditary ſucceſſion, according as the w
' the fundamental laws of each country
' preſs the ſource of thoſe conteſts wh
' nerating amongſt them. It ſhall be
' to take the actual poſſeſſion, and the
' baſis of all the mutual rights of the

'renouncing for ever and reciprocally to all anterior preten-
'sions, except the future ſucceſſions, capable of contention,
'and other rights which may expire, which ſhall be regula-
'ted at the arbitration of the Congreſs, without its being
'ever permitted to do themſelves juſtice by action, or to take
'arms againſt each other, under any pretext whatſoever.

'By the fourth, it ſhall be ſpecified that every ally, who
'ſhall infract this treaty, ſhall be put to the ban of Europe,
'and proſcribed as a common enemy; that is, if he refuſes
'to comply with the judgments of the grand Alliance, if he
'prepares for war, if he negociates treaties repugnant to the
'Confederacy, if he takes arms to reſiſt or attack any of the
'Allies. It ſhall be ſtipulated alſo, by the ſame article, that
'each ſhall arm and act offenſively, conjointly, and at the
'common expence, againſt every ſtate who ſhall be put to
'the ban of Europe, until the offender hath laid down his
'arms, executed the judgment and ordinances of the Con-
'greſs, repaired all wrongs, reimburſed all expences, and
'done juſtice for the preparations of war contrary to treaty.

'And laſtly, by the fifth, the Plenipotentiaries of this Eu-
'ropean body ſhall always have power to frame in the Con-
'greſs, according to a majority of voices for the preſenta-
'tion, and according to three-fourths thereof, for the deci-
'ſion, five years after, upon the inſtructions from their courts,
'thoſe regulations which they ſhall judge of import for pro-
'curing to the European Republic, and to every one of its
'Members, all poſſible advantages; but it ſhall never be per-
'mitted to change any part of thoſe five fundamental ar-
'ticles, but with the unanimous conſent of the Confede-
'rates.'

We do not find that this publication makes us acquainted with any thing new, or very material on the ſubject. Every man of reading knows of the project which was concerted between Henry IV. and his Miniſter, the Duke of Sully, which is much more full and comprehenſive than the plan before us. But, in truth, all the ſchemes which have been hitherto propoſed for this purpoſe appear impracticable. There are many previous conſiderations to be ſettled, before the moſt unexceptionable project of this nature can be put into execution. Among other things, it is eſpecially neceſſary to remove the objections of thoſe, whoſe intereſt it is to oppoſe a perpetual pacification. Some new channel of proviſion therefore, muſt firſt be opened for the ſupport of younger bro-

and ſoon after the Reſtoration, he entirely relinquiſhed the former profeſſion, and attached himſelf wholly to Divinity. In 1663, he was appointed Chaplain to the King. In the ſucceeding year, he was elected Preſident of Trinity College, Oxford; and married to Mary, the widow of Dr. John Palmer, Warden of All-Souls College, a woman of admirable acompliſhments. June 28th, 1678, he was inſtalled Dean of Wells; and in the years 1673, 1674, and 1675, he ſerved the office of Vice-Chancellor of the Univerſity. In 1691, he was nominated, by King William and Queen Mary, to the Biſhoprick of Briſtol, which he refuſed, leſt 'ſuch a preferment ſhould too [illegible] him from his College; 'and conſequently prev[illegible]errupt the completion of 'thoſe improvements in [illegible]gs, which he had already 'begun.'

Dr. Bathurſt loſt his [illegible]is underſtanding, and his ſight ſometime before his [illegible]hich happened June 14th, 1704, in the eighty-fou[illegible]f his age, and 'was oc'caſioned by the accide[illegible]king his thigh, while he 'was walking in the ga[illegible]der this malady, he lan'guiſhed for ſeveral days in acute agonies. It is ſaid, that 'at firſt, he refuſed to ſubmit to the operations of the Sur'geon, declaring, in his tortures, that there was no marrow 'in the bones of an old man.'

With reſpect to the character and qualifications of Dr. Bathurſt, as they may be collected from his preſent Biographer, the munificence of his diſpoſition is evident from his liberal and repeated benefactions to his own College, to the Univerſity, in his lifetime, and alſo from ſeveral charitable bequeſts in his will.

As a Divine, he appears to have been ſteadily attached to the doctrine and diſcipline of the Church of England, but, at the ſame time, an enemy to violence. He was eſteemed as a Preacher, but had ſo mean an opinion of his own theological performances, that he enjoins his executors, in a particular manner, entirely to ſuppreſs all his papers relating to that ſubject.

His medical accompliſhments have been already mentioned; to which we may add, that the few writings he left upon this ſubject, ſufficiently ſhew that he had ſtudied it with attention, aſſiduity and judgment.

The

The extenſiveneſs of his erudition may be concluded from his literary connections and correſpondencies. He was concerned in forming the Rudiments of the Royal Society, to which he was alſo a conſiderable benefactor. The confeſſed and approved friend of the greateſt Philoſophers of his time, muſt himſelf have been a Philoſopher. Accordingly, we find him frequently conſulted and aſſiſting in the moſt eminent publications, which then appeared. In what degree of eſtimation his poetical talents were held, as well by himſelf as by others, may be gathered from the following Letter, which may alſo prove entertaining from its ſingularity.

To Mr. Alexander Brome *.

HON. SIR,

'YOUR ingenious letter, which came to my hand long 'after its date, had ſooner received an anſwer, if my 'frequent abſence, and many heſitations between willingneſs 'and inability to ſerve you, had not cauſed this reſpite.

'And now let me tell you my opinion; that though elo-'gies upon Authors are at no time neceſſary, yet I think 'them never more ſuperfluous, than when verſes are com-'mended with more verſes: which, if they be better, diſpa-'rage their friend; if worſe, themſelves. We knowe it is 'againſt a rule of art to lay metal upon metal; and that 'cook who beſprinkles the borders of his diſh, with the ſame 'meate which it containes, will be thought rather to dawb 'than garniſh it. I am ſure it will be ſo here with your curi-'rious entertainment, unto which the Reader muſt needs 'come with ſuch an eager appetite, as to reproach, or at 'leaſt neglect, all that ſtands in his way. And I ſhould much 'wonder why you would be ſuch a Mezentius to yourſelfe, 'as to bind my dead Muſe to your owne living one, but that, 'I ſuppoſe, being ſecure of immortality, you are proofe a-'gainſt all contagion.

* 'Langbain tells us, that he flouriſhed in the reign of Charles I. 'that he was an Attorney in the Lord-Mayor's Court, eminent in 'the worſt of times for law and loyalty, and yet more for poetry. 'He wrote one Play, 1654. His Poems were printed, Lond. 1660, '8vo. This is the edition hinted at in this letter. See note, R. B. 'A ſecond appeared, 1664. He likewiſe publiſhed a tranſlation of 'Horace. See Langbain's Dram. Poets, pag. 32. Oxon. 1691.

'Had

'Had you laid this command upon me when you favoured 'me with the peruſal of your booke, thoſe briſke and frolic 'ayres might have ſo volatized my thoughts, that it had been 'as eaſy for me to write, as for the beaſts to dance, when 'they heard Orpheus's harpe. But now you bid me be 'warme, when you have long ſince withdrawne the fire; 'and call me to worke unto which my pen is ſo much a 'ſtranger, that it is now many years ſince I made a verſe in 'Engliſh.

'Believe it, Sir, 'tis to me as great a metamorphoſis as 'when a city was turned into a bird, on a ſuddaine to lay 'by all that is ſolid and ſevere, and ſoar aloft in the airy 'wayes of fancy, led only by the tinkling of rhymes, as bees 'by the noiſe of a candleſtick: At preſent I am ſure, whilſt 'buſineſs is much upon me, I am charmed againſt ſuch tranſ-'mutations. You that are a wonder yourſelfe in this kind, 'would be leſſe ſo, if any were like you; that can reconcile 'poetry with Weſtminſter-hall, where nothing of a fine 'ſpinning (not ſo much as cob-webs, they ſay) can have a 'place: You that can ſwallow downe the ranke phraſes of 'our law, like ſo many heads of garlick, next your heart in 'a morning; and before night breath forth ſoft and joviall 'ayres, ſurpaſſing the moſt captivated votaries of love or 'wine: theſe are toſſed about like the Sibyll's prophetick 'leaves, and at length you find them crowning every feaſt, 'and dancing on the lips of every lady.

'But for mine owne part, if perhaps you have found me 'among our academicall Verſifyers, it was but as Cleevland's 'Preſbyterian danced, only—*in obedience to the ordinance.* For 'you muſt know that Doctors here appear in verſe, as old 'men have ſometimes done in a morris, not ſo much for oſ-'tentation of ability, as for uncouthneſſe of the ſight, and 'ſhew how ready we are to be laught at for his Majeſty's 'ſervice. And I could tell ſome who would cenſure me for 'levity, ſhould they ſee me play the Poet in ſuch good com-'pany as yours; who yet call upon me to do the ſame here, 'where I am to be dull by my place.

'In ſhort, Sir, if it be neceſſary that ſuch a champion as 'you ſhould not come forth into the field without his dwarfe*, 'I heartily wiſh I were able to ſerve you in that condition.

* 'He alludes to himſelf partly, being a little man.

'ever,

'However, give me leave I pray you to remaine in down-'right proſe *,

'Your aſſured Friend,

'and moſt humble Servant,

R. B.'

It is obſerved that Dr. Bathurſt exerciſed the Vice-Chancellorſhip for three years; in which office he conducted himſelf as became an able, upright and vigilant Governor. Unawed by power, and unbiaſſed by favour, he firmly maintained the privileges of the Univerſity againſt all encroachments, and cauſed the ſtricteſt diſcipline to be obſerved by all its members. Of the former, his letters to the Chancellor, and others, afford a clear proof; and the latter may be juſtly inferred from his *Remains*.

Theſe conſiſt of inaugural and valedictory Orations, on his commencing and concluding the reſpective years of his Vice-Chancellorſhip; *Oratiunculæ* upon particular matters relative to the Uuiverſity; and miſcellanious pieces upon different ſubjects; together with his medical writings, which are Lectures on Reſpiration; and queſtions, or ſuppoſition ſpeeches held for the degree of Batchelor of Phyſic. The queſtions are, 1ſt, An Fœtus materno ſanguine nutriatur? Neg.—2d, An omnis Senſus ſit tactus? Aff.—3d, An acidum ventriculi fermentum plus conferat coctioni quam calor? Aff.

Such are the proſe writings of Dr. Bathurſt, delivered to us by Mr. Warton; who has not unaptly characteriſed them, by remarking, that 'they want, upon the whole, the purity 'and ſimplicity of Tully's eloquence, but even exceed the 'ſententious ſmartneſs of Seneca, and the ſurprizing turns of 'Pliny. . . . . Theſe compoſitions are extremely agreeable 'to read; but, in the preſent improvement of claſſical taſte, 'not ſo proper to be imitated. They are moreover enter-'taining, as a picture of the times, and a hiſtory of the ſtate

* "This letter Mr. Broome printed before his Poems without "my leave; but only under the two laſt letters of my name, "H. T."—— *R. B.*

'of

'of academical literature.'——The ſubj
will be no improper ſample of the whole.

Oratiuncula habita in Domo Convo
Nov. 10°. 1676.

De Tonſoribus Oxonienſibus in ſodalitium legi

'ALIA res nos vocat, diu multùmque j
'omnibus Tonſoribus notiſſima fit,
'ad aures veſtras facilè pervenerit.

'A multis jam annis obſervatum eſt, To
'vulgus adeo in immenſum excreſcere, ut
'dine, ferantur omnia; non ſolùm in ipſi
'præjudicium, verùm etiam Academiæ noſt
'ni ſubjecti ſunt, aliquali dehoneſtamento.

'Nam ut cætera præteream, nihil apud i
'quàm ut ſervi, poſt unius aut alterius ann
'arte ſuâ poſitum, præmaturè emancipati, p
'familias evadant. Iidem mox, lucelli cauſ
'cipio adſciſcunt, quos cum alendo non ſur
'illico, hominum mendicabula, et artis ſuæ
'deo frequentes ſunt hujuſmodi ſuperfætatio
'pita, tot fere Tonſores numerentur. Con
'diffluunt in vicos, obambulant collegia;
'ſunt omnia: obtrudunt ſe proficiſcentibus,
'untes; obvio cuicunque, *barbara tela*, forfi
'intendunt.

'Neque hic ſiſtit malum. Habemus etiam
'ut cum Martiale loquar, *non tondent*, ſed
'ars ſua ad vitam tolerandam haud ſufficiat,
'turpiſſima, divertunt. Maleferiatorum g
'lenociniis demereri ſatagunt: Ipſique otio a
'rum nequitiis et voluptatibus dexterrimè ſubi
'ces, aves, lepores ſectantur; immo, quod
'cæteris omnibus fraudi opportunum, etiam
'in laqueos ſuos pelliciunt: Imberbium ora
'mate, at certè fucis oblinunt, et quibus ger
'marſupia ſaltem expilant.

'Quò melius his aliiſque incommodis obvi
'ſultum eſt, ut turba hæc artificum exlex et
'ſocietatem ſtatutis regulisque idoneis ordinat

retur: Atque ita, uno quaſi faſciculo colligata, commodiùs tractari et gubernari poſſit.

'Neque vero novum hoc eſt, aut inauditum. Similis juriſdictio, uſque hodie, in coquos exercetur. Imo hanc ipſam Tonſorum communitatem, non alio quàm nunc molimur, regimine olim adminiſtratam fuiſſe, ex antiquis Academiæ monumentis liquidò conſtat: Ita ut ſocietas hæc, non tantùm de novo condita, quàm jure poſtliminii reſtituta videatur.

'Habetis inſtrumentum a ſagaciſſimo et indefeſſæ ſolertiæ viro *, archivorum noſtrorum cuſtode, primitus elaboratum: mox et juriſperitorum manu interpolatum, eorumque tandem calculo comprobatum. Vos audite, et ferte ſententiam.—— Sed credite hoc a vobis petere Tonſores veſtros, cùm *ſtricta Novacula ſupra eſt* †: ita neminem puto, præter Imberbes, auſurum refragari.'

The poetical Remains of this learned Gentleman conſiſt of even Latin Poems, nine of which are in Hexameters, and two Iambics: moſt of them are gratulatory, upon public occaſions. Alſo, of four Engliſh Poems, two of which are on the deaths of Mr. William Cartwright, the Poet, and of Mr. John Selden; one is addreſſed to Mr. W. Baſſe, upon the intended publication of his Poems; and another to the Lord Protector: And, beſides the Epigram already-mentioned, on a woman that recovered after hanging, there are four more on the ſame ſubject.

Mr. Warton obſerves, that Dr. Bathurſt's 'Engliſh Poetry ſeems to want facility; but as he wrote before Dryden had poliſhed and perfected the harmony of our heroics, the roughneſs of his verſification may claim a reaſonable excuſe.'——Of his Latin Poetry he is of opinion, that the Doctor's talent was more particularly adapted 'to the dignity and energy of the Iambic;' and that 'his Hexameters will be thought too pointed and ingenious by the lovers of Virgil's ſimple beauties.'——The annexed ſpecimens will enable the learned Reader to form a proper eſtimate of their real merit.

At the time of writing the following Poem, the Author was but ſixteen years of age, when Latin Poetry was almoſt in its infancy among us.

* D. Doct. Wallis. † Martial.

The Life and Literary Remains, &c.

Festis Carolo et Mariæ natis, Maii 29. 1656.

DUcce decus regni, quæ jam nativitate tuâ
Fœmineos nullus, proprioque infamia vero
Ut nos purpureis cunabula flore coronet,
Primitiisque suis: sex jam tibi mensibus Infans
Mensibus immanis numerosum rollicat ævum;
Sexu tu, dum quærit connubia pectora fœtu,
Blanda soporiferos demulcet carmine somnos,
Antipe quæ carmina vetera; at quibus, semper
Languida, jejunis dat quadragesima Musis.
Cui canem, O! nullos nisi qui tempore Bacchi
Exulat, et [illegible] ? Nullis certe
Regia fidis [illegible] decuere Deorum:
An quia ma[illegible] ublica vota tuorum
Altius ofcen[illegible] Tu, Regina, Pudicum
Egeris ex u[illegible] dum et amabile pondus,
Ne plenus t[illegible] jejunia ventre?

The next is a Gratulation on the pea
the Dutch, in [illegible] shews Cromwell in the h
character of P[illegible] arming against the bigoted
Fanaticism.

Viden' per altum mollis halcyon volat:
Sat to illecunt æquora et ponti minas.
Tu, magne, solus hæc potes: Mavors tibi
Submittit ipse frameam, et æquoreus deus
Suum tridentem; ac gestiant tanto arbitro.
Salve, ruentis imperi stator; tuum est,
Quòd nec rapaces metuit imbellis toga;
Pietasque castris exulans aliis procul.
Vestra inter arma dulce præsidium invenit.
Sic macte semper; inter et lauros tuas
Mitior oliva crescat; ut nobis bonus,
Alisque magnus audias: dum, te auspice,
Fretum Britannum majus Oceano cluet.

To conclude, Mr. Warton may, we think, be cred
his industry, and the difficulties he surmounted in a
the necessary informations to complete this work; bu
the whole, it is more than possible, that some perso
think he has shewn more solicitude in collecting his
rials, than art or care in putting them together. As
importance of such a publication, or how far the subje
worthy of the Author, he is himself the best judge.

ELMORAN *and* HAMET: *An Oriental Tale.* 2 vols. 12mo. 5s. bound. Payne.

THE Genius of Romance ſeems to have been long ſince drooping among us; and has, of late, been generally ſplayed only for the baſeſt purpoſes; either to raiſe the grin Ideotiſm by its buffoonry, or ſtimulate the prurience of ſenſuality by its obſcenity. Novels, therefore, have circuted chiefly among the giddy and licentious of both ſexes, ho read, not for the ſake of thinking, but for want of ought.

So ſhameful a proſtitution has brought this ſpecies of wriing into ſuch diſrepute, that if the more ſerious and ſolid eader is at any time tempted to caſt an eye over the pages f Romance, he almoſt bluſhes to confeſs his curioſity.

Compoſitions of this kind, nevertheleſs, when conducted y a Writer of fine talents and elegant taſte, may be renered as beneficial as delectable. They have this peculiar dvantage, that, by making a forcible impreſſion on the imaination, they anſwer the purpoſes of conviction and perſuaon, with the generality of mankind, much better than a irect appeal to the judgment.

Very few are diſpoſed to reliſh the dry precepts of morali-, or to connect a lengthened chain of reaſoning; the maority muſt be entertained with novelty, humoured with ficon, and, as it were, cheated into inſtruction. Old as the orld is, it will not attend to the grave leſſons of Wiſdom, nleſs Pleaſure introduces the Sage——

> Le Monde eſt vieux, dit on. Je le crois: Cependant
> Il le faut amuſer encore comme un Enfant.

But, though Romance is, in fact, nothing more than a oetical fiction, in the habit of proſe, yet, it ought never to xceed the bounds of probability. The Writer may adorn he Probable, however, with every incident to make it agreeble, and to charm and ſurprize the Reader. We muſt copy Nature, it is true; but Nature in the moſt perfect and elegant form in which conception can paint her.

It is not requiſite, therefore, that his characters ſhould bear eſemblance to any known original: It is ſufficient that they re aggregates of thoſe qualities which lie ſcattered among he ſpecies. He may draw after a prototype in his own mind,

and uſe his pen as Zeuxis did his pen
about to paint a Venus, did not copy
nal, but collected the moſt beautiful
from whom he drew thoſe parts whic
each *; and then formed an idea of
mind, reſulting from all thoſe beauties

Theſe principles may be of uſe to
little volumes before us, which are not
the number of thoſe of which Mr. L
vaſt many ſets for the accomodation
Here they will find no winding up of
double entendres,—no aſteriſms pregna
no lambent pupilability.—In ſhort, ever
elegant and moral. The tendency o
moſt noble and uſeful nature, though i
chinery of it, Probability is ſometimes
ver fails to create diſguſt. But we poſt
the preſent, and proceed to the ſtory.

'Solyman, the mighty and the wiſe,
'dred and ſecond year of the Hegyra,
'Perſia, had two ſons, Almoran and H
'twins. Almoran was the firſt-born,
'his affection equally between them: T
'in the ſame part of the Seraglio; bo
'the ſame ſervants; and both received
'ſame teacher.

'One of the firſt things that Almora
'rogative of his birth. . . . . He was f
'hoped to draw wealth and dignity fro
'Hamet, on the contrary, ſoon becam
'dinate ſtation: He was not indeed n
'not much careſſed.

'This difference in the ſituation of
'produced great diſſimilarity in their di
'characters; to which, perhaps, natu
'degree contribute. Almoran was haug
'tuous; Hamet was gentle, courteous
'moran was volatile, impetuous, and i
'thoughtful, patient, and forbearing.
'Hamet alſo were written the inſtructi

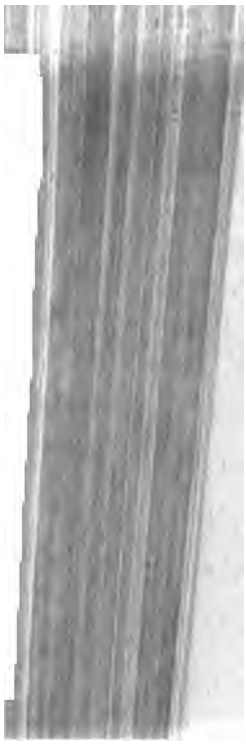
* Some ſay that he made choice of five be
ton, for this purpoſe. Cicero tells us, that t
for the Crotonians; but Pliny ſays, it was fo
gentum, who ſent him their moſt beautiful vi

to his mind futurity was preſent, by habitual anticipation; his pleaſure, his pain, his hopes, and his fears, were perpetually referred to the Inviſible and Almighty Father of Life, by ſentiments of gratitude or reſignation, complacency or confidence; ſo that his devotion was not periodical but conſtant.

'But the views of Almoran were terminated by nearer objects: His mind was perpetually buſied in the anticipation of pleaſures and honours, which he ſuppoſed to be neither uncertain nor remote; theſe excited his hopes, with a power ſufficient to fix his attention; he did not look beyond them for other objects, nor enquire how enjoyments more diſtant were to be acquired; and as he ſuppoſed theſe to be already ſecured to him by his birth, there was nothing he was ſolicitous to obtain as the reward of merit, nor any thing that he conſidered himſelf to poſſeſs as the bounty of heaven. If the ſublime and diſintereſted rectitude that produces and rewards itſelf, dwells indeed with man, it dwelt not with Almoran: With reſpect to God, therefore, he was not impreſſed with a ſenſe either of duty or dependence; he felt neither reverence nor love, gratitude nor reſignation: In abſtaining from evil, he was not intentionally good; he practiſed the externals of morality without virtue, and performed the rituals of devotion without piety.

'Such were Almoran and Hamet, when Solyman their father, full of days and full of honour, ſlept in peace the ſleep of death. With this event they were immediately acquainted. The emotions of Almoran were ſuch as it was impoſſible to conceal: the joy that he felt in ſecret was ſo great, that the mere dread of diſappointment for a moment ſuſpended his belief of what he heard: when his fears and his doubts gave way, his cheeks were ſuffuſed with ſudden bluſhes, and his eyes ſparkled with exultation and impatience: he looked eagerly about him, as if in haſte to act; yet his looks were embarraſſed, and his geſtures irreſolute, becauſe he knew not what to do: He uttered ſome incoherent ſentences, which diſcovered at once the joy that he felt, and his ſenſe of its impropriety; and his whole deportment expreſſed the utmoſt tumult and perturbation of mind.

'Upon Hamet the death of his father produced a very different effect: As ſoon as he heard it, his lips trembled and his countenance grew pale; he ſtood motionleſs a moment,



' proſtrated h
' mage with
' from the gr
' without any
" Hamet, ſay
" ſubject, yo
" King." Ha
' and diſtant b
' ſtruggled in
' that ſtarted
' upon the grou
' though his h
' deſt diffidence

Theſe charac
a maſterly pencil
tained throughou
different diſpoſiti
death, is happily
in this deſcriptio
der. Every circ
agitation of Alm
' vered at once t
' propriety.' Th
curate attention t
ceive a ſuſceptibil

committed the education of his children. . . . . He ught with him the will of Solyman, wherein he had be- athed his kingdom between his two ſons. . . . . The eyes ll preſent were now turned upon Hamet, who ſtood ſilent motionleſs with amazement, but was ſoon rouzed to at- ion by the homage that was paid him, which excited the y of Almoran.

When they had retired to their ſeveral apartments, each n alone gave way to reflections ſuitable to his nature. net enjoyed the happineſs which his virtue derived from the e ſource, from which the vices of Almoran drew anguiſh diſcontent. Omar, in the mean time, was contriving in at manner their joint government could be beſt carried in- execution. After much thought he determined, that a tem of laws ſhould be prepared, which the ſons of Soly- an ſhould examine and alter till they perfectly approved. . . . When he had prepared his plan, he ſent copies of it Almoran and Hamet, with a letter apologizing for his pre- mption.

The receipt of this letter, as may be imagined, produced ery different effects on the two brothers. Hamet expatiated n the advantages of the plan: 'By eſtabliſhing a ſyſtem of laws as the rule of government, ſaid Hamet, many evils will be avoided, and many benefits procured. If the law is the will only of the Sovereign, it can never certainly be known to the people: many, therefore, may violate that rule of right, which the hand of the Almighty has written upon the living tablets of the heart, in the preſumptuous hope, that it will not ſubject them to puniſhment; and thoſe, by whom that rule is fulfilled, will not enjoy that conſciouſneſs of ſecurity, which they would derive from the protection of a preſcribed law, which they have never broken. Neither will thoſe who are inclined to do evil, be equally reſtrained by the fear of puniſhment; if neither the offence is aſcertained, nor the puniſhment preſcribed. One motive to probity, therefore, will be wanting; which ought to be ſupplied, as well for the ſake of thoſe who may be tempted to offend, as of thoſe who may ſuffer by the of- fence. Beſides, he who governs not by a written and a public law, muſt either adminiſter that government in per- ſon, or by others: if in perſon, he will ſink under a labour which no man is able to ſuſtain; and if by others, the in- feriority of their rank muſt ſubject them to temptations, which it cannot be hoped they will always reſiſt, and to

'prejudices which it will perhaps b
'ſurmount. But to adminiſter gove
'aſcertains the offence, and directs t
'ty alone will be ſufficient; and as
'will in this caſe be notorious, an
'nion but fact, it will ſeldom be prac
'eaſily puniſhed.' Almoran, who he
met with impatience and ſcorn, now ſt
a proud and contemptuous aſpect. . . .
'Prince, ſaid he, to puniſh for what
'be the Sovereign not only of proper
'govern alike without preſcription or

Hamet, who was ſtruck with aſtoni
tion, and the vehemence with which
ſhort recollection made this reply. 'It
'to govern others, as he is governed
'moſt merciful and almighty! It is
'crimes, rather than to diſplay his po
'diffuſe happineſs, rather than enforce
'to animate with love, than depreſs b
'then, govern as we are governed;
'neſs in the happineſs that we beſtow
'emulating the benevolence of Heave

As Almoran feared, that to proc
would too far diſcloſe his ſentiments,
preſent to diſſemble. . . . . 'Let us t
'muſt be ſet up in our ſtead, leave the
'our ſlaves: and, as nothing will be
'is worthy of us, let us devote ourſel
'eaſe; and if there are any enjoymen
'let us ſecure them as our only diſti
'tude.'

'Not ſo, ſays Hamet; for there is
'to do, after the beſt ſyſtem of law
'The government of a nation as a whe
'extent of its trade, the eſtabliſhment
'encouragement of genius, the applic
'and whatever can improve the arts of
'periority in war, is the proper obj
'tion.

'But in theſe, ſaid Almoran, it w
'minds to concur; let us then agree
'the care of ſome other, whom we c

'we approve, and diſplace when we approve no longer. We 'ſhall, by this expedient, be able to avert the odium of any 'unpopular meaſure; and by the ſacrifice of a ſlave, we can 'always ſatisfy the people, and ſilence public diſcontent.'

'To truſt implicitly to another, ſays Hamet, is to give up 'a prerogative, which is at once our higheſt duty and intereſt 'to keep; it is to betray our truſt, and to ſacrifice our ho-'nour to another. The Prince, who leaves the government 'of his people implicitly to a ſubject, leaves it to one who 'has many more temptations to betray their intereſt than him-'ſelf. A Vicegerent is in a ſubordinate ſtation; he has, there-'fore, much to fear, and much to hope: he may alſo acquire 'the power of obtaining what he hopes, and averting what 'he fears, at the public expence; he may ſtand in need of 'dependents, and may be able no otherwiſe to procure them, 'than by conniving at the fraud or the violence which they 'commit: he may receive, in bribes, an equivalent for his 'ſhare, as an individual, in the public proſperity; for his 'intereſt is not eſſentially connected with that of the ſtate: 'he has a ſeparate intereſt; but the intereſt of the ſtate and 'of the King are one: He may even be corrupted to betray 'the councils, and give up the intereſts of the nation, to a 'foreign power; but this is impoſſible to the King; for no-'thing equivalent to what he would give up, could be offer-'ed him. But, as a King has not equal temptations to do 'wrong, neither is he equally expoſed to oppoſition, when 'he does right: The meaſures of a Subſtitute are frequently 'oppoſed, merely from intereſt; becauſe the leader of a fac-'tion againſt him hopes, that if he can remove him by po-'pular clamour, he ſhall ſucceed to his power: but, it can 'be no man's intereſt to oppoſe the meaſures of a King, if 'his meaſures are good, becauſe no man can hope to ſupplant 'him. Are not theſe the precepts of the Prophet, whoſe 'wiſdom was from above?— "Let not the eye of expecta-"tion be raiſed to another, for that which thyſelf only ſhould "beſtow: Suffer not thy own ſhadow to obſcure thee; nor "be content to derive that glory, which it is thy preroga-"tive to impart."

'But is the Prince, ſaid Almoran, always the wiſeſt man 'in his dominions? Can we not find, in another, abilities 'and experience, which we do not poſſeſs? and is it not the 'duty of him who preſides in the ſhip, to place the helm in 'that hand which can beſt ſteer it?'

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'A Prince, ſaid Hamet, who ſince
'his people, can ſcarce fail to effec
'the nation will be at once turned to
'is his principal aim, will be that of
'his council; for, to concur with hi
'the ſureſt recommendation to his fa
'others, but let us act ourſelves.'
not the merit of originality, they are
nected, and urged with great force a

As Almoran perceived that the long
tinued, the more he ſhould be emba
it by appearing to acquieſce in what H
latter, exulting in his conqueſt, rela
cumſtances of this interview. He ap
Hamet, and added the following prec
'member, ſaid Omar, that the mo
'moting virtue, is to prevent occaſio
'perhaps, particular ſituations, in
'always failed: at leaſt, temptation
'continued, has ſeldom been finally
'ment ſo conſtituted as to leave the
'petual ſeduction, by opportunities
'iniquitous gain, the multiplication
'tend to depopulate the kingdom, a
'devote to the ſcymitar and the bow-
'have been uſeful to ſociety, and to
'turbulent and factious. If the ſtre
'women, who inflame the paſſeng
'their geſture, and their ſolicitatio
'which every deſire which they kin
'ſecrecy and convenience; it is in v
"proſtitute go down to death, and
"on hell." What then can be hop
'which the laws of man can ſuper
'to rottenneſs and perdition? If you
'licly ſold at a low rate, it will be
'dread of puniſhment will render
'ſtrangers to the poor. If a tax is
'opportunities to procure the com
'it; the hope of gain will always
'niſhment. If, when the veteran ha
'of life, you withold his hire; it w
'uſury and extortion with impriſo
'your armies, you ſuffer it to be a
'to preſerve the life of a horſe than

'your own ſword is drawn for your enemy: for there will 'always be ſome, in whom intereſt is ſtronger than humani- 'ty and honour. Put no man's intereſt, therefore, in the 'balance againſt his duty; nor hope that good can often be 'produced, but by preventing opportunities of evil.' Theſe are not only the precepts of ſound Philoſophy, but of true Policy; and it is certainly a capital defect in the ſyſtem of moſt civil inſtitutions, that they are chiefly directed to puniſh the effects of delinquency, without endeavouring to obviate the cauſe.

The ſyſtem of government propoſed by Omar was eſtabliſhed, in which Hamet concurred from principle, and Almoran from policy. The latter, therefore, reſigned himſelf to the gratification of his appetites and paſſions, while Hamet applied himſelf to the diſcharge of his duty. . . . . In him, the pleaſures of ſenſe were heightened by thoſe of his mind, and the pleaſures of the mind by thoſe of ſenſe: He had, indeed, as yet no wife; for as yet no woman had fixed his attention or determined his choice. But the following incident, which is related in the moſt lively and affecting manner, ſoon determined his election.

'Among the Ambaſſadors whom the Monarchs of Aſia 'ſent to congratulate the ſons of Solyman, upon their acceſ- 'ſion to the throne, there was a native of Circaſſia, whoſe 'name was Abdallah. Abdallah had only one child, a daugh- 'ter, in whom all his happineſs and affection centered; he 'was unwilling to leave her behind, and therefore brought 'her to the court of Perſia. Her mother died while ſhe was 'yet an infant; ſhe was now in the ſixteenth year of her 'age, and her name was Almeida. She was beautiful as the 'daughters of Paradiſe, and gentle as the breezes of the 'Spring; her mind was without ſtain, and her manners were 'without art.

'She was lodged with her father in a palace that joined to 'the gardens of the ſeraglio; and it happened that a lamp, 'which had one night been left burning in a lower apart- 'ment, by ſome accident ſet fire to the net-work of cotton 'that ſurrounded a ſopha, and the whole room was ſoon af- 'ter in a flame. Almoran, who had been paſſing the after- 'noon in riot and debauchery, had been removed from his 'banquetting room aſleep; but Hamet was ſtill in his cloſet, 'where he had been regulating ſome papers that were to be 'uſed the next day. The windows of this room opened to- 'wards the inner apartments of the houſe in which Abdal-

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'lah reſided; and Hamet, having by accident looked that 'way, was alarmed by the appearance of an unuſual light, 'and ſtarting up to ſee whence it proceeded, he diſcovered 'what had happened.

'Having haſtily ordered the guard of the night to aſſiſt in 'quenching the flame, and removing the furniture, he ran 'himſelf into the garden. As ſoon as he was come up to 'the houſe, he was alarmed by the ſhrieks of a female voice; 'and the next moment, Almeida appeared at the window of 'an apartment directly over that which was on fire. Al- 'meida he had till now [illegible]n, nor did he ſo much as 'know that Abdallah had [illegible]ter: but, though her per- 'ſon was unknown, he w[illegible]ly intereſted in her danger, 'and called out to her [illegible]herſelf into his arms. At 'the ſound of his voice [illegible]back into the room; ſuch 'is the force of inviol[illegible]; though the ſmoke was 'then riſing in curling [illegible] the windows: She was, 'however, ſoon driven [illegible]d part of the floor at the 'ſame inſtant giving wa[illegible]pt her veil round her, and 'leaped into the garden. [illegible] caught her in his arms; 'but though he broke her fall, he ſunk down with her 'weight: He did not, however, quit his charge; but per- 'ceiving ſhe had fainted, he made haſte with her into his a- 'partment, to afford her ſuch aſſiſtance as he could procure.

'She was covered only with the light and looſe robe in 'which ſhe ſlept, and her veil had dropped off by the way. 'The moment he entered his cloſet, the light diſcovered to 'him ſuch beauty as before he had never ſeen: She now be- 'gan to revive; and before her ſenſes returned, ſhe preſſed 'the Prince with an involuntary embrace, which he return- 'ed by ſtraining her cloſer to his breaſt, in a tumult of de- 'light, confuſion, and anxiety, which he could ſcarce ſuſtain. 'As he ſtill held her in his arms, and gazed ſilently upon her, 'ſhe opened her eyes, and inſtantly relinquiſhing her hold, 'ſhrieked out, and threw herſelf from him. As there were 'no women nearer than that wing of the palace in which 'his brother reſided, and as he had many reaſons not to leave 'her in their charge, he was in the utmoſt perplexity what 'to do. He aſſured her, in ſome haſty and incoherent words, 'of her ſecurity; he told her, that ſhe was in the royal pa- 'lace, and that he who had conveyed her thither was Hamet. 'The habitual reverence of ſovereign power, now ſurmount- 'ed all other paſſions in the boſom of Almeida; ſhe was in- 'ſtantly covered with new confuſion, and hiding her face

'with

with her hands, threw herſelf at his feet: He raiſed her with a trepidation almoſt equal to her own, and endeavoured to ſooth her into confidence and tranquillity.

'Hitherto her memory had been wholly ſuſpended by violent paſſions, which had crowded upon her in a rapid and uninterrupted ſucceſſion, and the firſt gleam of recollection threw her into a new agony; and having been ſilent a few moments, ſhe ſuddenly ſmote her hands together, and burſting into tears, cried out, "Abdallah! my father! my father!"—Hamet not only knew but felt all the meaning of the exclamation, and immediately ran again into the garden: He had advanced but a few paces, before he diſcerned an old man ſitting upon the ground, and looking upward in ſilent anguiſh, as if he had exhauſted the power of complaint. Hamet, upon a nearer approach, perceived by the light of the flame that it was Abdallah; and inſtantly calling him by his name, told him, that his daughter was ſafe. At the name of his daughter, Abdallah ſuddenly ſtarted up, as if he had been roufed by the voice of an angel from the ſleep of death: Hamet again repeated, that his daughter was in ſafety; and Abdallah looking wiſtfully at him, knew him to be the King. He was then ſtruck with an awe that reſtrained him from enquiry: but Hamet directing him where he might find her, went forward, that he might not leſſen the pleaſure of their interview, nor reſtrain the firſt tranſports of duty and affection by his preſence. He ſoon met with other fugitives from the fire, which had opened a communication between the gardens and the ſtreet; and among them ſome women belonging to Almeida, whom he conducted himſelf to their miſtreſs. He immediately allotted to her and to her father, an apartment in his diviſion of the palace; and the fire being now nearly extinguiſhed, he retired to reſt.'

Hamet and Almeida conceived a mutual affection for each other, which our very feeling and elegant Writer deſcribes with all the glow of delicate and refined ſenſibility. In ſhort, to adopt his own concluſion, the object of their paſſion was not the ſex, but Hamet and Almeida.

At length, Hamet concludes to marry her, but defers his marriage out of reverence to the memory of his father, till the year after his death ſhould be completed. In the mean time, Almoran gets intimation of his attachment, and prevails on his brother to introduce him to Almeida. At firſt ſight he is enamoured of her, and Omar ſuſpecting his paſſion,

determined to introduce ſuch topics of diſcourſe as might lead him to diſcover the ſtate of his mind. This gives Omar an occaſion of making ſome philoſophical reflections on the immateriality of the Soul, which Almoran, though he appeared to liſten with attention, deſpiſed as ſophiſtry; and doubted, whether the principles which Omar had laboured to eſtabliſh, were believed even by Omar himſelf. This ſcepticiſm of Almoran gives birth to the following beautiful ſimile: 'Thus 'was the mind of Almoran to the inſtructions of Omar, as 'a rock ſlightly covered with earth is to the waters of hea-'ven; the craggs are left bare by the rain that waſhes 'them, and the ſame ſhowers that fertilize the field, can 'only diſcover the ſterility of the rock.'

In the end, Omar reaches the ſecret of his heart; and Almoran, knowing the next day was fixed for Hamet's marriage, gives way to deſpair. 'If I muſt periſh, ſaid he, I will at 'leaſt periſh unſubdued. I will quench no wiſh that nature 'kindles in my boſom; nor ſhall my lips utter any prayer, 'but for new powers to feed the flame.'

As he uttered this expreſſion, he felt the palace ſhake: He heard a ruſhing, like a blaſt in the deſart; and a Being of more than human appearance ſtood before him. . . . . 'Ariſe,' ſaid the Genius: . . . 'To thy own powers mine ſhall be ſuper-'added: And if, as weak only, thou haſt been wretched, 'henceforth thou ſhalt be happy. . . . To-morrow my power 'ſhall be employed in thy behalf.'

Omar, to whom the knowlege of things inviſible is ſuppoſed to have been revealed, gave Hamet information of this ſupernatural being, who had leagued with his brother againſt him. He adviſes him to call up his ſtrength; . . . to do that which is RIGHT, and leave the event to heaven.

At the appointed hour, the Princes of the Court being aſſembled, the Mufti and the Imans being ready, and Almoran ſeated upon his throne; Hamet and Almeida came forward, and were placed one on the right hand and the other on the left. The Mufti was then advancing, to hear and record the mutual promiſe which was to unite them; . . . when a ſtroke of thunder ſhook the palace to its foundations, and a cloud roſe from the ground, like a thick ſmoke, between Hamet and Almeida. . . . And at the ſame moment, a voice that iſſued from the cloud, pronounced, with a loud but hollow tone:

"Fate has decreed to Almoran, Almeida."

At theſe words, Almoran ruſhed forward, and placing himſelf by the ſide of Almeida, the cloud diſappeared. . . . Then ſeizing the hand of the Lady, he began to repeat that part of the ceremony which was to have been repeated by Hamet. But Almeida inſtantly drew her hand from him, in an agony of diſtreſs; and Hamet, who till then had ſtood motionleſs with amazement and horror, ſtarted from his trance, and ſpringing forward ruſhed between them. The Prieſts, however, interpoſing in favour of Almoran, upon preſumption that his right had been decided by a ſuperior power, the guard ruſhed between Hamet and Almeida, and bore her off.

Omar and Hamet then raiſed the people, the news of which threw Almoran into perturbation and perplexity. But the Genius again appeared to his relief.— 'Make haſte, ſaid he 'ſhew thyſelf from the gallery to the people, and the tumult 'of faction ſhall be ſtill before thee. Tell them, that their 'rebellion is not againſt thee only, but againſt Him by whom 'thou reigneſt: Appeal boldly to that Power for a confir-'mation of thy words; and rely for the atteſting ſign upon 'me.'

In the mean time, Oſmyn and Caled aſſembled the forces of Almoran; and the latter, who was animated with a ſecret enmity againſt the former, propoſed to draw off their forces, and revolt to Hamet; which propoſition Oſmyn rejected, both from principle and intereſt.

In the ſecond volume the plot thickens, and the work of magic is more buſy and miraculous; which may render this volume moſt agreeable to the generality of Readers. Almoran had now reached the gallery; and when the multitude ſaw him, they ſhouted as in triumph; and demanded that he ſhould ſurrender. . . . . But Almoran, with a loud voice reproached them with impiety and folly; and appealing to the Power, whom in his perſon they had offended, the air ſuddenly grew dark, a flood of lightening deſcended from the ſky, and a peal of thunder was articulated into theſe words:

"Divided ſway, the God who reigns alone
"Abhors, and gives to Almoran the throne."

The multitude ſtood aghaſt at the prodigy, and every one departing in ſilence and confuſion, Hamet and Omar were left alone: Omar was taken by the ſoldiers, but Hamet made his eſcape.

In the mean time, Almeida, who had been conveyed to an apartment in Almoran's ſeraglio, ſuffered all that grief and terror could inflict, upon a generous, a tender, and a delicate mind; yet, in this complicated diſtreſs, her attention was principally fixed on Hamet. While her mind was in this ſtate of agitation, Almoran entered, offered her unrivaled empire and everlaſting love, and preſſed her to fulfil the decrees of *Heaven*. To which ſhe nobly replies: 'Can He, in whoſe 'hand my heart is, command me to wed the man whom He 'has not enabled me to love? Can the Pure, the Juſt, the 'Merciful, have ordained that I ſhould ſuffer embraces which 'I loath, and violate vows which His laws permitted me to 'make? Can He have ordained a perfidious, a loveleſs, and 'a joyleſs proſtitution?'

Almoran finding his ſolicitations vain, once more gives way to deſpair, and wiſhes for an increaſe of power. 'With the 'ſoul of Almoran, ſaid he, I ſhould have the form of Hamet.' ..... The Genius again appears, and preſents him with a taliſman. 'This, ſaid the Genius, ſhall enable thee to change 'thy figure. . . . Remember only, that upon him whoſe ap-'pearance thou ſhalt aſſume, thine ſhall be impreſt, till thou 'reſtoreſt his own.' Almoran now determined to aſſume the figure of his brother; and therefore gave orders, that whenever Hamet ſhould return, he ſhould be admitted to Almeida.

In the mean time, Hamet reſolved to conceal himſelf near the city. He ſat down at the foot of the mountain Kabeſſed, and burſt out into paſſionate exclamations. At length, however, he recollects himſelf, and puts his truſt in Eternity, when a purer flame than burns upon the earth ſhould unite him to Almeida. . . . 'Even at this moment (he continues) 'her mind, which not the frauds of ſorcery can taint or ali-'enate, is mine: That pleaſure which ſhe reſerved for me 'cannot be taken by force. It is in the conſent alone that 'it ſubſiſts: And from the joy that ſhe feels, and from that 'only, proceeds the joy ſhe can beſtow.' There is a delicacy and elegance in theſe ſentiments, eaſier felt than explained. A comment here would be ſuperfluous: If the Reader has ſo little ſenſibility as not to receive the impreſſion inſtantly, he will never feel its force.

With theſe reflections Hamet ſoothed the anguiſh of his mind, till the dreadful moment arrived in which the power of the taliſman took place, and the figure of Almoran was changed into that of Hamet, and the figure of Hamet into that of Almoran. At the moment of transformation, Hamet

was

was ſeized with a ſudden languor, and his faculties were ſuſpended as by the ſtroke of death. When he recovered, his limbs ſtill trembled, and his lips were parched with thirſt: He roſe therefore, and entering the cavern, at the mouth of which he had been ſitting, he ſtooped over the well to drink; but glancing his eyes over the water, he ſaw, with aſtoniſhment and horror, that it reflected not his own countenance, but that of his brother. . . . . At length he recollected, that the ſame ſorcery, which had ſuſpended his marriage, and driven him from the throne, was ſtill practiſed againſt him; and that the change of his figure to that of Almoran, was the effect of Almoran's having aſſumed his likeneſs, to obtain, in this diſguiſe, whatever Almeida could beſtow. . . This thought ſubverted his mind. . . . He ruſhed out of the cave, with a furious and diſtracted look, and went in haſte towards the city.

In the mean time, Almoran as he was going to the apartment of Almeida, in the form of Hamet, was met by Oſmyn, from whom he receives many mortifications; for, miſtaking him for Hamet, Oſmyn confeſſes himſelf a ſlave to a tyrant whom he hates. . . . . Almoran at length being admitted to Almeida, in his brother's form, ſhe receives him with an exceſs of tenderneſs and joy. . . . He returned her careſſes with vehemence, and preſſed her to improve the ineſtimable moments. Almeida then propoſes to eſcape; but he ſhews her the impoſſibility of eſcaping; and, in the end, ſolicits her 'to ſeize that joy, to which a public form could give no new 'claim.' This attempt rouzes Almeida, who expreſſes her ſenſe of its baſeneſs, in terms of the moſt noble, refined and virtuous ſentiment. From grief, ſhe riſes to indignation: 'That prodigy, ſaid ſhe, which I thought was the ſleight of 'cunning, or the work of ſorcery, I now revere as the voice 'of Heaven; which, as it knew thy heart, has in mercy 'ſaved me from thy arms. To the will of Heaven ſhall my 'will be obedient; and my voice alſo ſhall pronounce, to 'ALMORAN ALMEIDA.' Almoran now conceived new hopes of ſucceſs, and quitted the apartment that he might reaſſume his own figure: But Oſmyn, who, ſuppoſing him to be Hamet, had intercepted him as he was going to Almeida, now detained him a ſecond time at his return.

Almeida, when alone, debated whether ſhe ſhould take revenge upon Hamet for the indignity which ſhe ſuppoſed he had offered her, by complaining of it to Almoran; but, reflecting on the puniſhment the former would incur, her mind

recoiled in an agony of terror and pity: Her heart ſunk within her; her limbs trembled; ſhe ſunk down upon the ſofa, and burſt into tears.

By this time, Hamet, on whoſe form the likeneſs of Almoran was ſtill impreſſed, had reached the palace; and coming up to the Eunuch's guard, he ſaid with an impatient tone, 'To ALMEIDA.' The ſlave conducted him to the door of the apartment, which he would not otherwiſe have been able to find. The conference between Hamet and Almeida is finely worked up, and highly intereſting. Hamet naturally ſuppoſed that Almoran had, in his form, been there before him; and interrogating Almeida, with regard to this fact, ſhe gives him evaſive anſwers, having determined not to diſcover her interview with the ſuppoſed Hamet. This encreaſes his ſuſpicions; and ſhe endeavours to divert him from purſuing his enquiries, by at once removing his jealouſy.—'Do not turn from me, ſaid ſhe, with thoſe unfriendly and 'frowning looks: Give me now that love which you ſo late-'ly offered, and with all the future I will atone the paſt.' This throws Hamet into freſh perplexity; and at length recollecting, that the alteration of Almeida's ſentiments, with reſpect to himſelf, might be the effect of ſome violence offered her by Almoran in his likeneſs, he makes farther enquiries, whether Hamet had obtained poſſeſſion of that treaſure, which by the voice of Heaven had been allotted to him; and, in the end, preſſes her to ſwear that ſhe had granted no pledge of love to Hamet, which ſhe does, and renounces Hamet for ever. This throws Hamet into a violent agitation: 'Where 'then, ſaid he, is the conſtancy which you vowed to Hamet; 'and for what inſtance of his love is he now forſaken?'

Almeida was now more embarraſſed than before: She felt all the force of the reproof, ſuppoſing it to be given by Almoran; and ſhe could be juſtified only by relating the particulars, which, at the expence of her ſincerity, ſhe had determined to conceal. Therefore, ſhe could no otherwiſe evade his queſtion, than by obſerving the inconſiſtency of his own behaviour. 'Has the caprice of deſire, ſaid ſhe, already 'wandered to a new object? And do you now ſeek a pre-'tence to refuſe, when it is freely offered, what ſo lately you 'would have taken by force?'

Hamet who was now fired with reſentment againſt Almeida, whom yet he could not behold without deſire, was ſuddenly prompted to ſatisfy all his paſſions, by taking advantage of

of the wiles of Almoran, and the perfidy of Almeida, to defeat the one, and to puniſh the other. But he ſuddenly recollected himſelf, and makes the following noble and delicate reflection: 'No, ſaid he, Hamet ſhall ſtill diſdain the joy, 'which is at once ſordid and tranſient: In the breaſt of Ha-'met luſt ſhall not be the pander of revenge.'

He then reſolves to diſcover himſelf to Almeida, and reproach her with her crime. While he is making this diſcovery, Almoran, having at laſt diſengaged himſelf from Oſmyn, by whom he had been long detained, reſumed his own figure; and while the eyes of Almeida were fixed upon Hamet, his powers were ſuddenly taken from him, and reſtored in an inſtant; when ſhe beheld the features of Almoran vaniſh, and gazed with aſtoniſhment on thoſe of Hamet. At length they come to a mutual explanation: Their affection returns, and they congratulate each other upon the evils they had eſcaped.

While they were thus felicitating each other, Almoran, who was now exulting in the hope of ſucceſs, ſuddenly entered the aparment; but, upon diſcovering Hamet, he ſtarted back, aſtoniſhed and diſappointed. Hamet ſtood unmoved: .... Almeida conjured Almoran to be merciful; who, without regarding her, ſtruck the ground with his foot, and the meſſengers of death, to whom the ſignal was familiar, appeared, and ſeized Hamet, who after ſeverely rebuking Almoran, is forced from his preſence.

Almoran, who deſpaired of prevailing on Almeida to gratify his wiſhes, till her attachment to Hamet was irreparably broken, reſolved to put him to death. With this view, he repeated the ſignal which convened the miniſters of death to his preſence, but the ſound was loſt in a peal of thunder that inſtantly followed it, and the Genius again ſtood before him. 'Almoran, ſaid he, thou art forbidden to lift thy hand againſt 'thy brother's life. At the moment in which thou ſhalt con-'ceive a thought to cut him off by violence, the pangs of 'death ſhall be upon thee. ... Yet mayſt thou ſtill arm him 'againſt himſelf.' The Genius then adviſes Almoran to aſſume the form of Oſmyn, and as a friend to Hamet, to preſent him with a poignard, as the inſtrument of deliverance from the rack and torments which were preparing for him.

Almoran followed his advice, and, under the appearance of Oſmyn, whoſe eyes the Genius had ſealed in ſleep, going to Hamet's dungeon, he was met by Caled, who kept the gate,

of whom, producing his own ſignet, he obtained admittance. Caled, who hated Oſmyn, and feared leſt, in ſome fit of diſpleaſure, he ſhould diſcloſe the ſecret of his having propoſed a revolt, prepared a poiſonous beverage for him againſt his return.

In the mean time, Almoran, with great profeſſions of friendſhip, preſented the poignard to Hamet, who received it with ſudden joy, not immediately reflecting that he was not at liberty to apply it. Caled, who waited at the door, and had partly overheard the converſation, preſented the ſuppoſe Oſmyn, on his return, with the beverage he had prepared. Almoran received it with p[illegible] and having eagerly drank it off, returned to the palac[illegible] he mean time, Hamet having recollected himſelf, [illegible] departure of Almoran, threw the dagger from him, [illegible] ſigned himſelf to the Almighty.

Almoran, having reſum[illegible] wn figure, and impatient of intelligence, was told [illegible] deſired admittance to his preſence. When he ca[illegible] acquainted him with the treachery of the ſuppoſed Oſmyn, [illegible]ledging that he had heard him call Almoran a tyrant, and profeſs inviolable friendſhip to Hamet. Almoran received this information with pleaſure, being conſcious that what Caled told him was true; and as a reward for his zeal, he promiſed him, that on the next day Oſmyn ſhould loſe his head; and that, from that moment, he ſhould be inveſted with Oſmyn's power. Caled had concealed the circumſtance of the poiſon, but he now confeſſed it, hoping to derive new merit from an act of zeal, which Almoran had approved before it was known, by condemning his rival to die. At this declaration, Almoran, ſtriking his hands together, looked upward in an agony of deſpair and horror. At length he fell back upon a ſofa; and as Caled ſtooped to ſupport him, he ſtabbed him to the heart.

In this dreadful moment, the Genius once more appeared before him, and gave him hopes of life. 'Hamet, ſaid he, 'is not dead. If what I ſhall propoſe, he refuſes to perform, 'not all the powers of earth, and ſea, and air, can give thee 'life; but, if he complies, the death that is now ſuſpended 'over thee, ſhall fall upon his head. . . . . When the ſtar of 'the night, that is now near the horizon, ſhall ſet, I will be 'with him.'

When Almoran was alone, he reflected, that every act of ſupernatural power, the Genius had enabled him to perform,

had

had brought upon him ſome new calamity; and thence ſuſpecting that he might be ſecretly in confederacy with Hamet, he reſolved to be preſent, under a borrowed form, at the interview of this ſuſpected Being with the latter. In conſequence of this reſolution, he commands one of the ſoldiers of the guard that attended Hamet, into an inner room of the palace, then making faſt the door, he aſſumed his figure; and, by means of his own ſignet, gained admiſſion into the dungeon, where he retired to a remote corner, waiting the appearance of the Genius.

In the dawn of the morning the priſon ſhook, and the Genius appeared. 'Hamet, ſaid he, thy deliverance muſt de-'pend on thyſelf. Take this ſcroll: Invoke the ſpirits that 'reſide weſtward from the riſing of the ſun; then ſtretch out 'thy hand, and a lamp of ſulphur, ſelf-kindled, ſhall burn 'before thee. In the fire of this lamp, conſume that which 'I now give thee; and as the ſmoke, into which it changes, 'ſhall mix with the air, a mighty charm ſhall be formed... 'In one moment, thou ſhalt be reſtored to the throne, and 'Almeida; and the Angel of Death ſhall lay his hand upon 'thy brother.'

This confirmed the ſuſpicions of Almoran, and convinced him, that by the Genius he was not known to be preſent. Hamet, however, continued doubtful, and urged, that ſuch horrid rites, and commerce with unholy powers were forbidden to Mortals in the Law of Life. 'See thou to that,' ſaid the Genius, 'Good and evil are before thee; that which I 'now offer, I will offer no more.'

Seduced by human frailty to deliberate at leaſt upon the choice, Hamet ſtretched out his hand, and receiving the ſcroll, the Genius diſappeared. That which had been propoſed as a trial of virtue, Almoran believed, indeed, to be an offer of advantage; and judging that the mind of Hamet was ſtill in ſuſpenſe, he aſſumed the perſon of Omar, that, by the influence of his council, he might be able to turn the ſcale. He prevailed: Hamet gave him the ſcroll, which he received in ecſtaſy of joy. He ſtretched out the hand in which he held it, and a lamp of burning ſulphur was immediately ſuſpended in the air before him: he held the myſterious writing in the flame, and as it began to burn, the place ſhook with reiterated thunder. Hamet, wrapping his robe round him, reſigned himſelf to heaven. Almoran heard the thunder without dread, as the proclamation of his triumph: 'Let thy 'hopes,' ſaid he, be thy portion; and the pleaſures I have

'ſecured ſhall be mine." As he pronc
he ſtarted as at a ſudden pang, his eyes be
poſture immoveable; yet his ſenſes ſtill
perceived the Genius once more ſtand befo
ſaid he, 'to the laſt ſounds which thou
'ear be attentive! Of the ſpirits that
'purpoſe of the Almighty, I am one.
'Almoran, I have been commiſſioned f
'been appointed to perfect virtue, by a
'folly of her own projects, to entangle
'which could be formed only by guilt,
'produce miſery: of every good, whic
'wouldſt have ſecured by diſobedience,
'thy portion; and of every evil, which t
'by obedience, willing to incur, the o
'ſtowed upon thee. To thee, Hamet,
'throne of thy father, and Almeida. A
'who, while I ſpeak, art incorporating w
'remain, through all generations, a mem
'which thy life has taught!

'At the words of the Genius, the earth
'and above the walls of the priſon diſappea
'Almoran, which was hardened into ſtone,
'grees; and a rock, by which his form an
'rudely expreſſed, became at once a monum
'ment and his guilt.'

Such is the epitome of this entertaining a
which inculcates leſſons of the greateſt uſ
ſuch as piety, temperance, moderation, pa
nation. Theſe virtues are ſtrongly recomme
ble character of Hamet, and the oppoſite vi
their odious colours, in that of Almoran, wh

Invidus, iracundus, iners, vinoſus, amat

Their characters, indeed, are finely mar
traſt well ſupported. We wiſh we could ſa
character of Almeida, who ſeems, in ſome
that elevation of mind, and delicacy of ſent
might expect in the Heroine of ſuch a roma
too much of the woman, and indulges a re
to the ſacrifice of herſelf, by her ſudden reſo
moran, after he had inſulted her under th
She might be aſſured, as ſhe had well obſe
heaven could not approve of her giving he
who had no ſhare in her heart; and to we

of revenge, was a proſtitution almoſt as groſs as that to which ſhe had been ſolicited. Beſides, there is a vaſt indelicacy and indecorum in her courting Almoran, and making him a voluntary offer of that for which ſhe might be ſure he would be forward enough to ſue. In ſhort, her behaviour, in that ſcene, is not anſwerable to that ſoftneſs, and refined ſenſibility we might expect from her character.

The circumſtance likewiſe of Caled's confeſſing to Almoran, that he had poiſoned the ſuppoſed Oſmyn, ſeems very unnatural and unneceſſary. Though Almoran had condemned him to die on Caled's report of his treachery, yet the latter could not ſuppoſe that Almoran would thank him for his pretended zeal, in having given him poiſon before he made information of his treaſon, ſince this was making himſelf judge, before he commenced accuſer, and was an inſult on Almoran, by taking from him the prerogative of puniſhing or acquitting, according to the merits of the information. Nor do we find that the poiſoned beverage was ſo neceſſary to bring on the cataſtrophe, but that it might, by any other method, have been more naturally produced.

There is an improbability alſo, highly diſguſting, in Almoran's ſuppoſing, that, by aſſuming the appearance of the ſoldier, he ſhould be inviſible, or unknown, to the Genius from whom he derived the power of transformation. This is inconſiſtent with all human ideas of a ſuperior ſpirit. Indeed, there are many circumſtances, in the machinery of the piece, which wound probability, and are not, perhaps, ſtrictly conformable to the known rules of oriental manners, and eaſtern magic. But theſe are trifling inaccuracies, not worth regarding in a work written with ſo commendable a deſign, and executed in ſo elegant a manner.

ACCOUNT *of* FOREIGN BOOKS.

Notice de l'Ancienne Gaule, tirée des Monumens Romains. Par M. d'Anville. 4to. That is,

An Account of Antient Gaul, taken from Roman Monuments

M. d'Anville, whoſe ſuperior abilities in this branch of literature are generally known and acknowleged,

appears to have undertaken this performance, with the view of elucidating his accurate map hereto prefixed, by pointing out the relation between Antient and Modern Gaul, with reſpect to the correſponding names, ſituations, and diſtances of the moſt diſtinguiſhed places. In the execution, our Author has manifeſted equal judgment, learning and aſſiduity: the ſeveral ſubjects are diſpoſed in alphabetical order, and may not improperly be ſaid to form a Geographical Dictionary of Gaul.——The two following articles are exhibited as ſpecimens, both of the manner and merit of this work.

' AQUÆ SEXTIÆ. ait que C. Sextius Calvinus
' ayant vaincu les *Salyes*, iſit une ville près du lieu où
' il avoit remporté cette v *Victa Saluviorum gente*, a-
' *loniam Aquas Sextias con b aquarum copiâ, et calidis et*
' *frigidis fontibus, atque à ſuo, ita appellatas*; comme
' on lit dans le ſommair re LXI de Tite-live. Dans
' Solin: *Aquas Sextias, hiberna conſulis, poſteà excul-*
' *tas mœnibus.* Quoique Apollinaire appelle ces eaux
' *Sextias Baias*, cependa remarque qu'elles avoient
' perdu de leur qualité; *nec jam pares eſſe famâ priori.* Deux
' victoires ont illuſtré cette ville, ſelon Sidoine; *duo conſulum*
' *tropæa.* Car, à la victoire remportée par Sextius, ſuccéda,
' environ vingt ans après, celle que Marius remporta ſur les
' Ambrons et les Teutons; et on croit que le champ de ba-
' taille fut près de la rivière de Lar (*Laris*, et non pas l'Arc)
' ſur la droite en remontant, á environ quatre lieues au-deſ-
' ſus d'Aix. Strabon, Pline, Ptolémée, font mention d'*A-*
' *quæ Sextiæ.* Cette colonie a joint un nom emprunté d'Au-
' guſte à celui de ſon fondateur, comme une inſcription don-
' née par Scaliger, COL. IVL. AQVIS SEXTIS, le témoigne.
' Pline, que dans l'énumération des villes de la Narbonoiſe,
' diſtingue celles qui joiſſoient du droit Latin, *oppida Latina*,
' d'avec les colonies, range *Aquæ Sextiæ* dans le nombre des
' premières; et il en eſt de même de pluſieurs autres villes,
' que l'on connoit néanmoins avoir été colonies auſſi-bien
' qu'Aix. La formation d'une ſeconde Narbonoiſe a fait mon-
' ter *Aquæ Sextiæ* au rang de métropole. Une voie romaine
' d'Aix á Marſeille, qui n'eſt point marquée dans les Itiné-
' raires, nous eſt indiquée par la dénomination de Septème,
' que conſerve ſur cette voie un lieu diſtant de Marſeille de
' 5 á 6 mille toiſes, ce qui répond aſſez bien à 7 milles romains,
' dont le calcul eſt d'environ 5300 toiſes. Cette diſtance étoit
' donc comptée de Marſeille: & en effet, c'eſt juſqu'à Sep-
' tème inclusivement que s'etend le diocèſe de Marſeille, en
' confinant à celui d'Aix.' On peut eſtimer, qu'entre Aix et

' Septème

‘ Septème le compte des milles étoit XI. Ainſi, la diſtance
‘ d'Aix à Mdrſeille donnoit lieu de compter 18. Cette di-
‘ ſtance ſe trouve fixée en droite-ligne à 13000 et quelques
‘ centaines de toiſes, et le calcul de ce nombre de milles ro-
‘ mains eſt de 13600.

‘ VINDILIS INSULA. L'Itinéraire maritime en fait
‘ mention, à la ſuite d'*Uxantis*, et de *Sina*, ou de *Sena*. Les
‘ titres du moyen-âge nous apprennent, que celle qui porte
‘ le nom de Bell'iſle, avoit antérieurement un autre nom, qui
‘ eſt *Guedel*. C'eſt ſous ce nom que Géofroi, comte de Bre-
‘ tagne, en fait don au monaſtère de Rédon, et qu'Alain,
‘ fils de Géofroi, confirme cette donation en 1026. Il pa-
‘ roîtroit extraordinaire que la plus conſidérable des iſles voi-
‘ ſines de la côte de Bretagne fût oubliée dans l'Itinéraire,
‘ lorſqu'il en nomme pluſieurs autres beaucoup moindres; et
‘ on voit aſſez d'affinité entre le nom de *Guedel* et celui de
‘ *Vindilis*, pour reconnoître que c'eſt Bell'iſle qui eſt indiquée
‘ ſous ce nom de *Vindilis*.

*Candide, ou L'Optimiſme, traduit de l'Allemand de M. le Docteur Ralph. Seconde Partie**. 12mo. 2s. Imported by Becket and Co.

CANDIDE is here taken out of the retreat he was left in, on the banks of the Propontis; conducted through a variety of adventures, not leſs indecent than improbable; and at laſt married to a Lady, whoſe ſentiments appear to be not much more delicate than his own. A tranſlation of this ſecond part is publiſhed; of which a more particular account will be given.

* For the firſt part, ſee Review, vol. XXI. p. 83.

MONTHLY CATALOGUE,

For JUNE, 1761.

POLITICAL.

Art. 1. *A Letter to a great M——r, on the proſpect of a Peace; Wherein the Demolition of the Fortifications of Louiſbourg is ſhewn to be abſurd; the importance of Canada fully refuted; the proper barrier pointed out in North America; and the reaſonableneſs*

ſonableneſs and neceſſity of retaining the French Sugar Iſlands. Containing remarks on ſome preceding Pamphlets that have treated of the Subject; and a ſuccinct view of the whole Terms that ought to be inſiſted on from France, at a future Negociation. By an unprejudiced Obſerver. 8vo. 2s. 6d. Kearſly.

THE matter of this pamphlet is too diffuſive to admit of an abridgement, within the compaſs allowed to articles of this nature. The Reader will perceive, from the title page, what the Author undertakes to ſhew; and, it muſt be confeſſed, that he ſeems to be very intelligent on the ſubject, though he is by no means happy in the manner of conveying his knowlege: for, in truth, he has neither method, temper, or language, which are requiſites very eſſential to form a public writer. He appears, however, to have the merit of meaning well; and though we may cenſure his judgment, we cannot but applaud his zeal. In his opinion, Canada is not a proper barrier; he recommends the reduction of Louiſiana, and Martinico, &c. &c. &c. In one word, he would have us conquer All, and keep All.

Art. 2. *Le faux Patriote Anglois; ou, Obſervations ſur la Guerre preſente d'Allemagne, ou l'Auteur refute dans tous ſes points le ſyſteme des Conſiderations ſur la meme Guerre. Lettre de Londres a un Hollandois. Premiere partie.* 8vo. 2s. Becket.

In this pamphlet, the title of which may be thus tranſlated, *The Engliſh Pſeudo-Patriot, or Obſervations on the preſent German War*, the Author undertakes to refute the much celebrated CONSIDERATIONS on that War, in every point. For this purpoſe, he enters into a very large field of argument, in which he frequently loſes himſelf, and bewilders his Reader. His reaſonings are ſometimes weak in themſelves; and thoſe which are really cogent, often loſe their force, by being rendered too diffuſive. In ſhort, he has the failing common to the French nation in a very high degree, and abounds in words more than matter. So much has been written on this ſubject, that our Readers can be no ſtrangers to the arguments on both ſides; therefore, we do not think it neceſſary to enter into the particulars of this anſwer; which is not inelegantly written, thought it contains but little new matter. Towards the concluſion, the Author hazards a ſentiment unworthy of any writer, who breathes the air of Liberty in this kingdom. 'He does not attempt, he ſays, to exclaim againſt 'the privilege which the people of this country have, of ſpeaking 'or writing their thoughts with regard to the Adminiſtration; but, 'he continues, when the whole nation has deliberated on a ſubject, '*that* ought to ſilence every individual, who is inclined to cenſure 'their reſolution.' God forbid, that this French doctrine ſhould ever prevail in this kingdom! It is true, that every individual is bound to yield obedience, in fact, to the ſolemn determinations of the Legiſlature: but if he deems them worthy of cenſure, nothing can impeach

peach his right of expreſſing his ſentiments, and of endeavouring to procure an alteration or repeal of ſuch reſolutions. Such a privilege is the rather neceſſary, as, in the preſent ſtate of the kingdom, it is perhaps impoſſible for the Repreſentatives to collect the ſenſe of their Conſtituents on every material debate: Therefore, there is the ſtronger reaſon, that every individual ſhould be at liberty to give his ſenſe on the ſubject, after their reſolutions are formed; and experience demonſtrates, that the exerciſe of this privilege has frequently been attended with very good conſequences.

Art. 3. *Thoughts on the preſent War; with remarks on a Pamphlet, called Conſiderations on the preſent German War. In a Letter from a Country Gentleman to his Friend in Town.* 8vo. 1 s. 6 d. Cooper.

This ſubject has been thoroughly exhauſted, and we do not find any thing new or intereſting in the pamphlet before us. Indeed, was the topic more recent, we do not think that the Author has ſufficient abilities to furniſh any thing uſeful or engaging. He tells us, that 'the King of Pruſſia once ſubdued, France and Auſtria will become 'abſolute maſters of Germany: for none of the Princes of the Empire, or other Princes poſſeſſing any territories there, will dare afterwards to oppoſe their meaſures; and the French, who will have 'no other employment for their troops, will employ them in ſuch a 'manner as will conduce moſt to the ſtrengthening their power at ſea. 'With this view, they will endeavour to invite and to compel the 'maritime Princes of the north, by force of bribes and arms, to enter into a naval confederacy againſt us.' Here our Author has improved upon an argument much inſiſted on, by the advocates for continental meaſures; but, in what manner the French may be able to employ their troops, ſo as to make them moſt conducive to the ſtrengthening their power at ſea, is a ſecret he has not thought proper to communicate. He has rather choſen to hide himſelf behind the ſcreen of a general propoſition, well knowing, that *Dolus verſatur in Univerſalibus.*

Art. 4. *The Intereſt of Great-Britain in the approaching Congreſs conſidered. In a Letter from a newly elected Member to a noble Miniſter of State.* 8vo. 1 s. 6 d. Briſtow.

Behold another of our ſelf-delegated Plenipotentiaries, 'who can'not entertain the ſmalleſt notion of a peace that ſhall leave France 'at liberty to recruit her marine, and perhaps to diſpute with us the 'empire of the ſeas, and ſtrike into hazard all that ought to be dear 'to Britons.' He therefore enforces the neceſſity of humbling her marine, in any future treaty we ſhall conclude with her. He adds, that 'he cannot form a conception, that the Congreſs can be well 'conducted, without a ſtipulation that ſhall bind up other powers 'from furniſhing France with ſhipping.' He likewiſe declares, that 'he can by no means think, that the Neutral Iſlands, as they are 'called, ſhould continue on their preſent ſtate of neutrality. I hope, ſays

' ſays he, the ſpirit of our people and go
' taken poſſeſſion of them; and if they a
' the firſt orders that go from this to A
He gives it as his opinion, that we ought
difficulties ariſe, about reſtoring what we
upon the coaſt of Africa. As to our Eaſt-
on them not to be the concern of a Mi
chants. Towards the concluſion, he gives
to Hanover, with a great deal of modeſt
' people of Hanover, ſays he, while our
' demand his care, his tenderneſs, and hi
' the people of Great-Britain. His prefe
' Briton, is, in this reſpect, of no importa
' ſentiments of humanity, and has been edu
' virtue. Such a Prince would diſdain to rul
' he is indifferent. And yet—I cannot—I dar
' not, expreſs my ſentiments—but yet, I will
a coy baſhful creature! At length, however,
ſly, and triumphs over his fears: And behold
' are, that unleſs we have a King upon the thr
' about that electorate, we never can have a P
' France.' He therefore propoſes, that Hano
from the Crown of Great Britain, and his Ma
the diſmemberment of it. But by whom? and
Reader will aſk: Why, ſtrange to think!— ' T
' muſt ariſe from the people of Great-Britain, w
ges that ſuch a meaſure would bring them, wou
' ſhould they add to his Majeſty's civil liſt, a re
' what his late Majeſty, at an average, annually
' nover; and making it as perpetual a revenue as
' which was granted in lieu of a revenue as hered
' of England, as that electorate is to the head of t
' ly.' Moſt excellent Politician! how much would
ged to thee, couldſt thou perſuade the preſent gen
ſuch an addition to the civil liſt!

Art. 5. *Reaſons for keeping Guadaloupe at a Pe*
to Canada. Explained in five Letters, from
Guadaloupe to his Friend in London. 8vo. 1 s.

This Writer adopts the very ingenious and pleaſ
made uſe of by former writers on this ſubject; and
them, that ' nothing can ſecure Great-Britain ſo muc
' revolting of North-America, as the French keeping
' there, to be a check upon them.' He adds, that ' it
' acquire all Canada, we ſhould ſoon find North Ameri
' powerful, and too populous, to be long governed by
' ſtance. We have often, he continues, too often waſte
' and treaſure to raiſe up other Powers to wealth and ſtre
' to be more our enemies: it were much to be wiſhed, th
' take warning, and do ſo no more.' To us, we muſt co

of ſecuring allegiance, by ſuffering the enemy to keep foot-
he country, is the moſt extraordinary and whimſical expedi-
t ever entered into the ſpeculative brain of an Utopian Poli-
If this is the only way by which we can prevent their grow-
powerful and populous, we are afraid that the remedy is
han the diſeaſe; and we can hardly believe, that Writers are
when, in order to prevent the colonies from becoming too
s, they propoſe to let the enemy knock them on the head.
e Author's reflection, that we have waſted our blood and trea-
raiſe up other Powers to be our enemies; we cannot ſee how
plicable to the caſe in queſtion. We have indeed been at a
xpence of both, in the defence of ſome German Ingrates,
ve turned enemies to us; but we do not know that this has
en the caſe with our own colonies: And if we are not to ex-
ur blood and treaſure for their preſervation, we would be glad
v on what occaſions we are to riſk them. As to his reaſons
ping Guadaloupe, preferably to Canada, they turn chiefly on
erior value of the former, in point of product; which, to us,
t appear to be the jet of the caſe. Upon the whole, this
, whether conſidered as a Politician or as an Author, appears
ery indifferent light, for his manner is ſtill worſe than his

MISCELLANEOUS.

5. *An authentic Journal of the Expedition to Belleiſle, and the Siege of the Citadel of Palais. To which is prefixed a p of Belleiſle.* By William Smith, Gent. A Volun-
, 8vo. 1 s. 6d. G. Woodfall.

ſeveral accounts inſerted from time to time in the public pa-
under the form of *Letters from Officers*, &c. ſeem to be more
ſtantial and ſatisfactory than this authentic Journal; great part
ich, if not the whole, appears, notwithſtanding, to have been
ed from the ſaid papers.

7. *The Regiſter Office: A Farce.* By J. Reid. 8vo.
1 s. Davies.

erformance in which the moſt conſpicuous merit is, that the
r of the Minor has borrowed his character of Mrs. Cole, from
f Mrs. Snarewell in this farce*. The provincial characters are
ſtly drawn that there is no underſtanding them.

8. *A Letter to the Members of the Society for the Encou-
ement of Arts, Manufactures, and Commerce. Containing
e remarks on the Pictures to which the premiums were ad-
ged; with ſome curſory obſervations on Hiſtory-Painting.*
. 1 s. Griffiths.

ey who have read the ingenious Mr. Webb's treatiſe on Paint-
e maſters of every general ſentiment and obſervation, worth

* *The Author declares that the Regiſter Office was put into Mr. Foote's hands ſo long the year* 1758.

peruſing

perusing in this pamphlet. As to t
with respect to the portion of merit
ſucceſsful hiſtory piece, which ſtood
of this year, we think they had been
of the piece does not do the Painter
that this Writer's remarks upon it will n

Art. 9. *The Danger of public Appla*
Nobleman. 8vo. 6

A danger, which the Author of this
hend.

Art. 10. *Public Clamours traced to th*
the Advantage of a Man's being born
By a Briton. 8vo. 6d. Kearſl

Some late promotions moſt probably g
in which all national reflections, attachi
juſtly exploded, as unmanly, illiberal, and
ſign is commendable, and the Author's fi
candid and judicious; but they are delivere
matory a manner to be agreeable to any Rea

Art. 11. *Every Man his own Broker: Or*
Alley. In which the Nature of the ſec
called the Stocks, *is clearly explained*;
Iniquity of Stock-jobbing laid before the
impartial Light.—Alſo, the Method of t
buying and ſelling India Bonds, Lottery
ties, and other Government Securities, wit
a Broker, is made intelligible to the me
which is added, new Tables of Intereſt,
cent. *for the Uſe of the preſent Propriets*
and Directions how to avoid the Loſſes that
tained by the Deſtruction of Bank-notes, In
Fires and other Accidents. By Philanthro
ſewed. Hooper.

Conſidering that Authors, in general, will
having a very cloſe intimacy with matters profe
vaſſed, we might perhaps have ſtood excuſed witl
the title; which, indeed, amply explains the c
upon good authority, we venture to ſay, that Phi
good his profeſſions; which is more than can, wi
of many large-promiſing Writers.—He frequentl
with a ludicrous acrimony; but, as he tells us,
'genteel fortune, by being the innocent dupe of
ought to be indulged with the known privilege
nate Gameſters, *the comfort of complaining.*

ce this article was concluded, a ſecond edition of this perfor- has appeared, in which there are ſome uſeful elucidations of uthor's firſt obſervations, and ſome conſiderable additions.

12. *A Narrative of the Loſs of his Majeſty's Ship the tchfield, Capt. Barton, on the Coaſt of Africa. With an count of the Sufferings of the Captain and the ſurviving part his Crew, in their Slavery under the Emperor of Morocco. a Journal kept* by Lieutenant James Sutherland. 8vo. . 6d. Davies.

nuine, curious, and affecting; though not entirely new, as we nber to have ſeen moſt of the particulars many months ago, in of the News-papers and Magazines.

13. *Venus in the Sun.* By B. Martin. 4to. 2s. 6d. Owen.

e of the moſt capital pieces relating to the late famous tranſit nus; on which ſubject we had a conſiderable article in our Re- for March laſt, occaſioned by Mr. Ferguſon's ingenious per- ance.

14. *The Tranſit of Venus over the Diſk of the Sun. June 6th*, 1761. 8vo. 6d. Henderſon.

is ſubject has been ſufficiently diſcuſſed.

15. *Flora's Addreſs to his Majeſty, on an intereſting and pe- lar Subject.* By the Author of the Scots Portmanteau oke open at York ‡. 4to. 1s. Thruſh.

ora is here made to addreſs his Majeſty, in a ſort of ridiculous n, miſcalled by the Author *poetic Proſe*, always without delica- nd ſometimes without even decency——On what?—We will m you, Reader, as ſoon as we come to it——Here it is, in the age but one—'The fervent prayer of me and my kindred, and chief purport of this addreſs is, that as a certain Monarch, en he firſt aſcended a throne, ordered all the cages throughout dominions to be opened; that the releaſed birds thence eſcaping ght clap wings of joy, and, with notes of exultation, ſing liber- returned to all: So, by an order from your Majeſty to let the yal Gardens continue open, you may encourage us to bloom th unuſual vigour, with grateful perfumes to regale conſtant vi- ors; nor, in a ſtate of melancholy ſequeſtration, be let to unfold painted leaves, or waſte our balmy ſweets in untenanted va- cy, equally regardleſs of both.'——Surely, it muſt have been the Proſtitute, and not Flora the Goddeſs, who dictated this reſs.

‡ See Review for laſt February, p. 157.

POETICAL

POETICAL.

Art. 1 *n Epiſtle to the Right Hon. Arthur Onſlow,* on his *reſi the Chair of the Houſe of Commons, March* 18th, 17[illegible] Fol. 6d. Dodſley.

The [illegible]ct of this panegyric merited a POPE,—but the Author is Mr. LOCKMAN.

Art. 17. *The Fribbleriad.* 4to. 1s. Cook.

It was the remark of a celebrated Wit, that a Genius may be known, by the Dunces being in confederacy againſt him. The truth of this obſervation is ſufficiently illuſtrated in the caſe of Mr. Garrick; who has been pelt[illegible] to week, with the loweſt abuſe which the moſt invetera[illegible] ould conceive: Abuſe, indeed, as impotent as malicious. [illegible] X. Y. Z. may be, we are not to know, or to mention: H[illegible] we are glad to ſee the reſt of the alphabet taking the alarm. [illegible] B. C. in oppoſition to X. Y. Z. become a volunteer in the [illegible] merit, with ſo much humour and pleaſantry.

Art. 18. *Poems,* by [illegible] of Reading. 8vo. 1s.

Written by a Lady; conſequently not the object of ſevere criticiſm.

Art. 19. *The Miſtakes of Men in ſearch of Happineſs: An Ethic Epiſtle.* 4to. 1s. Dodſley.

Middling Poetry, and common-place ſentiments, as old as the firſt ſatire in Horace.

Art. 20. *An Ode to the Naiads of Fleet-ditch.* By Arthur Murphy, Eſq; 4to. 1s. Cooper.

We are ſorry to ſee this Gentleman's Muſe deſcend ſo low as the above-mentioned ſink of the city, where ſhe has grievouſly bedaubed herſelf, in attempting to fling a great deal of the filth upon Mr. Churchill; who, *en paſſant*, chanced to put a ſlight affront upon her angry Ladyſhip. See his *Roſciad* and *Apology*.

Art. 21. *The Scrubs of Parnaſſus: Or, All in the Wrong. A Comic-Tragical Heroic Poem, in Hudibraſtic Verſe. Addreſſed to the Authors of the Roſciad, the Fribbleriad, the Churchiliad, the Naiads of Fleet-ditch, and the Gentlemen of both Theatres.* By Whackum Smackum, Eſq; 4to. 1s. 6d. Williams.

A droll ſatire on both parties; in pretty good ſort of doggrel.

†*† *The remainder of the Catalogue, with the Sermons, will be inſerted in our* Appendix; *which will be publiſhed about the Middle of* July.

APPENDIX

TO THE

MONTHLY REVIEW;

VOLUME the TWENTY-FOURTH.

Continuation of the modern Part of an Univerſal Hiſtory. Volumes XXVII. *and* XXVIII. [See Review for June.]

THE pretenſions of Germany, France, and Spain, ſet up at different times, either for the ſovereignty of the whole, or of particular provinces, rendered Italy a ſcene of almoſt perpetual war. The immediately preceding volumes, in which the hiſtory of Italy, in general, is brought down to the year 1709, relate the effects of theſe conteſts. Our Authors now proceed to take a ſeparate view of ſome of the moſt diſtinguiſhed Italian ſtates.

Of theſe the preference is, with no impropriety, given to Venice, as this Republic roſe prior in time to a ſtate of independence, and has preſerved its freedom the longeſt.—— 'The following reaſons have been aſſigned for the ſtability 'of the Venetian Government, and the duration of liberty, 'amidſt the many attempts of her potent neighbours and ambitious ſubjects.

'Her firm attachment to her general principles; it being 'a maxim of the Venetian government, that innovation and 'change produce greater abuſes, than thoſe inconveniences 'they were intended to remedy. Hence her decrees are irrevocable.

'The prudent and wiſe manner in which ſhe has balanced between the contending powers of Europe, throwing herſelf always into the lighter ſcale, in order to preſerve juſt political balance.

'The knowlege, judgment and experience of her Senators, who are obliged to perform a kind of probation in the ſeveral inferior employments of the State, before they are admitted to the higheſt Council of the Republic.

'The judicious and equitable diſtribution of rewards and puniſhments, as they are appointed by the laws. Here alone it is, that the ſmalleſt c againſt the State, or ſuſpicion of an attack upon the r of the people, is puniſhed with immediate death; the induſtrious, uſeful, and ingenious citizen and m c is ſure of being rewarded. Here alone it is, that co on and venality are crimes of as heinous a nature as ; that even an attempt to purchaſe a place under overnment, or a voice in the Senate, is made capital t the nobility, officers, and gentlemen, are forbid, the ſevereſt penalties, to accept of preſents from foreign States; and even the Ambaſſadors obliged to account, to the full value, for any gifts or favours conferred on them by the Courts where they reſide.'

To theſe our Authors add, 'The extraordinary ſecrecy enjoined in all State affairs; and the ſevere and rigid laws againſt the betrayers of public truſt, and revealers of the myſteries of the cabinet.

'The reſtraints with which the laws have clogged the prerogatives of the Sovereign, who is in fact little more than Preſident of the ſupreme Council of the nation, with badges rather of rank than of power; and the bounds preſcribed to the wealth and ambition of the ſubject.

'The excluſion from all places of profit or civil power of the Clergy, and every member of the Church, and confining their authority wholly to eccleſiaſtical affairs. Among the cauſes of ſtability of this Republic,' are likewiſe reckoned, 'The patriotic diſpoſition and ſincere love of their country and conſtitution, obſervable even in the Venetians of the meaneſt rank; the addreſs and policy of her Ambaſſadors; the great riches of her bank; and, in ſhort, the very model and form of her conſtitution and government.'

Hiſtorians differ conſiderably, as well with reſpect to the origin of the Venetians, as to the time and manner of build-

ing

ing the city of Venice. The moſt probable opinions ſeem to place the foundation of the city about the middle of the fifth century. The Venetian form of government underwent ſeveral changes and revolutions, before it arrived at its ſo much applauded degree of excellency: The Ducal authority, though introduced in the year 697, was not firmly eſtabliſhed till about thirty years afterwards. The Dukes or Doges were at firſt permitted to exerciſe an almoſt abſolute ſway; but this being found incompatible with the intereſts of a people, zealous for liberty, all the ſubſequent alterations in the government, tended to limit and retrench their authority; and, for ſome centuries paſt, they have have not only been ſubject to the laws without reſerve, but are alſo burthened with ſuch reſtrictions, as, in ſome meaſure, renders their condition inferior to that of the meaneſt Senator.—The Doge is indeed allowed to be 'addreſſed with the reſpect paid to a ſovereign 'Prince; he is attended with the enſigns and badges of roy-'alty, and, in ſhort, enjoys the whole pomp, pageantry, and '*circumſtance* of power, without the authority.'—The legiſla-'tive and executive power, together with the management 'of all public affairs, both foreign and domeſtic, is con-'ducted by the Senate, and particular Councils appointed 'for theſe ſervices.

The Venetians appear to have diſtinguiſhed themſelves very early, as a military and a maritime people; their fleets, and the riches they derived from their commerce, made them reſpected abroad, and powerful at home; but, at the ſame time, their neighbours grew jealous of their ſucceſs, and fearful of every increaſe of their power. Theſe jealouſies ſoon ripened into animoſities, and became the ſource of various wars. Genoa, the particular and moſt formidable rival of Venice, in point of trade and naval force, took the alarm; the conſequence of which was likely to have terminated in the ruin of both Republics.

Domeſtic conſpiracies and ſeditions alſo frequently contributed to diſturb the tranquillity of Venice; and her zeal for religion having prompted her to engage among the earlieſt Champions for Chriſtianity againſt the Infidels, brought on her the reſentment of a ſtill more formidable enemy. Their ſituation, and ſuperior ſkill in maritime affairs, enabled the Venetians (who failed not to make a vigorous uſe of theſe advantages,) to annoy and harraſs the Turks, in their dominions and commerce; nor did the latter miſs any opportunity of making repriſals. From hence enſued many wars

reciprocally ſollicited by both p
extenſive, and their power mo
ſions; the State, that was able
both the Empire and France, c
over each of them. Hiſtory m
bable, that to the firmneſs and
is indebted for the remains of i

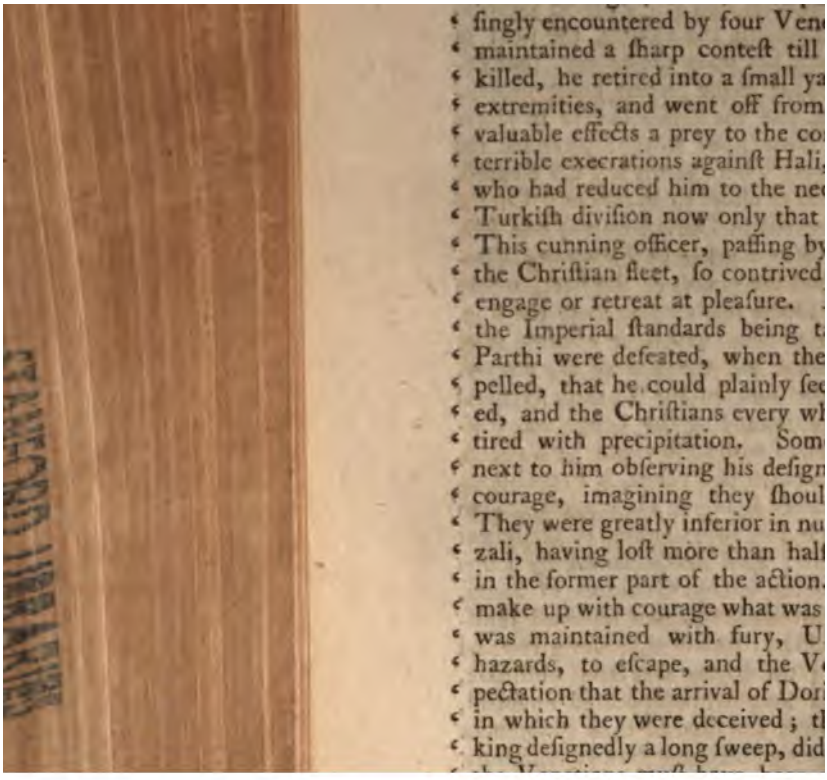
The relation of the particul
ploys the firſt of the volumes v
article. Our Authors here, co
have given us harangues in the Se
cils of War; the language, in
ſcriptive than in any of the form
celebrated naval engagement
Turks, on the one part, and the
on the other, will be no improp
of brevity, we muſt omit the pr
ous diſpoſitions of the reſpective

'The centers joined battle,
'by the large ſhips in front, w
'heavy artillery on the Turkiſh
'large gallies to ſupport them,
'followed by Colonna ‡; for th
'vigorous charge, divided to t
'part going to the right, whic
'on whom they diſcharged ſhow
's ed the ſky, attended after th

'to have declared for him, when, after an obſtinate conflict, 'during which he diſtinguiſhed every quality of a great commander, he was ſhot in the eye, of which wound he died 'the following day.

'In his place ſucceeded Marino Contareni, his nephew, 'and the rival of his virtues, who, after puſhing the advantages gained by Barbarigo, and putting the enemy to flight; 'after having driven ſome on ſhore, ſunk and diſabled others, 'was ſlain by an arrow, and with him fell Viſconti Quirino 'and Andrea Barbarigo. Purſuing the victory, the next in 'command kept ſo conſtant a fire upon the enemy, that deſerting their ſhips, they fled on ſhore, many being drowned endeavouring to eſcape, and the veſſels daſhed in pieces 'againſt the rocks. The ſame good fortune attended the 'center of the combined fleet, where hardly a Turk eſcaped, 'no friendly ſhore being near to afford them refuge. On the 'right, the battle was ſupported by Doria§ on the one ſide, 'and Hali* on the other. The Turks, by his wrong diſpoſition, got between him and the center of the fleet, where 'a violent conflict enſued, Doria reſolving to cloſe the line, 'and prevent his being ſurrounded, which he effected after 'a hard ſtruggle, and great loſs on the ſide of the enemy. 'Two gallies, in which the ſons of the Turkiſh General 'fought, were taken. Notwithſtanding this deſign was fruſtrated, the battle was renewed with freſh vigour by Venieri, 'ſeconded by Colonna, Matharin de l'Eſcut, a Frenchman, 'and ſeveral other commanders flying to his ſupport. Don 'John†, at the ſame time, chuſing four hundred of the flower 'of the regiment of Sardinia, and, accompanied by Lupo 'Fagoeroa, and a body of the young Grandees of Spain, 'made an attack on Hali, ſurrounded by four hundred Janiſſaries and one hundred archers. The charge was given and 'received with great vigour; the diſpute was long, obſtinate, 'and bloody; victory for a long while appeared doubtful, 'and both fleets ſeemed to refer the iſſue of their differences 'to the event of the engagement between the two Admirals. 'All beſides Venieri were idle ſpectators; and both parties 'laboured under the moſt terrible anxiety and fear for their 'Commanders, while none thought of ſupporting them, 'ſeeming to look upon it as a trial of valour. At length 'Hali was killed, and his galley taken by Don John; but 'not without very conſiderable loſs of officers and ſoldiers.

§ An Admiral in the Spaniſh ſervice.
* A Turkiſh Commander
† The famous Don John of Auſtria, Commander in Chief of the Spaniſh fleet.



‘ ſingly encountered by four Ven
‘ maintained a ſharp conteſt till
‘ killed, he retired into a ſmall ya
‘ extremities, and went off from
‘ valuable effects a prey to the co
‘ terrible execrations againſt Hali
‘ who had reduced him to the ne
‘ Turkiſh diviſion now only that
‘ This cunning officer, paſſing by
‘ the Chriſtian fleet, ſo contrived
‘ engage or retreat at pleaſure.
‘ the Imperial ſtandards being t
‘ Parthi were defeated, when the
‘ pelled, that he could plainly ſee
‘ ed, and the Chriſtians every wh
‘ tired with precipitation. Som
‘ next to him obſerving his deſign
‘ courage, imagining they ſhoul
‘ They were greatly inferior in nu
‘ zali, having loſt more than half
‘ in the former part of the action.
‘ make up with courage what was
‘ was maintained with fury, U
‘ hazards, to eſcape, and the V
‘ pectation that the arrival of Dor
‘ in which they were deceived; th
‘ king deſignedly a long ſweep, did

'their fatigued enemies. At length Uluzzali broke through, 'juſt as Doria came up with a ſerious intention of attacking 'the enemy; but it was too late. A high ſea riſing pre-'vented his purſuing them: however, after recovering two 'Venetian galleys, which Uluzzali's ſquadron was towing 'a-ſtern, he ſtood for the reſt of the fleet, having ſhameful-'ly ended a battle, otherways the moſt glorious upon re-'cord.'

Before we take leave of this volume, we are to obſerve, that the hiſtory of Venice is brought down no lower than the year 1573: With what propriety can this account of a State that ſtill makes a moſt reſpectable figure in Europe, be called the *modern* hiſtory of it?

Our next viſit is to Naples.—It has been before* obſerved, that when Charlemagne poſſeſſed himſelf of the ſovereignty of Italy, he continued the Lombard Dukes in their reſpective dukedoms, upon the ſame terms as they held them under their former Kings. Of theſe dukedoms that of Benevento was by far the moſt conſiderable, both for power and extent of territory; it compriſed nine of the twelve provinces into which the kingdom of Naples is at this day divided; the other three were ſubject to the Greek Emperors.

But, notwithſtanding its power and poſſeſſions, no ſtate in Italy ſeems to have experienced a greater or a longer ſeries of calamities than this dutchy. Diſtracted by a variety of competitors for the ſovereignty, harraſſed by the Greeks, and pillaged by the Saracens, it appears to have continued a conſtant ſcene of war and confuſion.

In the beginning of the eleventh century, a ſmall body of Normans, in the habit of pilgrims, landed at Salerno, where, according to the devotion of thoſe times, they were reverentially received. 'During their reſidence here, a great num-'ber of Saracens landed, and inveſted the city.' The Prince, 'not being in a condition to repulſe the invaders by force, 'was preparing to pay them a large ſum of money which they 'demanded, when the Normans propoſed to attack them; 'and, having got horſes and arms, engaged them with ſuch 'fury and bravery that they entirely defeated them, and ob-'liged them to fly to their ſhips.' From this time the Normans were looked upon in Italy not only with eſteem, but even with admiration.

* See laſt Review, p. 367.

In the courſe of a few years ſeveral other companies of theſe Adventurers arrived in Italy: From the proofs they had given, and continued to give, of their valour and military knowlege, they were favourably received, and, for ſome time, were gladly employed as auxiliaries, as well in private quarrels, as to repel the inſults of foreign invaders. To them may principally be aſcribed the expulſion of the Greeks, and the extermination of the Saracens out of Italy.

The almoſt perpetual quarrels between the Lombard Princes, furniſhed the Normans with a favourable opportunity of making conſiderable eſtabliſhments for themſelves, which they did not neglect. Accordingly, we find them, within fifty years after their firſt arrival, poſſeſſed of Apulia, Calabria, and Sicily, together with the principality of Capua; which poſſeſſions were confirmed to them, both by the Emperor and the Pope.

The favour of the latter was more particularly neceſſary, ſeeing, 'about this period, nothing was more dreaded than 'the cenſures of the Church, which the Popes perverted from 'their primitive uſe, and applied them to ſecular matters, 'uſing them chiefly in the defence and recovery of temporal 'poſſeſſions; the people believing, that if uſurped territories 'and goods were not reſtored after the ſentence of excommu-'nication was denounced, the poſſeſſors were irrecoverably 'damned, imputing the damnation more to the cenſure than 'to the ſin.

'Officers and ſoldiers, who did not ſtand in awe to offend 'God by robbing their neighbours, were ſo over-awed by the 'dread of excommunication, that they abſtained from the poſ-'ſeſſions of the Church, with great reſpect; ſo that thoſe 'who were not able to preſerve their effects from being ſeized 'by force, a thing too common in that age, were induced 'to make them over to the Church, on condition that they 'ſhould ſtill be maſters of their eſtates, and hold them of the 'Church in fief for a ſmall acknowlegement.

'This cuſtom contributed greatly to the enlargement of the 'Church; for when the male iſſue of the feudatories failed, 'which often happened in thoſe times, by reaſon of the con-'tinual wars, and popular ſeditions, the eſtates devolved to 'the Church. Neither Princes nor people were at pains to 'enquire into the authority aſſumed by the Popes of creating 'Dukes and Counts, and of obliging them to ſwear fealty to 'them. They were contented to be protected from the ra-

'pacity

pacity of their neighbours by excommunications, which were then ſo terrible.'

'The Normans then, very politically declared themſelves vaſſals of the Popes, that none might pretend to make war againſt them, without expoſing themſelves to the cenſures of the Church. Upon this weak and tottering foundation, the Popes have built their claim of ſupreme dominion over the kingdoms of Naples and Sicily.' A dominion they never failed to exerciſe in its utmoſt extent, and generally to the great prejudice of thoſe kingdoms.

The Normans continued to add to their territories, and to make farther acquiſitions of power: In the year 1130, moſt of their domains being united in the perſon of Roger, nephew of the famous Robert Guiſchard, the regal title was, by the Pope, conferred upon him. From hence may be traced the origin of the kingdom of the Two Sicilies.

The crown remained in the male deſcendents of Roger about ſixty years. In 1194, Henry, Emperor of Germany, took poſſeſſion of theſe kingdoms, in right of the Heireſs, whom he had married: From him proceeded the German race of Neapolitan Monarchs, who continued on the throne fifty-two years. In 1263, the Pope, taking the advantage of a minority, and out of hatred to the Germans, took upon him to transfer theſe kingdoms to Charles, Count of Anjou, who hereby became progenitor of another line of Princes, in whom the ſovereignty ſubſiſted for the ſpace of 175 years.

However, Peter, King of Arragon, having married Conſtantia, the daughter of Manfred the laſt of the German Kings of Sicily, in conſequence of that marriage, formed preteniions to the kingdom. The French, by their tyranny and cruelty ſoon alienated the affections of their new ſubjects: The malecontents had recourſe to Peter, and entered into conſpiracies to deliver themſelves from the yoke of their oppreſſors. Accordingly, on Eaſter Monday 1282, 'the chief Conſpirators had aſſembled at Palermo, and after dinner both the Palermitans and the French went in a grand proceſſion to the church of Monreale, about three miles without the city.

'While they were ſporting in the fields, a Bride happened to paſs by with her train, who being obſerved by one Drochetters, a Frenchman, he ran to her, and began to uſe her in a rude manner, under pretence of ſearching for concealed arms. A young Sicilian, flamed with reſentment, 'ſtabbed

'ſtabbed him with his own ſword, and a tumult enſuing 200 'French were immediately murdered. The enraged populace 'then ran to the city, calling out, *Let the French die, let the* '*French die*; and, without any diſtinction of age or ſex, 'maſſacred all thoſe of that nation, even in the churches. 'The Conſpirators then left Palermo, and excited the inha- 'bitants to murder the French all over the iſland, excepting 'Meſſina, which city at firſt refuſed to be concerned in the re- 'volt. But, being invited by the Palermitans to throw off 'the French yoke, a few weeks after, the citizens in a tu- 'multuous manner murdered ſome of the French, and pul- 'ling down the arms of [illegible]narles, and erecting thoſe of 'the city, choſe one Balav[illegible] their Governor, who ſaved 'the remaining French fr[illegible] fury of the populace, and 'allowed them to tranſpor[illegible]ſelves, with their wives and 'children, into Italy. E[illegible]ouſand perſons were ſaid to 'have been murdered.'

The Sicilians, deſpairi[illegible]rdon from Charles, made a tender of their allegianc[illegible], who, accepting the offer, was crowned at Palermo. [illegible]r enſued, which after being proſecuted with equal fury on both ſides, and with various ſucceſs, for twenty years, was terminated by a treaty: Sicily was diſmembered from Naples, and declared an independent kingdom, under the ſovereignty of Frederick the ſon of Peter.

Naples and Sicily continued ſeparate kingdoms till about the middle of the fifteenth century, when the former being reduced by Alphonſus King of Arragon, they were reunited under that Prince. Nevertheleſs, there remained a formidable party in favour of the French, and the Kings of France ſupported their claim by arms for many years. Having in our review of Guicciardini's hiſtory of Italy given a pretty full account of the circumſtances of the conteſt between France and Spain for theſe dominions, it will be ſufficient to mention here, that, by the peace concluded between the contending Kings, in 1530, Naples and Sicily were ceded to Spain, and were conſidered as an appendage to that monarchy, from this time to the treaty of Utrecht, when Sicily was given to the Duke of Savoy.—Our Authors continue their hiſtory to the year 1722.

The courſe of our hiſtory leads us next to Genoa; but having had a former occaſion* to mention the moſt remark-

* See Review, vol. II. p 353. vol. IV. p. 391. and 501. vol. V. p. 256.

able

able events and revolutions in that republic, we ſhall now content ourſelves with obſerving, that our Hiſtorians have brought their account no lower down than to the year 1684.

[*To be continued.*]

A Treatiſe on the preſent alarming Contagion amongſt Dogs: Wherein the Origin, Nature, and Effects of the Madneſs in thoſe Animals, with the more deplorable Symptoms thereby communicated to the Human Body, by means of their Bite, are* largely *conſidered; the various Methods of Cure* amply *illuſtrated; the moſt approved Remedies* recited, *which have been employed by the Antients, as well as the Moderns; their Manner of Operation explained; the moſt efficacious Methods laid down to prevent the* Riſe *and* Encreaſe *of this calamitous Evil; exemplified with ſeveral curious Caſes. In which is introduced the genuine Compoſition of an* Antimonial-Mercurial Powder, *which has long engroſſed the Attention of the Public.* By D. Leathes. 8vo. 2s. R. Davis.

THE general and ridiculous panic which prevailed about the end of laſt ſummer, concerning mad Dogs, and the extraordinary artifices employed to propagate and increaſe it, are ſtill recent in every one's remembrance. It may therefore, perhaps, be unneceſſary to remind our Readers, how the daily Papers were continually filled with reports of perſons, bitten by Dogs, being dead, or ſent to bathe in the ſea, &c. for their recovery; how many of his Majeſty's liege ſubjects, ſolicitous no doubt, for the preſervation of valuable lives, prudently confined themſelves to their houſes; while others, more daring and adventrous, (not unlike the renowned Knight of La Mancha, when he engaged with the flock of ſheep,) walked the ſtreets in jack-boots, armed with clubs and other offenſive weapons, breathing bold defiance to the whole canine race. Thus was a ſtorm raiſed, by the infamous arts of the deſigning, and the headlong fears of the credulous, which threatened the utter extermination of the poor inoffenſive Dogs; and that animal which deſerves to be conſidered as a grateful and ſocial domeſtic, as a watchful guardian of our property, as a ſagacious purveyor of entertainment to the rich, or as a faithful companion and guide to the poor and blind, was doomed to an univerſal proſcription.

* This Tract was publiſhed laſt Summer.

During

During this time of general co
daily obliged with a communica
cure, by Gentlemen of the Facul
tion of many old remedies was re
propoſed. Even a perſon poſſeſſed
caſhire was induced to travel to t
never-failing Powders, which, ha
ney a little ſooner, muſt undoubt
good market. But this epidemic
and unnatural ferments, ſoon ſubſi
ſitions were detected, and ſome of
tened with proſecutions, by perſo
ventured to make free with.

About this time D. Leathes thou
Treatiſe; which conſiſts chiefly of
ous methods of cure, propoſed by d
as well as modern. From theſe,
the diſeaſe in general; its nature, ſy
ces; and adds a circumſtantial acco
celebrated remedies, examines thei
ly, and attempts to explain their ef
perating.———With regard to the
little or nothing from his own know
can we ſay he has much methodized o
from others.—On the contrary, bo
manner of expreſſion, ſeem confuſed
boſe.—His explanations are often vag
ven the medicines, for which indeed
ticularly blameable, are ſo inconſiſte
oppoſite in their effects, that it is ob
medicine in any degree, it cannot at le
temper. But, as many of theſe med
per or inſignificant they may appear,
highly recommended at different perio
helps may be ſo ſtill, we ſhall inſert th

'Remedies for the cure of the bite
'municated by Sir Theodore Mayern

'Firſt. Take Virginia Snake-root
'Wood, gathered in their prime, equa
'be made into a very fine powder. T
'to a dram, and to be given in any
'red with ſpecifics. To a horſe give
'from one to one dram and a half
'day after the bite.

'Second. Take leaves of rue, picked from the ſtalks and bruiſed, ſix ounces; of London treacle, (or, which is better, Venice treacle,) garlick peeled and bruiſed, and fine filings of tin, each four ounces; put them in four pints of Canary, or good white wine; or, in caſe of a nice or hot conſtitution, into the ſame quantity of ſtrong and well-worked ale, in an earthen veſſel well ſtopped; then let there be made a digeſtion, or gentle boiling thereof *in Balneo*, for four hours, ſhutting in the ſteam, then preſs it and ſtrain it. The doſe is from two or three ounces (and in ſome perſons more) to be taken every morning for nine days. The party bitten muſt faſt for three hours after it, and the dregs that remain after expreſſion, muſt be bound upon the wound received; renewing it every twenty-four hours.—N. B. That the ninth day after the bite muſt not be let ſlip, before this medicine be taken, leſt the poiſon ſeize the blood too ſtrongly. It muſt be given cold, or at leaſt only a little aired. A double quantity may be given to a beaſt ſoon after the bite.

'I never found this remedy to fail.

'THEOD. DE VAUX.'

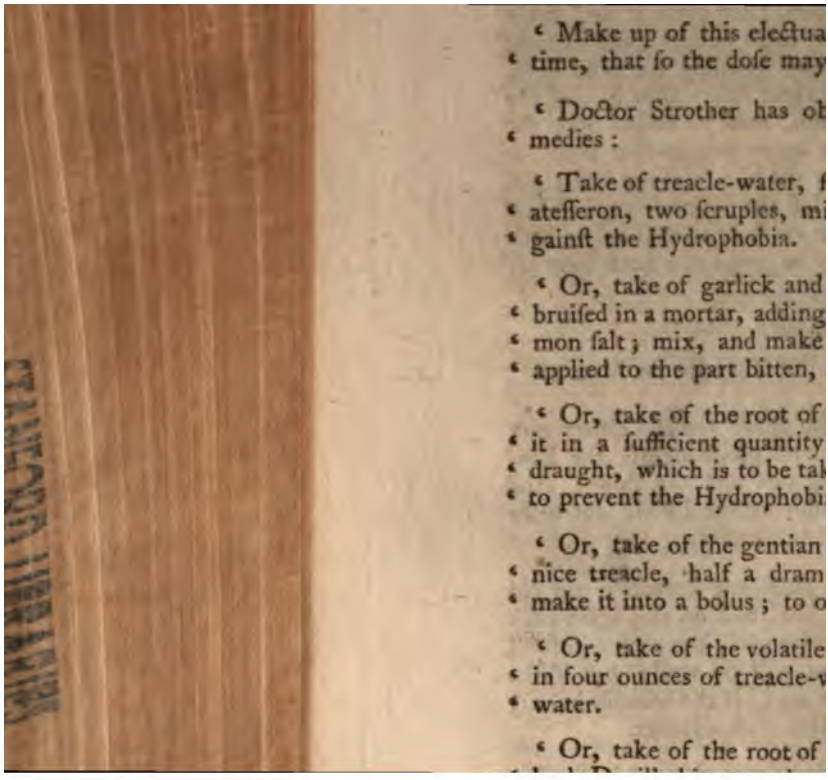
'It is alſo to be obſerved, the above remedy differs very immaterially from Dr. Bates, and conſequently the Lincolnſhire medicine, they being one and the ſame: And which, by the bye, ſhould influence the Public not to be impoſed upon, by ſecond-hand ratifications.

'Third. Pluck the feathers from the breech of an old cock, and apply it bare to the bite, and do this upon each of the wounds. If the Dog were mad, the cock will ſwell and die, and the perſon bitten will do well; but if the cock dies not, the dog was not mad. If the wounds be very ſmall, it is requiſite to open them with a lancet.

'Fourth. Let the Party be nine times plunged in the ſea, while he is faſting, as ſoon as may be after the bite. Let the bitten part be waſhed with a lie of the aſhes of oak-wood and urine, and apply a cataplaſm of London treacle, alliaria, or hedge-garlick, rue, and ſalt.

'Take dried rue and ſcordium, each two drams; Virginia ſnake-root, one dram and a half; flowers of St. John's Wort, three drams; fine filings of tin, and garlick cut ſmall, each four drams; London treacle, one ounce: Let them be all beaten and exactly mixed together, adding ſy-

'rup



‘ Make up of this electua
‘ time, that ſo the doſe may

‘ Doctor Strother has ob
‘ medies :

‘ Take of treacle-water, f
‘ ateſſeron, two ſcruples, mi
‘ gainſt the Hydrophobia.

‘ Or, take of garlick and
‘ bruiſed in a mortar, adding
‘ mon ſalt ; mix, and make
‘ applied to the part bitten,

‘ Or, take of the root of
‘ it in a ſufficient quantity
‘ draught, which is to be tak
‘ to prevent the Hydrophobi

‘ Or, take of the gentian
‘ nice treacle, half a dram
‘ make it into a bolus ; to o

‘ Or, take of the volatile
‘ in four ounces of treacle-w
‘ water.

‘ Or, take of the root of

it is, making uſe of certain words and phraſes, which, ination, will be found to expreſs little or nothing to oſe.

m all theſe hiſtories, it may not perhaps be wrong to de, That the Hydrophobia (a name not very proper diſtemper) is the effect of a particular kind of inflam- in the blood, accompanied with ſo great a tenſion yneſs of the nervous membranes, and ſuch an elaſti- d force of the fluid with which they are filled, that ſt common repreſentations are made to the mind with eat effect, and the uſual impreſſions of objects upon ans cannot be ſuffered. Hence proceeds the timerouſ- naccountable anxiety and inquietude, which are al- the forerunners of the dread of liquids; as alſo did n in making water, and the ſtrange averſion obſerved boy at the ſight of any thing white; the retina be- ally hurt and grieved by the ſtriking of the rays of pon it. Nor is it hard to conceive, that when the liquor is hot, and the throat inflamed and dry, the wing of drink ſhould cauſe an intolerable agony; re than it is, that when things are wrought up to this ed condition, the diſmal tragedy ſhould not laſt above r four days at moſt, in which the patient is perfect- gued and torn to death by the violence of his actions orts.'

ſe on Canine Madneſs. By Dr. James. 8vo. 4s. 6d. Newbery.

UT the ſame time, and on the occaſion mentioned the preceding article, appeared this treatiſe by Dr. Although we do not find the Doctor met with any of the *rabies canina*, laſt ſummer, in his own prac- heard of above one caſe in that of others, wherein od of cure was tried, the performance contains, ne- s, many ingenious and uſeful remarks: And, as ſe- es of the canine Madneſs are ſpecified from the Doc- ner experience, as well as from the obſervations of o- herein Mercury, or its preparation, the Turbith Mi- is proved ſucceſsful, we think the practice juſtly entit- e farther attention of Phyſicians: If effectual, to be ed on a broader baſis; if otherwiſe, to be rejected a-

mong

mong the ſpecious conceits that have impoſed on their inventors, and have amuſed mankind for a day and are forgotten.

There is no diſeaſe for the cure of which a greater number of ſpecifics have been propoſed, or which is itſelf involved in greater obſcurity; the diſtemper, as the Doctor obſerves, being providentially ſo rare, that no Practitioner of credit, however great his experience, has pretended to deſcribe its various appearances from his own obſervation, or indeed ever to have ſeen more than three or four inſtances of it. Writers, therefore, who have treat[illegible]ematically, and have recited the dreadful train of ſymp[illegible] large, have generally copied from each other: Many [illegible]etend to have ſeen it, differ as to its moſt eſſential [illegible]tics; while others give very little credit to the e[illegible] ſuch a diſtemper at all.—Indeed, one would be [illegible] imagine, that after the bite of a Dog ſuppoſed to [illegible] without any latent infection being received int[illegible]nſtitution, the fears of the patient may ſometimes [illegible]ſo ſtrongly, as to produce the very worſt of diſorders. Thus far it is certain, that many perſons have been bitten by mad Dogs, who obſtinately refuſed ſubmitting to any preventitive method, and yet have eſcaped any attack of the Hydrophobia; while, it muſt be confeſſed, on the other hand, that, in ſeveral caſes on record, the Patients entertained no ſuſpicion of the Dogs by which they were bitten being mad. We cannot help taking notice of one paſſage, which ſeems pretty ſingular. Dr. James, from the authority of a Gentleman in Antigua, and a quotation of the Baron Van Swieten's from the *Bibliotheque raiſonnée*, inſinuates, that there are no mad Dogs in the Leeward iſlands, or any part of South-America; while Dr. Hillary, in his late book, reckons the Hydrophobia among the diſeaſes of Barbadoes; and a Surgeon of the city, in the public Papers, laſt ſummer, mentions ſeveral ſcores of caſes, which he treated during a ſhort reſidence in that iſland. This, as a matter of fact, muſt be left to the deciſion of others; — we ſhall only obſerve, if there be any foundation for the Doctor's opinion, that the *rabies canina* is merely the fever to which carnivorous animals are ſubject, it follows, that Dogs, in hot climates, muſt at leaſt be equally, if not more liable to madneſs, than in Europe.

With regard to brutes, the Doctor obſerves, the *rabies* may be communicated by breathing infected air, as well as by a wound; and inſtances the frequency of Dogs becoming mad, by

by being put into kennels, where others in the ſame condition have been before them.—He ſuppoſes the two kinds of madneſs to which they are liable, the raging and the dumb, are ſymptoms of the ſame fever; a delirium in the one caſe, and a coma in the other. There is one circumſtance worth remarking, that Dogs, by a natural inſtinct, fly from others which are infected. This is fully illuſtrated by the following anecdote: Having mentioned the caſe of one Field, cured by means of Mercurial Unction and the Turpeth Mineral, the Doctor adds: 'Field, amongſt other things, dealt in butter, 'and had for ſome years furniſhed my family with it. This 'brought him twice or thrice a week to my houſe; and beſides this, he had a very particular intimacy with one of my 'domeſtics, whom I believe he ſeldom failed viſiting any one 'day. This minute circumſtance I only mention, to ſhew 'how he became very familiar with three ſpaniels I then kept. 'Theſe creatures were ſo remarkably fond of him, that whenever he came to my houſe, they leaped upon his lap, and 'made him all manner of careſſes. But the night he came 'under the influence of the diſtemper, the moment he entered the kitchen, they all ran away to the very top of the 'garret ſtairs, barking, and making a kind of howl, and with 'all other ſigns of the utmoſt diſtreſs and conſternation. And 'this they repeated every time he came to my houſe for three 'years after, and were at laſt with difficulty reconciled to 'him.'

Dr. James adopts the following deſcription of the Hydrophobia, from Cælius Aurelianus, which he praiſes as the moſt exact hitherto given by any Writer. This Author remarks, that the part ſuffers firſt which originally received the wound; 'that thoſe who are juſt about to fall into a Hydrophobia, are 'ſeized with a certain anxiety, without any evident reaſon, 'are prone to anger, have their bodies rendered uneaſy, and 'ſubjected to preternatural and unuſual motions. Their ſleep 'is either reſtleſs and diſturbed, or they are affected with perpetual watchings. Their aliments become corrupted, their 'ſtomachs oppreſſed, and they are inclined to ſtretch out their 'legs and arms. They are afflicted with a continual oſcitation, and a violent nauſea, or inclination to vomit. They 'make unaccountable complaints, with reſpect to the weather, 'as thick and rainy, when at the ſame time the ſtate of the 'air is pure, ſerene, and clear. They are rendered uneaſy, 'fretful, and diſcontented, by ſhowers and falls of rain, and 'have an unuſual ſmall appetite for drink.

'When the diſorder comes on, they
'violent and inſatiable thirſt; but, at
'ſtruck with an unaccountable terror an
'the ſight, but alſo at the ſound or nan
'they become afraid of fomentations of
'lief, and their pulſe is thick, ſmall, a
'are ſeized with a ſlight fever, convulſiv
'mach, a torpor and numbneſs of the joi
'elevation of the Præcordia to the ſuperi
'ſtive ſtate of the belly. Then they di
'frequently, and by little at a time, and
'trembling and convulſions. Their voic
'and reſembling the barking of a dog. T
'bodies is like that of a dog, when lying aſ
'Their reſpiration is difficult, and their v
'dered highly reſtleſs, and uneaſy, upon t
'perſon into the room, for fear he ſhould
'him. Their eyes and countenance beco
'dies ſlender, and the ſuperior parts of it
'with ſweat. The tongue hangs out of th
'men, the penis is ſeized with a frequen
'panied with an involuntary emiſſion of th

'The laſt ſtage of the diſorder is attende
'and a vomiting of bile, which is genera
'colour. Some are ſtruck with an unaccou
'upon ſtretching out their hands to any veſ
'it, they forthwith retract them with horr
'the ſight of water, frankly acknowlege, t
'liquor, and to which they have been accuſt
'they ſee it put in motion, recede from it
'averſion.'

To this brief enumeration of the appearar
pen in this diſeaſe, the Doctor ſubjoins an h
which we ſhall give in his own words.

'The perſon who is the ſubject of this hiſ
'acquainted with, when I was too young to
'a view to medicine. But two circumſtanc
'fix his misfortune in my memory, and wh
'many years after to be unuſually inquiſitive
'was, that he was remarkable for vaſt bodi
'agility, and ſo much celebrated for wreſtli
'much in vogue in that country, that whe
'was to be contended for in the athletic way,
'ny years excepted, as a champion not fit to

'being by far ſuperior to all others. This would naturally 'make a ſtrong impreſſion on the mind of a boy, highly and 'much affected by the honour this unfortunate man had ac- 'quired by this ſuperiority, and which was little leſs than 'that of a victor in the Olympic games.

'The other circumſtance was the uncommonneſs of his 'cataſtrophe; and the conſternation and terror it excited in 'the neighbourhood; theſe made me determine, at the ſame 'moment I choſe Phyſic for my profeſſion, to try by all poſ- 'ſible means to diſcover a remedy for the diſtemper of which 'he died; and if I have ſucceeded, the world is obliged to 'this man's misfortune for the benefit.

'William Bland, of Buckby in the county of Northamp- 'ton, a Farmer, ſomething leſs, as I remember, than forty 'years of age, came to Dr. Adams at Daventry, on the mar- 'ket day, (Wedneſday) to conſult him about a ſoreneſs in 'his throat, and a difficulty in ſwallowing. As nothing was 'thought of leſs than the bite of a mad Dog, his diſorder was 'aſcribed to a cold, and he was treated accordingly. Two 'days after, the Doctor was deſired to make him a viſit at 'his own houſe. He found him reſtleſs, uneaſy, and anxi- 'ous, without any cauſe; but yet went about his buſineſs as 'uſual; was perfectly in his ſenſes, free from fever, but the 'diſorder in his throat increaſed.

'After the Doctor had been ſome little time in the houſe, 'as he was ſitting behind the table with his patient, a do- 'meſtic brought him ſome ale in a common mug. As ſoon 'as he took it in his hand, his patient with ſome precipita- 'tion made his eſcape from behind the table, and ſeemed 'pretty much convulſed, and in great terror. Upon being 'aſked the reaſon of his retreat, he ſaid, he did not like to 'ſee the drink. And then his wife informed the Doctor, 'that ſome little time before, he went to draw ſome beer, 'and was ſo terrified at its running, that he made all manner 'of haſte out of the room, with the ſpigot in his hand. Upon 'this the Doctor aſked him, if he had ever been bit by a Dog? 'to which he replied, never in his life. But a ſervant in the 'next room hearing the queſtion, came in, and ſaid, Maſter, 'you may remember, that laſt ſpring (about four months be- 'fore) coming from Rugby market, we met a little Dog, that 'you endeavoured to catch, and complained it had bit your 'thumb. Upon this he recollected the circumſtance, but 'ſaid the creature only ſcratched him, without drawing blood, 'and that he had never thought of it afterwards.

'The caſe was now too plain, and the Doctor made a pro-
'per prognoſtic, which was the third day after verified by his
'death; for from this time the anxiety, reſtleſsneſs, and un-
'eaſineſs hourly increaſed; the paroxyſms, ſuch as he fell
'into on the ſight of beer, attended with tremors, convul-
'ſions, and vaſt agonies, returned at intervals, and became
'more violent as death approached. The diſorder in his
'throat increaſed, till at laſt he died, as it were ſtrangled,
'and univerſally convulſed. But he ſcarcely ever loſt his
'reaſon, nor was there any actions reſembling thoſe of a Dog,
'nor barking; except ſuch an alteration in his voice, as
'happens in almoſt every quinſey, that riſes to any conſide-
'rable degree of violence, might by a warm imagination,
'be eſteemed ſuch. Nor was his fever ever conſiderable.'

In accounting for the manner in which the infection is received, the Doctor rejects, and we think with great reaſon, the theories of Mead and Boerhaave, of the poiſon being conveyed into the conſtitution by means of the nervous fluid: he ſuppoſes more rationally, that the cellular membrane is the receptacle of this, as well as ſome other infections.—Had he recollected ſome late diſcoveries, in regard to the ſyſtem of abſorbing veſſels, which are diſtributed to every part of the body, and keep up a conſtant communication between the cellular membrane and blood veſſels, it would have contributed to throw an additional light on this part of his ſubject. We think, however, that the Doctor carries his diſlike to the appellation *nervous* conſiderably too far: 'Tis like a man who has diſcovered the fallacy of a few religious tenets becoming an infidel altogether. 'I declare, (ſays he) 'that I do not believe one ſyllable of the modern doctrine of 'nervous juices, or nervous diſtempers.' The Doctor ſurely cannot mean what his words imply, as nothing could be more inconſiſtent with experience and true phyſiology, than ſuch a declaration. Whether the nerves are tubulous or not, is a problem, which perhaps never may be ſolved. But whoever has ſeen the conſequences ariſing from a punctured nerve, *viz.* a locked jaw, tetanus, and ſpaſms of every kind, cannot doubt of their diſeaſes.——That a variety of complaints happen from their ſtricture, irritation, tenſion or relaxation, from internal cauſes, are facts equally well eſtabliſhed: and we doubt not, even the Fever upon the Spirits, an ailment of a more vague and uncertain nature, will be found no leſs well authenticated, than the efficacy of the ingenious Doctor's Powders, which he ſo often takes occaſion to celebrate—although, perhaps, unbelievers may be found with regard to both.

The

The Doctor's accounting for the dread of water, from a kind of preſcience or inſtinct of its proving hurtful to the ſtomach and throat, in their inflamed ſtate, is more ingenious than ſolid; as it is plain, in a quinſey, and other inflammatory diſorders, the deglutition of ſolids is much more difficult than that of fluids; and in all caſes, where poiſon is taken into the ſtomach, experience ſhews, that fluids, ſuch as water or oil, prove the beſt, nay, we may ſay, the only antidotes.

The medicine the Doctor ſtrenuouſly recommends for the cure of the Hydrophobia, is Mercury, or its preparation, the Turpeth Mineral.—He evinces its efficacy in this malady, by a variety of evidence. We are firſt preſented with the ſubſtance of a Memorial he laid before the Royal Society in 1736—with the whole of Mr. John Douglas's paper on this ſubject, and part of an Eſſay by Mr. Deſſault, a Phyſician at Bourdeaux. The ſucceſs of the Doctor's method is farther demonſtrated by the obſervations of Claude de Choiſel, a Jeſuit, and Apothecary to the Miſſion at Pondicherry. There are likewiſe inſerted ſeveral letters and caſes from Gentlemen in the country, who had ſucceſsfully exhibited the Turpeth to their hounds. The opinion of the late Dr. Cheyne, in favour of the treatment of Canine Madneſs, by Mercury, is alſo quoted. The reſt of the volume is chiefly employed in animadverſions on the abſurd practice of worming Dogs, and on medicines which have been recommended in the Hydrophobia; ſuch as the aſhes of the river crab, the pewter medicine, and the pulvis antilyſſus, none of which, although not altogether deſtitute of virtues, can be, in the Doctor's opinion, wholly depended on. He enters likewiſe into a digreſſion concerning ſeveral popular errors, ſuch as believing the wonderful effects from the bite of the Tarantula, the power of incantation, witchcraft, the ſecond ſight, &c. which thoſe who have any curioſity or doubts with regard to theſe matters, may conſult.

The following is an abſtract of the Doctor's Method of Cure for *Canine Madneſs*, as drawn up by himſelf.

The Method of CURE.

'RUB into the part where the wound was received, a 'dram or more of any mercurial ointment, as ſoon as poſſible 'after the bite. That made by rubbing in a mortar two parts 'of hog's lard with one of crude quickſilver will do; but 'equal parts of hog's lard and crude quickſilver will be bet'ter, though it requires more trouble to unite them; for

'great care ſhould be taken to incorporate well the quickſil-
'ver with the lard. This ſhould be repeated every day for a
'week; but if it can be done twice a day, without ſaliva-
'tion, it is better. The evening of the ſame day let the
'patient take the following medicine.

'Take of Turpeth Mineral, from three to eight grains,
'according to the ſtrength of the patient, and the degree of
'the infection received, ſo far as can be judged by the bite;
'camphire, an equal quantity. Let this be made with any
'conſerve, as that of hips, into a bolus, or ball. This may
'poſſibly vomit, though the re is added to prevent it.
'The doſe ſhould be repea next evening but one;
'and again after forty-eigh terval. This cannot be
'done without ſome hazard ration, eſpecially in ſome
'conſtitutions. It muſt, be watched, and upon
'the firſt approach of any of the mouth, or flaver-
'ing, the farther uſe of t e ſhould be deferred till
'that ceaſes, and then be .

'About two or three day he laſt doſe, if no acci-
'dent happen as to ſalivation, the patient ſhould bathe in
'cold water over head every day, till the day before the next
'full or new moon. And that day, let the doſe of Turpeth
'Mineral be repeated for three times, as before; but I think
'the doſe may then be leſs, as two or three grains. And
'after the third doſe let the patient again bathe, as before;
'and let this method be repeated for the three or four ſuc-
'ceeding periods of the moon.

'This is the preſervative method for the human ſpecies;
'but it will ſucceed equally with brutes, though it is impoſ-
'ſible to ſpecify the exact doſes for them, as ſome are large,
'and others ſmall, and conſequently require larger or ſmal-
'ler doſes. In general, for a Dog of a moderate ſize, ſix or
'ſeven grains of the Turpeth Mineral are ſufficient.

'But when any ſymptoms of the diſtemper begin to ap-
'pear, ſomebody of ſkill ſhould attend; for then the cure
'depends upon ſaturating the body, as much as poſſible, with
'Mercury, without raiſing a ſalivation precipitately, or ſo
'as to injure the patient. Therefore, more Mercury ſhould
'be rubbed in, and more frequent doſes of the Turpeth Mi-
'neral ſhould be exhibited, as not a moment muſt be loſt.
'When this method is purſued, no heating medicines ſhould
'be given on any account. Nervous medicines, therefore,
'which in general excite heat, are to be carefully avoided.

'As

'As yet no inſtance has come to my knowlege of a cure per-
'formed by any of the preparations of Opium, nor by Muſk
'without Mercury.

'The Tonquin remedy, mentioned above, is in conſider-
'able reputation, and I have reaſon to believe, not without
'deſerving it, in ſome meaſure. The uſe of it, which I
'would recommend, is (after the preſervative method has
'been duly purſued,) to take twenty-five grains of the Na-
'tive Cinnabar, twenty-five grains of Factitious Cinnabar,
'and fourteen grains of the beſt Muſk, in a glaſs of Arrack,
'the night before ſeveral of the ſucceeding great periods of
'the moon.'

SUPPLEMENT TO THE MONTHLY CATALOGUE, For JUNE, 1761.

MISCELLANEOUS.

Art. 1. *A Complete Hiſtory of the preſent War, from its Commencement in* 1756, *to the end of the Campaign* 1760. 8vo. 5 s. 6 d. ſewed. Owen, &c.

AN Hiſtory to which the Writer is either afraid or aſhamed to affix his name, can deſerve no encouragement from the Public.

Art. 2. *The Life of Madam de Maintenon. Part the Second. Tranſlated from the French.* 12mo. 1 s 6 d. G. Woodfall.

The former part of this work traced this Lady to her becoming one of the Dreſſers to the Dauphineſs. [See Review, vol. VIII. p. 466.] The ſecond part continues an account of her to her death.—The Author ſeems to have given only the bright ſide of her character.

Art. 3. *A new and eaſy Method of determining the Longitude at Sea or Land, to half a Degree, from the Royal Obſervatory at Greenwich.* By the Author of the Royal Aſtronomer and Navigator. 8vo. 1 s. 6 d. Waller.

In the Review for February laſt, we gave our Readers ſome idea of this ſtrange, ill-manner'd and abſurd Writer. To ſay any thing more of him in this place, would be doing him too much honour. As to

whilſt it was depending in the Houſ
Withers.

This is a very plain and full vindicat
the objections that have been raiſed agai
on the 22d of March. He juſtly obſer
moon is not to be computed by Aſtrono
laid down for that purpoſe in the act, a
of the Common Prayer, ſince the act pa
diſpute, from not making this diſtinctio
had even been uſed for this purpoſe,
brated on the ſame day; becauſe, thoug
the 20th of March, in the evening,
equinox, which happened this year o
nine in the morning; ſo that the celebr
agrees with the rule of the Council of
recourſe to aſtronomical tables, there
with regard to the time of celebrating
decided till the time was elapſed, unleſs
proper to determine whoſe aſtronomical
calculation; for, it is well known, that
ſo very near the time of the equinox,
it before, and ſome after it; and conſequ
difference in the celebration of this feſti

Art. 5. *Introduction to the Art of Th*
ſewed. Edinburgh printed. Sold

In the preface to this performance,
though of great importance to the Publi

they are the fitteſt for initiating a young perſon in the art of rea-
ng. Their obſcurity and intricacy render them improper for this
ce. Here then is evidently a void, which muſt be filled up, if
wiſh that education ſhould be ſucceſsful.

The collection now before us is intended to fill up this void, and
ıſiſts of maxims and general obſervations on human nature, the
nduct of life, virtue and vice, &c. together with ſtories and fables,
way of illuſtration.

From this general account, the judicious Reader will be able to
rm a pretty juſt notion of the merit of ſuch a collection, and how
r it may be uſeful in the important buſineſs of education.

rt. 6. *A Letter to the Hon. H——— S———, on his Entrance at the Univerſity in D———, A. D. 1761.* 8vo, 6d. Richardſon.

This Letter contains a few plain directions for a young Gentleman's conduct at the Univerſity. The Letter-writer earneſtly recommends to him the duties of private and public prayer every morning and evening,—*to ſet God always before him*,—*to deny himſelf*,—*to think on Eternity*,—to make a prudent choice of friends,—not to go often to the Play-houſe,—not to play at cards on the Lord's day,—to allot four hours in every day to ſtudy,—and conſcientiouſly to dedicate part of this time to the ſtudy of the Bible.———

Art. 7. *Memoirs of Fanny Brown, a Clergyman's Daughter; with the hiſtory and remarkable adventures of Mrs. Julep, an Apothecary's Wife, &c. &c.* By John Piper, Eſq; of Litchfield. 12mo. 2s. 6d, ſewed. Roſs, in Middle-row.

Mr. Piper aſſures us, that he never imagined, 'when *firſt he wrote* 'this book, that it would ever make its appearance out of his cham-'ber.' We are very ſorry, that ever the Gentleman happened to change his mind.

Art. 8. *A practical Treatiſe of cultivating Lucern. Containing ſuch Methods as by Experience are found to ſucceed. Including the Practice uſed in ſeveral Parts of France.* By Bartholomew Rocque*. 4to. 1s. Dixwell.

With reſpect to the cultivation of Lucern, Mr. Rocque differs greatly from Mr. Tull, and ſeveral other Authors on Agriculture. He profeſſes to write from perſonal obſervation; his precepts are delivered in a conciſe and candid manner, and appear practicable at as little expence as the methods in common uſe; but, it is experience alone muſt determine their poſitive utility.

* Some years ago Mr. Rocque publiſhed a treatiſe on the Hyacinth, mentione in the Review, vol. IX. p. 314.

Art.

Art. 9. *Obſervations upon the proper Nurſi*
a long ſeries of experience. 8vo. 6

Though the inſtructions here given commu
can properly be called new, yet they contain
the attention and obſervance of every parent,

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Tedious as Tate, and proſaic as Daniel de F

Art. 11. PENTECOST: *A Poetical Fragmen*
riſh, A. B. of Trinity College, Camb
Walter.

This ought to have been publiſhed in the *Chr*

Art. 12. *An Epiſtle to the Author of the Roſci*
4to. 6d. Hope.

Some harmleſs good-humoured Bard here cou
to renounce his ſatirical pen, and to court the mo

Give o'er a ſubject, though with humour
Where thoſe who praiſe your Muſe, muſ
—— Poliſh, refine, and to th' admiring
In ſweeteſt notes pour forth the moral ſon

This is certainly good and ſober advice; as goo
from a Writer of more ſolid parts, or a more bri

MEDICAL.

Art. 13. *A Treatiſe on the Nature and Virtu*
ters. With a preliminary Account of the exa
Uſe of natural and artificial warm Waters a
By a Phyſician. 8vo. 1s. Wilſon.

A Writer of eminence has juſtly obſerved, that
"like much eating; both of them do hurt where
"digeſtion"—The obſervation is truely verified i
which, notwithſtanding an oſtentatious diſplay c
no new or uſeful information.

Art. 14. *A ſhort Hiſtory of Brighthelmſtone.*
its Air, and an Analyſis of its Waters; part
common Mineral one, long diſcovered, thou
By Anthony Relhan, M. D. Fellow of t
of Phyſicians in Ireland. 8vo. 1s. Jo

This pamphlet, though expreſſed in better lang
fed nearly with the preceding. The inhabitants of

under conſiderable obligations to Dr. Relhan for his labours, but it is apprehended, ſuch as read merely with a view to intelligence will conceive themſelves very little indebted to him.

RELIGIOUS.

Art. 15. *A Letter to the Rev. Mr. Romaine, containing Remarks on his Diſcourſes upon the Law and the Goſpel.* By William Felton, M. A. Rector of Wendon Lofts, Eſſex. 8vo. 6d. Rivington.

Mr. Felton's deſign is to ſhew, that Mr. Romaine has miſtaken the ſenſe of the Scriptures, in the explanations he has given, in his diſcourſes of the law and the goſpel. Mr. Felton's motive for entering upon this controverſy is certainly a good one, *viz.* to obviate the effects of Mr. Romaine's doctrine upon the minds of his hearers; for, add's he, very juſtly, error of *judgment* may produce error in *practice*.

Art. 16. *An humble Apology for Chriſtian Orthodoxy.* 8vo. 1 s. Rivington.

The chief merit of this ſmall piece, is that of being, as we charitably believe, a ſincere teſtimony of the Author's pious intentions.

He premiſes, that 'by Chriſtian Orthodoxy, is meant, an uniformity of belief with that of the primitive Chriſtian Church, ſet forth in the Creeds of the Apoſtles and the Council of *Nice*'.

This we conceive to be an improper definition of Chriſtian Orthodoxy. Whatever, therefore, is alleged in defence of Chriſtian Orthodoxy, in this ſenſe, will ſtand for nothing. Had our Author defined Chriſtian Orthodoxy to be an uniformity of belief with that of the primitive Church, ſet forth *in the Holy Scriptures*, we ſhould have aſſented entirely to his definition: But, we are ſorry to ſee a perſon, poſſeſſed, as we believe, of a good heart, ſo little ſkilled in the grounds of that Faith, for which he ſtands forth an advocate, as to reſt it upon any human Creed or Creeds whatſoever.

He defends *Euſebius* from the charge of prevarication, upon the principle, that he ſubſcribed to the words, '*Of one ſubſtance with the Father*, in the ſame ſenſe in which they were underſtood in the Council.'

In what ſenſe *Euſebius* ſubſcribed to theſe words, is to be learned from his own account, thus quoted by our Apologiſt.

"But this propoſition, to be of the ſame ſubſtance with the Father, doth expreſly repreſent to us no more than this, *viz.* That the Son of God hath no community with, or reſemblance to created beings; but that, in every reſpect, he is like the Father only, who hath begotten him; *and that he doth exiſt of no other ſubſtance, or eſſence, but of the Father.* To this (opinion) therefore, thus explained, we thought good to give our aſſent."

These two explications materi
Author's Christian Orthodoxy is
Council, though he has defined it
In a word, this little piece is wr
ner, and exhibits more tokens of
ment.

Art. 17. *Essays on the importan*
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Schools. By Samuel Sayer,
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College, Oxford. 8vo. 1

To these Essays is prefixed the fo
'*Gastrel's Christian Institutes* seem
'so admirably calculated to teach
'have often wished it was more ge
'ly known. I thought, that select
'Religion, according to the plan
'ing of them under several head
'much as possible, might be usefu
'servative to youth, in these time
'tion to the sacred Oracles. This
'the *truest* body of *sound divinity*,
'ried away with *every wind of d*
'*young* persons from the fatal conta
'foundation for farther inquiry i
'faith, in the future part of their
'If the following Essays, contai

Art. 18. *Candid Reaſon farther ſatisfied, concerning Chriſt as the Repreſentative of the World in his Sufferings; by ſhewing, 1. That what Chriſt ſuffered was the fixed Wages of Sin. 2. That in this caſe, a Subſtitution can take place. And, 3. That Sinners are juſtified before God by a living Faith in Chriſt. Being a Supplement to a Pamphlet lately publiſhed on that Subject* *. 8vo. 6d. Steidel.

'Tis great pity that people will undertake to explain the moſt abſtruſe points of *Revelation*, whilſt they are entirely ignorant of the moſt common principles of that *candid Reaſon*, which they would pretend to *ſatisfy*. If the vicarious ſufferings of Chriſt ſtood in need of any apology, we leave it the Reader's judgment, to determine how far his *Reaſon* would be *ſatisfied* with the following confuſed aſſertion: —— 'That the bleſſings, which divine mercy confers upon, 'and provides mankind in general with, preſuppoſe a general imputation of Chriſt's vicarious atonement to the world, a general acquittal of them from abſolutely, and without any means or hope of relief, remaining liable to the wages of ſin, and in connection with ſin itſelf, and a general juſtification, or adjudication to grace and life.' Vid. p. 15.—— What ideas ſuch a Writer may have in *his own* mind, we pretend not to gueſs, but can aſſure him, that he conveys no very intelligible ideas to *ours*.

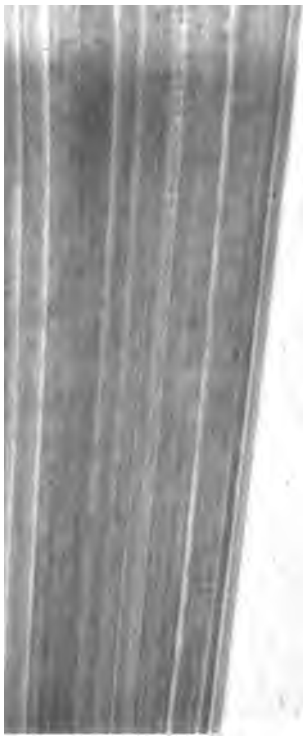
Art. 19. *Mr. Sandeman refuted by an old Woman: Or, Thoughts on his Letters to the Author of Theron and Aſpaſio.* 8vo. 1s. Keith, &c.

Some Readers may perhaps give more credit to this title-page than may be altogether conſonant with the Writer's view, (whatever it was) in ſo oddly drawing it up: for really, it appears to be a very old womanly ſort of a performance.

Art. 20. *The* crooked Diſciple's *Remarks upon the* blind Guide's *Method of Preaching.—Being a Collection of the principal Sayings, Phraſeology, Rhapſodies, Hyperboles, &c. commonly and peculiarly uſed by the Rev. Dr. Squintum,—at Tottenham-court, Moorfields, &c. Taken* verbatim *from a conſtant attendance.* By the learned John Harman, Regulator of Enthuſiaſts. 8vo. 1s. Cooper.

The *learned* John Harman, we are told, is a whimſical Watch-maker, who has been at the pains of taking down a prodigious number of Mr. Whitefield's peculiarities, in ſhort-hand; and theſe he has here drawn out at length, and publiſhed; in order as he profeſſes,

* Entitled, *Chriſt in his laſt Sufferings conſidered as the Repreſentative of the World.*—See Review, Vol. XXII. p. 351.



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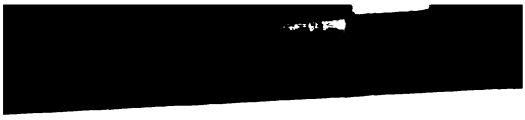

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